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THE

FUNDAMENTAL WORDS

OF THE

GREEK LANGUAGE,

ADAPTED TO THE

MEMORY OF THE STUDENT

BY MEANS OF

DERIVATIONS AND DERIVATIVES, PASSAGES FROM THE CLASSICAL
WRITERS, AND OTHER ASSOCIATIONS.

BY F. VALPY, M.A.

TRINITY COLLEGE, CAMBRIDGE.

LONDON:

PRINTED FOR GEO. B. WHITTAKER,
AVE MARIA LANE.

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TO

R. VALPY, D.D. F.A.S.

WHO THROUGH A LONG AND USEFUL LIFE HAS ASSIDUOUSLY AND
SUCCESSFULLY LABORED TO SIMPLIFY THE ELEMENTS OF

CLASSICAL KNOWLEDGE,

THIS WORK IS INSCRIBED,

WITH EVERY SENTIMENT OF ESTEEM AND AFFECTION,

BY

THE AUTHOR.

TO

R. VALPY, D.D. F.R.S.

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PREFACE.

TO diminish, as far as is practicable, the toil attendant on acquiring the fundamental words of the Greek language, and to fix them, when acquired, firmly and durably on the memory, is the object of this publication.

The labor attending the acquirement of the words of languages is usually very tedious and uninteresting. Our own older poets lie neglected in consequence of the numerous words they employ which are now obsolete and not understood. Even Shakspeare, the immortal Shakspeare, the poet 'who is not for an age but for all time,' is gradually losing his hold of the general attention from the same cause. How much more must this reason apply to writers who do not engage our national vanity, and who write in a language not now spoken by any country in the world?

Δέμω is, I build or construct. There is nothing in this word, thus stated, which points to this meaning. It might as well be *γέμω*, *δέρω*, or any other verb. But from *δέδομα*, the perfect middle of *δέμω*, is formed *domus*. Hence arises a distinction between this and other verbs; and its meaning is fixed on the mind by a durable and pleasing association. Again: *θεάομαι* is, I view. This fact, thus barely stated, is easily forgotten. But from the perfect *τεθέαται* is *θέατρον*, a *theatre*, a place for VIEWING objects of pleasure. Thus we become acquainted

with the etymology of one of the words of our own language, and are enabled to distinguish *θεάομαι* from other verbs.

Points of history and geography also have thrown in their assistance towards facilitating the remembrance of Greek words. *Μέσος* is, middle; *ποταμός* is, a river. *Mesopotamia* received its name from these two words; it being in the middle of two rivers, the Tigris and the Euphrates.

Another mode of associating words is that of tracing them to their roots. *Πίναξ*, a board, is usually set down as a primitive word. But some eminent scholars have recently traced it to one, which is now obsolete in Greek, but is preserved in the Latin *pinus*. *Πίναξ* is so called, as being made of *pine* wood. Again: *ὑβρις* is, contumelious pride. The perpetual change of *β* and *π* has obscured its origin for twenty centuries. "*ῥβρις* is nothing but *ὑπρις* for *ὑπερις* from *ὑπέρ*, as 'superbia' from 'super' which is derived from *ὑπέρ*.

Surely it were better to bring to the student's attention such derivations and derivatives, while he is learning the vocabulary, than to defer it to a period when the power they possess of accelerating his progress has become incapable of application.

But it will be anticipated that many Greek words are incapable of the associations above mentioned. This would naturally be expected from a language which is so rich and copious as the Greek, and which has received its resources through such various and remote channels. But here also the convenience of the student has not been neglected. In these cases the writer has endeavoured to assist the memory by annexing passages in which such words occur. Those contexts have been chosen in the first place which were particularly striking: but, where this has failed, those have been selected which seemed best adapted to the memory. These passages are generally accompanied with a translation in the Notes.

Some words are left unassociated. Some of these are marked with a star, to intimate that they occur but seldom, and in such a position that the context illustrates their meaning. The rest are marked with an obelus. These consist of the names of plants and animals, and admit of no association. By what technical means, which would bear the examination of the public, can we remember that ἄρον is the herb wakerobin, and that ἔλυμος is the herb pannic? Of these however the number is not a hundred, and of the meaning of most of them even the best scholars are ignorant.*

It should be mentioned that the reader is supposed to be in some measure acquainted with the Latin language. To a mere English reader the words κάλαμος, κάλαθος, κουλεὺς are not more unknown than *calamus*, *calathus*, *culeus*. Nor are the names of the plants φίλυρα, φάσηλος, ἀβρότονον more new to him than *philyra* employed by Horace and Ovid, *phaselus* by Virgil, and *abrotonus* by Horace, Lucan, and Lucretius. A passage however from the Latin writers is subjoined, in cases where the Latin word is of unfrequent occurrence.

The term ‘fundamental,’ as applied to the words in this Lexicon, is used as implying either those which are primitives, or those whose meaning or formation does not easily flow from their primitives. This latitude of meaning has admitted the introduction of κάβαλε, καμύω, καταχρᾶ, &c.

* But little attention has been here paid to the scientific disquisitions of Dioscorides, Aristotle on Animals, Theophrastus on Plants, Galen, Nicander, &c.; or to the words found merely in the works of the ancient lexicographers. These writings are read by none but such as are influenced by motives which have no interest with the generality of readers of the Greek language. The writer had intended to insert the foreign words in the translations of the Old Testament and of the Apocrypha. But the following words, which occur in one page of Biel’s Lexicon, νεβέλ, νεδδᾶ, νεέλαισσα, νεεσβειεμωῆδ, νεεσσεράν, νέζερ, decided him against putting this idea in execution.

The variations of the changes in the other tenses from the present are often so great, that the student should make himself acquainted with their general principles, before he consults this work. This will be better understood, when it is mentioned that *dragon* comes from δέρκω, and *atom* from τέμνω. Δέρκω, through its second aorist ἔδαρκον, by transposition ἔδρακον, produced *draco* and *dragon*; α, not, and τέμνω, through its perfect middle τέτομα, produced *atom*.

For the sake of greater perspicuity in showing the etymology of words, the vowel of the present has been retained in deriving words which flow from other tenses. Thus ἄργμα is stated to come from ἄργμαι, and ἄγρος from ἄραι.

The prepositions, some pronouns and conjunctions, and a few other words, are printed in capitals, as they are the foundation of language, and should be learnt before the rest of the words. The words in italics are allied to those, to which they are attached, either by derivation or by apparent identity of origin. The Notes consist chiefly of dubious derivations, of translations of Greek passages which are quoted in the text, and of explanations of English or of Latin derivatives.

The writer has gathered his materials from any quarter from which he could obtain satisfaction. To the claim therefore of originality he makes few pretensions.* He has however occasionally ventured a suggestion, as in the derivation of αἰτέω, θῶψ, χόνδρος, τῆλε, &c. He has endeavoured to avoid the numerous absurdities of both ancient and modern etymologists; and, if he has laid aside what is puerile, he hopes he may claim pardon for sometimes introducing what perhaps is merely specious.

* The writer takes this opportunity of expressing his obligations to Mr. H. HALL, a gentleman who is engaged in London in teaching the Classics in a manner somewhat similar to that which forms the basis of this publication, and whose valuable remarks suggested to the writer the idea of it.

The work is chiefly intended for those who are commencing the Greek language. But it is believed that it will not be unacceptable to those who have made some progress in the language. It may be found useful in the way of self-examination. To run over in a cursory manner and at intervals the constituent words, will be the means of detecting some yet unknown, and of detaining others which are fast fading from the memory. And the advanced reader may perhaps find here some remarks worthy of his notice on the etymology not only of Greek, but also of Latin and English words.

ABBREVIATIONS.

Bch.	: S. Bochart	Mor.	: J. B. Morin
Bent.	: R. Bentley	Mt.	: M. Maittaire
Bl.	: C. J. Blomfield	N.	: T. Nugent
Br.	: R. F. P. Brunck	Phv.	: Phavorinus
C.	: R. Constantine	Pkh.	: J. Parkhurst
Cas.	: Casaubon	Pt.	: Æm. Portus
Cl.	: S. Clarke	R.	: D. Ruhken
Cr.	: Crabb's Synonyms	Rob.	: Robinson's Archæologia
D.	: The Delphin Editors	RP.	: R. Porson
Dm.	: C. T. Damm	S.	: Ev. Scheide
E.	: Eustathius	Salm.	: Salmasius, or Saumaise
EB.	: { Encyclopædia Britan- nica	Scap.	: J. Scapula
EM.	: Ἑτυμολογικὸν Μέγα	Schl.	: J. F. Schleusner
Ern.	: J. A. Ernesti	Schol.	: The ancient Scholiasts
Fac.	: Facciolati's Lexicon	Schw.	: J. Schweighæuser
G.	: J. B. Gail	St.	: { H. Stephens, or H. Esti- enne
Hes.	: Hesychius	Suid.	: Suidas
Hm.	: G. Hermann	T.	: { Todd's Edition of John- son's Dictionary
Hoog.	: H. Hoogeveen	TH.	: T. Hemsterhuis
HT.	: Horne Tooke	Tim.	: Timæus
J.	: John Jones	Tz.	: Tzetzes
Jabl.	: P. E. Jablonski	Val.	: R. Valpy
L.	: J. D. a Lennep	Vk.	: L. C. Valckenaër
M.	: A. Matthiæ	Voss.	: Vossius
Mar.	: M. Martini	Wess.	: P. Wesseling.
Men.	: G. Menage		

The abbreviations of the names of the Classical Writers need no explanation. LXX. is put for the Septuagint or other translations of the Old Testament; NT. is put for the New Testament. Prov. refers to the Proverbs selected by Erasmus and others.

The only abbreviations remaining to be explained are:

a.1.	for first aorist
a.2.	second aorist
a.1.p.	first aorist passive
a.1.m.	first aorist middle
comp.	compare
fr.	from
h.	hence
p.	perfect
pm.	perfect middle
pp.	perfect passive
wh.	whence
=	the same as.

THE FUNDAMENTAL WORDS

OF THE GREEK LANGUAGE,

ADAPTED TO THE MEMORY OF THE STUDENT,

&c. &c.

Words with * prefixed are such as occur but seldom, and in such a position that they are illustrated by the context. They need not, therefore, be committed to memory.

Words with † prefixed are such as are left unadapted to the memory. This mark is omitted before words marked with a star.

Words commencing with a small letter depend for their complete illustration on such as occur in subsequent parts of the work. Thus ἀ-βλεμῆς and ἀ-βρότης depend on βλέω and βροτός.

A

A': 1. A: 1000

*A, "A: *ah, vah*; cries expressive of the emotions of the mind

"A ā: *aha*; a cry of ridicule

A in composition: (1) not; † scarcely; it denies or deprives wholly or in part; as δαμῶ, *domo*, I subdue, ἀ-δάμας, *antos*, *a-damant*, that which cannot be subdued; τομή, a cutting, ἀ-τομος (wh. *a-tom*), which cannot be cut; (2) too much, † very much; as τλᾶς, † bearing, "A-τλᾶς, *At-las*, bearing very much; (3) together, † simul; similarly; equally; as λέκτρον, *lectus*, a bed, ἀ-λέκτωρ, *opos*, one who shares the bed with another, a wife; (4) a mere prefix. Comp. *a-rise*, *a-wake*

ἀάξω, σω: I breathe out, exhale.—Fr. ἀάω=ἄω. Comp. ἀάσθην a.1.p. with ἀσθμα, *asthma*

* ἄμαι: I am weary like one BREATHING hard.—Middle of ἄημι

"Αάμινς, ρθος, ἦ: a stick set up to

support a net.—Perhaps fr. the same root as Lat. *ames*, ('Aut amite levi rara tendit retia,' Hor.)

ἁάομαι: I hurt.—"Ατη ἡ πάντας ἁάται, Hom., Ate who hurts all. From ἀάω, says M., is formed ἁάτω, as ἀρύτω fr. ἀρύω, ἀνύτω fr. ἀνύω. See ἀτάω

ἄασα: I have hurt.—For ἄσα a.1. of ἄτω

ἄ-ατος: not (or, very) hurtful.—Fr. ἄτω

ἄ-ατος: insatiable.—Fr. ἄται pp. of ἄδω, I satiate. "A-ατος ἄτης, insatiable of hurt

ἄ-βακέω: I am silent from ignorance.—Fr. βέβαχα p. of βάζω, I speak. J. ludicrously derives it fr. ἄβαξ, ἄβακος: 'I hang over a desk in silent thought, am perplexed, gaze at in ignorance'

ἄβάλε or ᾄ βάλε: † ah cast it away, the exclamation of one whose mind is presented with a sad image; it im-

1 In this sense for ἀνευ: hence it is often av before a vowel.

2 Here put for ἄγαν.

3 Participle of τλήμι.

4 Here put for ἄμα.

5 So ἄπ-αγε, ap-age. "Ea, ἔα, ἄπ-εχε, φεῦ, Æschylus. Callimachus has Ἀβάλε μῆδ' ἀ-βό-λησαν, on which Bl. observes: 'I think it

plies sorrow, and a wish to exchange a sorrowful for a happy condition; alas; I wish, utinam.—Bάλε is 2.a. of βάλλω

ἁ-βαμβάκευτος. See βάμβα

*Α-βαξ, κοσ, ὁ: a counter, dresser, slab; tablet with wax or sand for calculations, figures, or designs; chess-board; table.—Βαξ fr. βέβαξαι pp. of βάκω, (wh. *baculus*) I rest on; i.e. mensa *baculo* nixa, L.⁶ 'Urceoli sex Ornamentum *abaci*,' Juv. 'Nec qui *abaco* numeros,' &c. Pers.

*Α-βατος: inaccessible, unpassable.—Fr. βέβαται pp. of βάω; whence in grammar *hyper-baton*,⁷ a passing over or transgression of the rules of syntax

'Αββᾶ: *abba*, father.—Hence *abbé*, *abbot*

ἁβδηρικὸν πάθος: the suffering or malady of the people of *Abdera*, stupidity. 'Abderitanæ pectora plebis habes,' Martial

ἁ-βέλτερος: one who knows no *bet-ter*; ignorant; foolish.—See βέλτερος

ἁ-βλεμῆς: careless; remiss, languid.—Fr. βέβλεμαι pp. of βλέω. Βλέω is, I throw, hurl, send; and ἁ-βλεμῆς agrees with, abject,⁸ remiss

ἁ-βολέω: said of persons hitting or striking together, i. e. meeting, ἀντι-βολέω.—Fr. α for ἄμα, together, and βολέω. See βάλλω. 'So 'of-sendo,' I strike against, hit on, meet or find. We speak of persons being THROWN together

*Αβρα or Αβρα: a maid-servant employed in the more delicate kind of work, a lady's maid.—'But fruits their odor lost, and meats their taste, If GENTLE *Abra* had not deck'd the feast; Dishonor'd did the sparkling

goblet stand, If not received from GENTLE *Abra's* hand,' Prior

Ἀβροῦς: soft, delicate: luxurious; conceited, pompous.—Put for αἶρος,¹⁰ whence αὔρα, *aura*, a soft air. See ἄβρα

ἁ-βρόρη νύξ & ἁ-βρότη simply: the lonely time of night when MEN are NOT abroad, *nox sola*; the night.—Fr. βροτός

*Αβρότονον: the herb southernwood.—'Absinthia tetra, *Abrotonique* graves,' Lucret., wormwood and southernwood

*Αβυράκη: a dish among the Medes, made of various pungent herbs ἁγάζω or -ομαι. See ἁγάω

'Αγαθός:¹¹ good, generous, brave;¹² good for use, useful, fertile, sound, active, prudent; good, as applied to the goods of life, to fortune, &c. Οἱ ἀγαθοί, the rich or nobles.—'Good: god, Sax.; *goda*, *gotha*, Gothic; ἀγαθός [or 'γαθός], Gr. T.¹³ ὦ'γάθ', o bone. Hence the Spartan *Agatho-ergi*¹⁴

'Αγαθίς, ἰδός, ἡ: a heap, as of threads in a thread-ball.—'Αγαθῶν ἀγαθίδες, Prov., heaps of good things

ἁγαίω and -ομαι. See ἁγάω

'Α-γάλλω, fut. ἁ-γαλῶ: I make bright or splendid, adorn, decorate; adorn with honor or worship. 'Α-γάλλομαι, I adorn myself; make myself splendid, gay, or glad; set myself out with majesty, pomp, or pride.—Probably fr. the same root as *gala*,¹⁵ *gala-day*. *Gala* in Spanish is finery, show, pomp. Hence Cr. derives *gallant*, 'distinguished by SPLENDID dress or SPLENDID qualities'

*Αγαλμα, ατος: anything with which any one is gay, glad, or decorated;

should be written *Α βάλε: Ab utinam nunquam occurrissent. Aleman, βάλε δὴ βάλε κηρύλος εἶην, utinam cerylus essem.⁷

6 But Voss, supposes α to be negative: 'Mensa quæ basin non habet; ut illa logistiarum de pariete suspensa; item coquinaria quæ nunc parieti applicatur, nunc soluta demittitur, ut vasa super eâ reponantur, unde et repositorium dicitur Plinio.'

7 Fr. ὑπέρ, 'super,' over, beyond; as in, supero, supersum, superstes.

8 Comp. βλάξ and βληχρός. Some refer it to βέβλεμαι pp. of βλέπω.

9 Supposed by some learned men to be the feminine of ἁβρός. But Kuhne derives it fr. a Hebrew word, signifying, a *Hebrew* woman; *Hebrew* women being used by the Gentiles as

servants. E. also supposes it a foreign word.

10 So λάβρος and λαῖρος, L. G. And κδ-βηξ and καύηξ.—'Olim usus aspirationis promiscuus erat,' TH. 'Spiritus nulla ratio habetur in derivatione nominum et verborum,' L.

11 Fr. ἀγάω, I admire, L.

12 Comp. 'virtue' and 'vir.'

13 *Doughty: Sax. *dugud*, the Theotiscan, *dugeth*, *dugatha*. The Gr. ἀγαθός will also be obvious, T.

14 Fr. ἔργον, a deed; i. e. Good-doers or Benefactors. The eldest of the Spartan Senators were so called from travelling in succession for five years for the benefit of the State: Herod.

15 Comp. γάλα and γαλήνη. L. derives ἁγάλλω fr. ἀγάω. But see γάω, γαίω.

an ornament; and, because statues in particular are decorated, it came to be used properly for these; and for pictures, images of the Gods, and splendid offerings to the Gods.¹⁶—Fr. ἀγαλμαι pp. of ἀγάλλω

"Αγω, fut. [ἄγωω=] ἄξω: I lead, draw, carry, bring; drive, ago; bring up, educate; draw down the scale, weigh, and hence, estimate, value, as Lat. 'duco'; lead or conduct (myself), go; spend or pass the day, life, a feast, &c. as Lat. *ago diem, vitam, festum*. So the Greeks say, ἄγω a mourning; for, I mourn. "Αγω καὶ φέρω, *ago et fero*, I ravage; so Livy: 'Ut ferri agique suas res viderunt.'—H. *ago*, I drive, &c.; *ap-age*, drive away, away with; and fr. ἀγωγός are *dem-agogue*,¹⁷ leader of the people, and *syn-agogue*, (*συν-αγωγή*) a bringing together. Fr. ἄκται pp. is *ep-act*¹⁸

"Αγω, ξω: I break, bruise.—From pp. ἄκται is ἄκτι), *acta*, ('At procul in solâ secretæ Troadēs *actâ* Amissum Anchisen flebant,' Virg.) ground BROKEN¹⁹ by the waves, a shore; and *Acte* or *Actica*, the ancient name of *Attica*, being for the most part bounded by the sea-shore

ἄγαν: too much, very much.—"Αγαν ἄγαν, mirum in modum mirari. Τό, μῆθ' ἐν ἄγαν, ἄγαν με τέρπει,²⁰ Alpheus. Πάντα γὰρ ἄγαν πράττουσι φιλοῦσι τε γὰρ ἄγαν, καὶ μισοῦσιν ἄγαν, καὶ τᾶλλα πάντα ὁμοίως,¹ Aristot. Rhet.

ἄγαν-ακτέω: I am very broken or oppressed with grief; I am aggrieved, frangor offense. — Fr. ἄκται pp. of

16 'Plato totam rerum creaturarum universitatem ἡγαλμα τοῦ Θεοῦ vocat; et Platonici cogitationem pulchri cujuslibet et summi boni informatam mente ἀγάματος nomine designabant,' R.

17 Δημ-αγωγός. Fr. δῆμος, the people.

18 Which is brought over or added.—The *epact* is the number of days added to the lunar year to make it equal to the solar year.

19 Comp. ῥηγμίν.

20 The (saying), Nothing very much, delights me very much.

1 For they do all things too much: for they love too much, and hate too much, and do all other things after the like manner.

2 By your placid temper and by your placid words.

3 'Fr. ἄγαν πάω,' Vk. 'This is contradicted by ἀγάπη, which does not come fr. ἀγαπάω, but this from the former. It is a constant rule

ἄγω, I break ἀ-γανός: pleasing, placens; placid. —Fr. γάνος, pleasure, mirth, cheerfulness. Σῆ τ' ἀ-γανό-φροσύνη καὶ σοῖς ἀγανοῖς ἐπέεσσιν,² Hom.

ἀγαπάω³ & -πῶ: I love; I treat with love (amore) or friendship (amicitiâ;) or with the kiss of love; I am pleased or satisfied with, acquiesce.⁴—'Maid of Athens, ere we part, Give, oh give me back my heart: . . Hear my vow, before I go, Ζωὴ μὲν, σὰς ἀγαπῶ,⁵ Byron. Hence the *Agapæ* or love-feasts of the early Christians

ἀγάω, ἀγάζω and -ζομαι, ἀγαῶ and -ομαι: I admire with stupefaction; I admire; I envy while I admire; I envy, hate.—Fr. ἄγν. *Agast* has been compared with ἀγαστός, formed fr. ἀγασται pp. of ἀγάζω; and Johnson compares *gaze* with ἀγάζω

"Αγγελος:⁶ a messenger.—H. an angel, or divine messenger

"Αγγαρος: a Persian letter-carrier, porter, messenger, ἄγγελος

"Αγγαρεύω: I employ any one as an ἄγγαρος, make him carry anything

"Αγγέλλω, ἐλῶ: I report a message. —Comp. ἄγγελος

"Αγγος, εὐς: a vessel pressed close with hoops or other fastenings, as a basket or cask; any vessel.—Fr. ἄγγω (Lat. *ango*, I press close) = ἄγχω, L.

"Αγε: *age*, come on; come, tell me.—Fr. ἄγω

"Αγείρω: I lead or draw together; draw money together or make collections by strolling about, I beg; I beg for the Gods.⁷ — For ἀγέρω = ἄγρω,⁸

that all longer words, unless contracted, come from the shorter; and not vice versâ. 'Αγαπάω is fr. ἀγάπη, which is fr. ἀγάπω fr. ἄγδω, and is that love which proceeds from ADMIRATION,' L.

4 'To Love—to be pleased with, delight in; to regard with reverend unwillingness to offend,' T.

5 My life, I love thee. Σας is the Modern-Greek form.

6 Fr. ἀγγέλω = ἀνα-γέλω: γέλω, explico, whence γελῶ. 'Αγγέλλω, mandata explico, L.

7 Among the various arts, by which the inferior priests derived money from the poor, this was not the least. Carrying an effigy of some God or Goddess, they wandered about, collecting money, nominally for the God, but really for themselves, R.

8 Comp. ἄγρ-υγνος.

fr. ἄγω. From pm. ἀγορά is *phantasm-agoria*, an assembly of phantoms.

'Αγέλη: a herd LED by a shepherd; a troop, crowd; society.—Fr. ἄγω, I lead. 'Αγέλην ἄγων, 'agmen agens,' Virg.

ἄγέρωχος: audacious, ferocious, self-willed.—Fr. α, γέρας, ἔχω; one who has too many honors, EM. From γεγέρωχα p. of γερώσσω fr. γερώω or γερωῶ,⁹ gero, i. e. curam gero, as in 'gero rempublicam,' &c. That is, one who does NOT CARE or mind, S. What-ever¹⁰ be its derivation, says St., I think it should be translated 'ferox' in prose rather than 'superbus'.

ἄγη: REFRACTION of the sun's rays, striking the eyes, and blinding the sight; stupefaction, astonishment; admiration; envy.—Fr. ἄγω, frango. See ἀγάω

'Αγή: a fracture; fragment; breaking of the waves on the shore.—Fr. ἄγω, frango

ἀγιάζω and ἀγίζω: I consecrate, purify, expiate.—Fr. ἅγιος and ἄγος

'Αγινέω: I lead.—An extended form of ἄγω

ἅγιος: pure, holy, sacred.—Fr. ἄγος. "Ἁγια ἀγίων, LXX., the holy of holies. "Ἀγιε, ἅγιε, ἅγιε, Κύριος Σαβαώθ, NT., Holy, holy, holy, Lord of Sabaoth. Hence the *hagio-graphers*¹¹ or sacred writers

'Αγκαι: quæ se incurvant, the arms.—Comp. *angle*, *angulus*, *uncus*, *ungulus*, *Ancus*¹² Martius; all which words imply a bend or curve

'Αγκάλη: an arm.—See ἀγκαι

'Αγκάλις, ἰδος, ἥ: an arm-ful, bundle.—Fr. ἀγκάλη

ἄγκιστρον: a CROOKED instrument for laying hold of any thing; a fishing-hook; bait.—See ἀγκαι. 'Αγκύλον ἄγκιστρον, a crooked hook

'Αγκοίνη: an arm.—See ἀγκαι

"Αγκος, εος: the CURVATURE or

winding of a mountain; a valley or precipice.—See ἀγκαι

ἀγκτήρ, ἥρος, ὅ: a string or cord; clasp, noose.—Fr. ἄγκται pp. of ἄγχω, I press close

'Αγκύλος: curved, crooked.—Hence *angulus*

'Αγκύλη: curve or bending of the arm or knee; a curved thong tied to a javelin, or the javelin itself; a ring fastened to a dog's collar; a hook or hilt; arm of the sail-yard; 'the action, as also the cup out of which the wine was cast in the play of the κόττα-βος, from turning round the right hand with great dexterity,' Rob.—Fem. of ἀγκύλος

'Αγκύλιον: a small oval shield.—'Ancyliorum, nominis, et togæ Oblitus,' Hor.

"Αγκυρα:¹³ *ancora*, an anchor; an instrument, branching out, like an anchor, into two arms or flooks

'Αγκών:¹⁴ BENDING of the arm, elbow; the arm; angle of a wall; arm of the sea, branch of a river; winding of a rock; and of a shore, i. e. a bay, creek.—See ἀγκαι

'Αγλαός: adorned, splendid, bright, beautiful.—Fr. ἀγάλλω, or ἀγάλω, ἀγλάω. H. *Aglaïē*, ('Cynthius et Musæ, Bacchus et *Aglaïē*,' Virg.) one of the Graces

"Αγλίθες: the heads or cloves of garlic.—Fr. ἄγλιον, wh. *aglium* and, for euphony, *allium*¹⁵

"Αγνος:¹⁶ the plant *agnuscastus*. 'Of laurel some, of woodbine many more, And wreathes of *agnuscastus* others bore,' Dryden. 'Matronæ, Thesmophoriis Atheniensium CASTITATEM custodientes, his foliis cubitus sibi sterunt,' Pliny

'Αγνός:¹⁷ pure, chaste.—Hence Festus derives *agnus*.¹⁸ See ἄγνος

"Αγνυμι: I break.—Fr. ἀγνύω=ἄγνω=ἄγω¹⁹

'Αγορά: an assembly of men; a place

9 See γέρας.

10 L. forms it fr. ἀγερώσσω, I draw together a crowd; i. e. a stroller, quack, ἀγύρτης.

11 Fr. γράφω, I write. 'The Jews divide the Old Testament into the Law, the Prophets, and the *Hagio-graphers*,' Whitby.

12 *Ancus*, ἄγκος, one who has his elbow so CURVED that he cannot stretch it out. Hence, says Festus, *Ancus* Martius received his name, Fac.

13 Fac. compares ἀγκύλος. See ἀγκαι.

14 Properly a place where are many curves or bends. See the note on ἀγών.

15 So Baxter and D.

16 For ἄ-γονος. Schol. on Nicand. So πολύ-γρος.

17 Fr. ἄγος.

18 'Because the victim in sacrifices is PURE.'

19 So δέικνυμι fr. δείκω, ὀρνυμι fr. ὄρω. So also δάκνω fr. δάκω.

where men assemble, a council, court of justice, street, a market-place; articles of sale, provisions.—Fr. ἀγορά pm. of ἀγείρω

Ἀγοράζω: I traffic in the market, buy.—Fr. ἀγορά

Ἀγορεύω & εὔω: I harangue in the forum; harangue, speak, relate.—Fr. ἀγορά. Fr. ἡγόρεον is ἀλλ-ηγορία, *all-gory*²⁰

Ἄγος: a leader.—Fr. ἄγω

ἄγος & ἄγος, εὐος, τὸ: that which produces admiration or veneration by its sanctity or purity; that which from its sanctity or purity is devoted to the Gods to expiate crime; expiation; crime, by the same change as that of 'sacer' in 'Auri sacra fames.'—Fr. the same root as ἄγη. Hence ἄγως and ἄγνός

ἄγοςτὸς: the hand clenched, and the arm bent.—Some derive it fr. ἄγω, and ὀστέον, *os*. The form of the hand when the BONES of the fingers or of the elbow are BROUGHT round or bent.²¹ Χεῖρὸς ἄγοςτῶ, Apoll. Rh.

Ἄγρα: a seizure or capture; that which is seized, a prey, booty; the act of seizing prey, hunting, fishing.—Fr. ἄγω.¹ Ἄγειν ἄγραν, to carry away prey. H. *pod-agra*,² that which seizes the feet, the gout

Ἄγρος:³ a field; farm; the country, rus; rusticity.—H. *ager, agri*

ἄγρ-υπνος: roused from sleep; sleepless; vigilant.—Fr. ἄγρω=ἐγρω,⁴ I rouse, and ὕπνος, sleep

Ἀγρωστis, *ios, ἡ*: a species of common grass.—Fr. ἄγρος; as it grows everywhere in the fields, *Fac*.

Ἀγυιά: quæ ducit, i. e. a way, a street.—A participial, fem. of ἄγως, fr. ἄγω: 'Quæ te DUCIT VIA, dirige

gressum,' Virg. Hence Phœbus is called by Hor. 'lævis *Aguieus*'⁵

Ἀγυῖς, *ios, ἡ*: an assemblage, assembly.—Fr. ἀγύρω=ἀγέρω=ἀγείρω. From ἡγυρον a. 2. of ἀγύρω is *panegyric*⁶

Ἀγχω,⁷ ἔω: I compress, strangle.—The same as ἄγγω, Lat. *ango*, as, 'Atque *angens* utrâque manu sua GUTTURA livor,' Silius. H. *quinsy* for *squinancy* for *synancy* fr. συν-ἀγχω

Ἀγχι: close at hand, close by, near; near in form, like; close at hand in time, very soon.—Fr. ἄγχω, I press close. Or it is the dative of ἄγξ,⁸ the elbow; i. e. close at one's elbow. 'Quick, quick; fear nothing, I'll be at thy elbow,' Shakspeare. See ἀγ-καὶ and ἀγκών

Ἀγχ-αυρος: the part of night near the time when the morning breezes begin, the dawn.—Fr. ἄγχι and αἶψα, *aura*, a gentle wind which blows in the morning

ἄγχι-νους: having the mind or thoughts ever at hand, quickminded. See νόος

† Ἀγχονσα:⁹ the herb orchanet or alkanet

Ἄγω: see after ἀγαλμα

Ἀγών,¹⁰ ὠνος, ὁ: a solemn game; contest; the spectators; the place; any violent contention or exertion; the action of a play, as being contested in the theatre;¹¹ of a suit, in the forum; of an accusation; the danger into which an accused person falls; any thing full of danger or distress.—H. *ant-agonist*,¹² *agony*

Ἀδάμας, *αντος, ὁ*: *adamant*; iron.—Fr. *dur*, *domo*; that which cannot be subdued

Ἀδαξέω: I excite an itching.—Fr. ἄ-δαξ, (δαξ fr. δέδαξαι pp. of δάκνω, I

20 A figure in speaking, in which something OTHER is intended, than what is contained in the words literally taken. Fr. ἄλλος, *alius*, and ἀγορέω.

21 Ἐνθα περι-άγονται τὰ δὲ τὰ τῶν δακτύλων, E. The word is derived by L. fr. ἄγοςται pp. of ἀγώ=ἄγω. It has a participial form. See ἀκοστή.

1 So ἔδρα fr. ἔδω.

2 From ποῦς, ποδός.

3 Fr. ἄγος, a leader; i. e. land which a man possesses as a master or lord, L. So ἄκρος fr. ἄκω, ἄρδος fr. ἄω.

4 So Bl. See ἀγείρω and ἐγείρω.

5 Because he presided over streets and ways,

Macrob.

6 This was first applied to laudatory speeches spoken at the παν-ηγύρεις or assemblies of all the states of Greece. Fr. πᾶς, πᾶσα, πᾶν, *all*.

7 Fr. ἄγω: I bring together or into one, L.

8 So Remarks on M. where it is observed that this will account for the genitive as governed by ἄγχι.

9 Fem. of ἄγχω fr. ἄγχω.

10 Fr. ἄγος, a leader; a solemn game to which chieftains came from all parts, L. The termination in -ων implies collectiveness. See -ών.

11 Comp. 'concert' fr. 'concerto.'

12 Ἀντί, against.

bite) by biting. 'Vis pruritu mordax,' Plin.

'Α-δελφός:¹³ a brother.—Hence the *Adelphi* or Brothers of Terence; Ptolemy *Phil-adelphus*;¹⁴ *Phil-adelphia*.¹⁵ So also the *Adelphi*¹⁶ streets in London ἀδευκής:¹⁷ not sweet, bitter, ἀ-γλευκής

'Αδω: I press close, cram, satiate; press together, crowd, heap up.—To ἄδω is allied ἔδω, *edo*; the proper signification of ἄδω is, I press, condense; and of ἔδω, I press with the teeth, L.

'Αδέω, ἄδῶ: I feed to the full, satisfy; please to such a degree as that nothing more is desired; please, delight. 'Αδῆκοτες p., crammed full, satiated.—Fr. the same root as ἄδω. Comp. the meanings of 'satis-facio' and 'satisfy'

'Αδμονέω: I am oppressed with nausea arising from repletion; and, transferred to the mind, I am oppressed with heaviness resulting from the pressure of care and trouble.—Fr. ἀδήμων, ἀδήμονος; and this fr. ἄδημαι pp. of ἀδέω.¹⁸ See ἄδω

'Αδην: to satiate, abundantly, enough.—Fr. ἄδω; comp. 'satis' and 'satio'

'Αδῆν, ἔνος, ὅ: a thick mass of things heaped together; a mass of flesh made up of various particles;¹⁹ a glandule or spongy part of the flesh.—Fr. ἄδω

'Αδης: see 'Αΐδης

ἄ-διαντον:²⁰ a plant so called because the dew or rain does not rest on it, but is thrown off by the oily substance which covers it, maiden-hair or Venus' hair.—Fr. δεδιανται pp. of διαίνω, I irrigate

'Αδινός: crammed, thick, crowded, much, frequent, continual.—Fr. the same root as ἄδην

ἄδo-λεσχος: one who satiates with

his talk, or talks to satiety, a prattler.

Fr. ἄδω and λέσχη

ἀ-δρανής: ineffective, weak.—Fr. δράνω or δραίνω=δράω, facio

ἀ-δράστεια: she whom NO bad man can FLY from, Nemesis.—Fr. δέδρασται²¹ pp. of δράζω=δράω, fugio, I fly. 'Adrastea, eademque INEFFUGIBILIS,' Apuleius. 'Ut scelere in tanto, quod nec sinit Adrastia,' Virg.

ἄδρός: thick, plentiful, great, large, (as we say, thick limbs,) full-grown.—Fr. ἄδω, as ἀγρός fr. ἄγω, L. 'Αδρουῦ ἄέθλον ἄδρὸν ἄεθλον, Prov., a great reward (is the meed) of a great contest

'Α-δυτον: the innermost part of a temple which could NOT be ENTERED except by the priests.—Fr. δέδνται pp. of δύω, I enter. 'Æternumque adytis effert penetralibus ignem,' Virg.

'Αδω: see after ἀδευκής

ἄδω: for ἀείδω

'Αδωνιασμός: the celebration of the rites in honor of Adonis

'Αεθλος¹ and ἸΑθλος: contest, combat; labor arising from it.—H. *athleta*, *athletic*

'Αεθλον and ἸΑθλον: the reward of the ἄεθλος or contest

'Αεΐ² and αἰεὶ and αἰέν: ever, always; continually. 'Ο αἰεὶ, with a participle, is applied to a person who at any particular time fills a perpetual office.—N. compares *aye*, for *aye*

'Αείδω:³ I sing.—Fr. pm. αἰοῖδα, wh. αἰοῖδῃ, and (by contraction of αο into ω, as in ἀγαπῶμεν for ἀγαπάομεν) ωῖδῃ and ᾠδῇ, are *ode*, *mel-ody*, *psalm-ody*

ἀ-εικής: unseemly, improper, unfit, unjust; unseemly in size, immense.—Fr. εἴκω, I seem

'Αείρω, ἐρῶ: I raise, lift up; lift or move up, as to the mouth; move, carry.—Eis ἀέρα ἀερῶ, I will raise in the air

13 Fr. α for ἄμα, and δελφός, uterus. A uterine brother.

14 Lover of his brothers; ironically; for he killed two of them. From φιλέω, I love.

15 The capital of Pennsylvania. The word implies, brotherly love; and was well suited to the disposition of the colonists.

16 Being built by three brothers.

17 Perhaps fr. δέω, p. δέδευκα, I bedew, L.

18 So ἐλεήμων fr. ἐλέεω, γοήμων fr. γοάω.

19 See ἀθάρα.

20 'Adiantum perfusum mersumve sicco simile est:—aqua non sentit, ut dictum est,'

Plin.

21 Antimachus gives another account: "Ἔστι δέ τις Νέμεσις μεγάλη θεὸς . . . βωμὸν δέ οἱ εἴσατο πρῶτος ἈΔΡΗΣΤΟΣ ποταμοῖο παρὰ ῥόον Αἰσῆποιο, ἔνθα τετίμηται τε καὶ ἈΔΡΗΣΤΕΙΑ καλεῖται.

1 Perhaps for ἀ-θέλος fr. θέλω, volo. That in which we engage with a willing and active mind.

2 Fr. ἄω. The idea of breathing seems to be transferred to the duration of time, L.

3 Fr. α and εἶδω; because much knowledge was attributed to poets, St.

"Αω: I breathe; I blow.—H. ἀήρ, *aēr, air*; ἀέν ἀήρ

ἄ-ελλα: a whirlwind, PROCELLA.—Fr. ἔλλω,⁴ M. See ἀπ-ειλέω. Hence *Aello*, ('Strophadumque receptos Portibus infidis exterruit ales *Aello*,' Ov.) one of the Harpies

ἄμμα, ατος, τὸ: that which connects; the string of a bow.—For ἄμμα, fr. ἄμμαι pp. of ἄπτω, I connect 'Αέξω⁵ and αὔξω: I augment; augment in honor, advance.—Hence Lat. *auxi*

"Αεπτος. A corrupt reading, for which Bl. proposes ἄ-λεπτος; alii alia ἀέρδην: by raising.—Fr. ἀερται pp. of αἴρω. See ἀνέδην

ἄεσα: I BREATHED hard like one tired; being tired I gave myself to sleep.—A. l. of ἄέω=ἄω. "Ενθα δὲ νύκτ' ἄεσαν, Hom.

ἀεσί-φρων: having a mind light as breath.—Fr. ἄέω=ἄω, I breathe, and φρήν, the mind

ἀετός⁶ and αἰετός: an eagle; the wing of a building, from its resemblance to the wing of an eagle.—'Αετός αἰττων, an eagle rushing impetuously. See the note. Hence the *ætites* or eagle-stone.

"Αζω: I breathe or blow upon; I dry.—Fr. ἄω. Fr. ἄσθην a. l. p. of ἄζω is *asthma*

ἄζα: aridity; dry dust, smoke, or soot; dusty or sooty particles arising from neglect.—Fr. ἄζω. The analogy between ἄζω, ἄζα and 'sitio,' 'situs' is observable. Σάκος γέρον πεπαλαγμένον ἄζῃ, Hom.

ἄζ-ηχής: 'The Grammarians explain this from the context, and derive it in various ways. In Apoll. Rh. 2. 99., it is, sounding drily; and this is the most simple derivation [viz. ἄζω, and ἦχος, sound]; whence ἄζηχὲς may mean, sounding greatly, great, greatly,' Heyne. Homer says of a brazen tunic: Δὴ τότε γ' αὔον ἄϋσεν, ἐρεικόμενος περὶ δουρί

⁴ "Ἡπερ ἔλλαϊ χεიმέρια ἐιλέωσιν, Hom. where E. observes that the etymology is alluded to. 'So: ἴσος ἀέλλῃ, . . . ὡς "Εκτωρ, ἀν' ὕμλον ἰὼν ἐιλίσσετο, S.

⁵ Fr. ἄξω fut. of ἄγω, I lead together, congregate, L.

⁶ Fr. ἄέω=ἄτω, wh. ἀίσσω. 'Αέσαι, ὀρμήσαι, Hes. As to the impetuosity of the eagle, see Bochart,' S. 'According to some, fr. ἀίσσω.

ἄζομαι: I reverence, venerate.—The same as χάζομαι, I retire, give way. From the retiring manner of one who reverences another

ἄζος: a servant.—Perhaps fr. ἄζω or ἄζομαι. "Αζος κύριον ἀζόμενος, a servant reverencing his master

'Αηδών, όνος, ἡ: a nightingale.—Fr. ἀεὶ ᾄδω, from its constant singing, Fac. For ἀεδών fr. ἀέδω=ἀείδω, L. Hesiod, alluding to its etymology, calls it emphatically αἰοῖδος, St. So Milton: 'Thee, CHAUNTRESS, oft the woods among I woo to hear thine evening song'

"Αημι: I breathe or blow.—Fr. ἄέω or ἄω

'Αἴρ, έρος, ό: *aēr, air*. As a feminine noun, it is used for, vapor, dark *air*, darkness.—Fr. ἄω

ἄ-ήσυλος: not pleasing, unpleasant, troublesome, oppressive.—Fr. ἦσω fut. of ἡδω, I delight, EM.⁷

ἄήσυρος: light.—Παρά τὸ ἀέρι σύρεσθαι, Suid. In Æschyl. Prom. 461, this word is applied to ants, but ἀεῖ-συρος is adopted by Vk. 'Magni formica laboris Ore TRAHIT quodcumque potest,' Hor.

ἄ-ητος: insatiable.—For ἄ-ατος

ἄθαρα and ἀθήρα: a pap or pottage of boiled meal.—Some derive it fr. ἀθήρ, a beard of corn. But St. has this remark: 'Pliny says, it is an Egyptian word. If so, it is falsely derived fr. ἀθήρ.' H. the medical terms, *atheroma*, *atheromatous*, applied to wens. 'If the matter forming wens resembles milk-curd, the tumor is called *atheroma*,' Sharp

ἀθέλω: I squeeze by sucking or milking, ἀμέλω

'Αθήρ, έρος, ό: a sharp point; a beard of corn; edge or point of a spear or sword.—*Athos*, the celebrated mountain, seems to be derived from the same origin as ἀθήρ: it is called by Strabo a very sharp mountain, S. Hence it was given to various mountains⁸

Rather fr. the Hebr. *aet*, a bird of prey, derived fr. *at*, to fly or rush impetuously,' Pkh. Hence, whether we choose a Greek or a Hebrew derivation, the eagle will seem to be called in Greek from its impetuosity.

⁷ L. supposes it the same as ἄ-άσυλος, fr. ἄσω fut. of ἄδω; i. e., Very full of wearisomeness and satiety.

⁸ L. rather differently: 'Various mountains

Ἀθερίζω: I despise anything as I would an ἄθερα or beard of corn, as Lat. flocci-facio.—See ἀθήρ

Ἀθερίνη: some fish, translated by Gaza 'arista'.—See ἀθήρ

ἄ-θέσφατος: so great that not even the Gods could utter it.—See θέσφατος

Ἀθηνᾶ: Minerva.—'On what account Athens, Ἀθῆναι, acquired its name, is not certain; the most probable is, that it was so named in respect to Minerva, who was esteemed its protectress,' EB.

Ἀθήρ: see after ἀθέλγω

Ἀθλος and Ἀθλον: see ἄεθλος and ἄεθλον

Ἀθλιος: engaged in struggles and labors; oppressed by labors, wretched.—Fr. ἄθλος

ἀθρέω: I look into or about; consider.—Ἀθρέων πολλὰ καὶ ἀθρόα.⁹ Ὁ ἀνθρωπος ἀνθρωπος ὠνομάσθη, ἀν-αθρῶν ἃ ὅσπε, Plato

ἀθρόος: THROGGED, crowded; and, transferred to time, perpetual, without intermission.—See ἀθρέω. Dm. derives it fr. θρόος, a tumultuous clamor

ἀθύρω: I play.—Παῖδες ἀθύροντες πρὸ θυράων, boys playing before the doors. St. ludicrously derives it fr. α and θύρα, because boys play not in, but out of doors. L. derives it fr. ἄθω: 'It is the custom for boys when playing, to pile up their playthings with great eagerness into one HEAP.'¹⁰ See the note on ἀθήρ

Αἶ, and αἶ αἶ: ah, alas

αἶ: the Doric form of εἶ

αἶα: for γαῖα

Αἰάζω: I cry αἶ, I lament

Αἰανής: mournful, grievous. Fr. αἶ. It is sometimes translated, eternal. If rightly, it may in this sense be allied to αἶν. See αἶ

Αἶας, αἶας: (Ajas=) Ajax

Αἰβοῖ: an exclamation. Ἰαβοῖ, αἰβοῖ, Aristoph.

Αἶξ, gen. αἰγός, ὅ and ἡ: a goat.

Generally, any thing which leaps, bounds, or rushes with impetuosity.—Fr. αἶξαι pp. of αἶσσω. Hence the ægis¹¹ of Jove; and Ægon, a goat-herd in Virgil: 'Nuper mihi tradidit Ægon'

Αἶσσω, ξω; and αἶσσω: I impel myself quickly or impetuously, rush, spring, bound.—See αἶξ above

Αἶγανέα: a dart, javelin.—Hes. derives it fr. αἶξ, αἰγός, a goat; from its thong or strap being made of goats' hides. Others from its being used originally for catching goats, St. But L. derives it fr. αἶξ, αἰγός, under its general notion of anything rushing with impetuosity

αἶγειρος, ἡ: a poplar.—The Schol. on Homer derives it fr. ἀγείρω=ἐγείρω,¹² I elevate; perhaps because Homer calls it long, (Οἶά τε φύλλα μακροδνῆς αἰγείριοι), St. Perhaps fr. ἐγείρω, I bring together. For men in the first ages assembled under poplars and such trees, to converse together, L.

Αἶγι-αλός: a shore.—For ἀγι-αλός, fr. ἄγω, I break, and ἄλς, ἁλός, sal, salis, Dm. From αἶξ, αἰγός, rushing impetuously, and ἁλς, L.

Αἶγίς, ἴδος, ἡ: a storm.—Fr. αἶξ, αἰγός, anything impetuous. On this passage in Virgil, 'Credunt se vidiſſe Jovem, cū saepe nigramentem Ægida concuteret dextrâ nimbosque clieret,' Fac. observes: 'Ægida we ought not here to understand of the shield of Jove, but a storm'

Αἰγίζω: I tear or rend as by a violent storm.—Fr. αἶγίς

αἰγι-θαλός: a bird called the goat-sucker.¹³—Fr. the same root as θηλάζω¹⁴

* Αἰγίθος: a very little bird known to us only by its name, Fac.

αἰγί-λψ, ποσ: high, applied to a rock which even the GOATS LEAVE unclimbed.—Fr. αἶξ, αἰγός, and ἐλιπον, a.2. of λείπω

were anciently called by the name of ἄθως, perhaps from the idea of a heap or mass.

⁹ L. believes ἀθρέω and ἀθρόος to have the same origin: 'Qui aciem oculorum intendat ad rerum copiam, in unum congestam, spectandam et considerandam.' S. derives ἀθρέω fr. ἄθω, intendo, ac. oculos. See ἀθήρ.

¹⁰ So Budæus also explains it: 'lusito ut pu-

eri quisquillas colligentes humi et construentes.'

¹¹ Being made of the skin of the goat Amalthea.

¹² Compare ἔγρ-υπος.

¹³ Scopoli seems to credit the report of its sucking the teats of goats; an error delivered down from the days of Aristotle, EB.

¹⁴ But L. derives it fr. θάλλω; a bird which

Αἴγλος: a plant of which goats are fond.—Fr. αἶξ, αἰγός

αἰγίλ-ωψ, ωπος, ὁ: a disease of the EYE to which GOATS are subject. And, a plant so called, from its supposed virtues against it. ‘*Egilopas sanat herba eodem nomine*,’ Pliny.—Fr. αἶξ and ὦψ

αἰγί-πυρος: a plant, called goat-corn.—Fr. αἶξ, and πυρός. Perhaps, says St., from goats being fond of it, like αἰγίλος

Αἰγίς, ἰδος, ἡ: an *ægis* or shield.—See αἶξ

Αἰγίς: a storm. See before αἰγίζω

Αἰγλή: brightness, splendor.—For ἄγλη, wh. ἄγλαός. ‘*Timidisque supervenit Ægle, Ægle Naiadum pulcherrima*,’ Virg.

αἰγυπιός: an animal between an eagle (αἰετός) and a vulture (γυψ, γυπιός). Perhaps put for αἰετο-γυπιός.¹⁵

Αἰγυπιοὶ γυπῆς τε, Nicander

Ἀΐδης, αἰδης, ᾄδης: Orcus, death.—‘And thou shalt see thy sons in crowds to *Hades* hurled,’ Byron. Some derive it fr. α and ἴδον a. 2. of εἶδω, *video*. A place where is no seeing. Usher supposes it called from its being removed from the sight of man. L. fr. αἶς, αἰδος

Ἀΐδιος: eternal.—For αἰεῖδιος, fr. αἰεῖ, as ‘sempiternus’ fr. ‘semper’

Ἀἰδωνεύς: Pluto.—Fr. αἰδης or αἶς, αἰδος

Αἶδος, εος, τὸ, and αἰδώς, ὄος, ἡ: modesty, shame, reverence, fear.¹⁶—For ἄ-ιδος fr. α and ἴδον, *vidi*; for modesty and shame compel us to avert the eye¹⁷

Αἰδοῖα, ὦν: pudenda, partes quas pudor nos tegere jubet. Ab αἶδος

Αἰεὶ and αἰέν: see αἰεῖ

Αἰετός: see αἰετός

αἰ-ζηός and ἄ-ζηός: a young man.—Fr. ζέω, *ferveo*. *Fervens juventū*

Αἶθω: I burn, glow with heat.—H. *Æthiopes*, the *Æthi-opians*¹⁸

Αἰθάλη: soot arising from burning; burnt-coal, cinders.—Fr. αἶθω

αἶθε for εἶθε

Αἰθήρ, έρος, ὁ and ἡ: a shining air, bright sky.—Fr. αἶθω, I glow, am bright. ‘*Aspice hoc sublime candens, quod vocant omnes cœlum*,’ Ennius. H. *æther, æthra*

αἶθουσα: an open gallery or portico, a portico in the open air.—Fem. of αἶθων. Exposed to the heat of the sun.¹⁹ ‘*Ἰκετο αὐλήν Αἰθούσης τε θύρας*,’ Hom.

Αἶθρα: a serene sky; serene weather.—Fr. αἰθήρ, θέρος, θρός. ‘*Nec lucidus æthrâ Sidereâ polus*,’ Virg.

αἶθρος: heat.—Fr. αἶθω. Αἰθρῶ καὶ καμάτῳ δεδμημένον, Hom.²⁰

Αἰθυιά: a sea-gull.—From its dusky hue. So Lat. ‘*fulica*’ from ‘*fuligo*,’ J. It seems to be a participial fr. αἰθώς fr. αἶθω (wh. αἰθάλη, burnt coal), like αἰγυιά

Αἶθω: See before αἰθάλη

αἰ-κάλλω: I say pretty things to, or behave in a pretty manner to, I fawn, flatter.—Fr. κάλλος. ‘*Quia assentatores Pulchrè et Bellè in ore habere soleant*,’ St.¹

Ἀΐκη: impetuosity.—Fr. αἶκα p. of αἶτω, wh. αἰτσω

αἰκῆς: unseemly, improper.—For αἰκῆς=α-εἰκῆς

αἰκία: unseemly treatment, indignity.—See above

αἰκνον, αἰκνον, αἰκλον,² αἰκλόν: ‘That, which is called αἰκλον by the Lacedæmonians, is called δειπνον by the other Dorians,’ Athenæus.—Possibly fr. α for ἄμα, and ἰκνέω; as ‘cœtus’ fr. ‘coëo’

Αἰ-λινον: a mournful strain, originally in lamentation of *Linus*.—Fr. αἶ, *ah*, and Δίνος

αἶλ-ουρος and αἰέλ-ουρος: a cat.—Generally derived fr. ἄλω, ἔλω, αἰλω, αἰέλω, I move or turn, and οὐρά, a tail. As if however, says Fac., cats alone moved or turned their tails

thrives or rejoices in storms.

15 Comp. αἰπόλος for αἰγο-πόλος.

16 Also, the pudenda.

17 Ἐτα δύνασαι πρὸς ἑμ’ ἀπο-βλέπειν; Aristoph. Compare λαΐδρος and μῦσος. L. supposes it put for ἔδος fr. ἔδω: ‘It seems to have properly denoted the blood crowded in the face; and thence the rising blush, the mark of modesty.’

18 Men of a burnt face. *Οψ, ὀπός, a face, fr. ὀπω=ὀπτω wh. ὀπτομαι.

19 Compare ἡλιαία.

20 So Herod.: τετρυμένοι παλαιπωρήσι τε καὶ ἡελίῳ. Some translate αἶθρος, morning frost.

1 Cas. refers it to κάλλαia, as properly said of a cock shaking its gills.

2 So νίτρον and λίτρον.

Αἷμα, ³aros: blood; offspring, race; effusion of blood, slaughter. 'The juice of the grapes of Palestine, for the wine there is red like blood,' Biel.—H. αἰμο-ῤῥαγία, *hemorrhage*;⁴ and αἰμο-ῤῥοῖδες,⁵ *hemorrhoids, emorods* or piles

Αἷμασι: a hedge.—Properly of sharp thorns, producing blood. Fr. αἷμα

αἰμύλος: knowing, arch, sly; deceptive.—It seems formed fr. αἷμων, knowing. It is used in a fond manner; as other diminutives in υλος, as 'ulus' in 'parvulus,' &c., Bl.⁶ But L. derives it fr. αἷμα.⁷ One who possesses the natural vigor of the blood, lively

Αἷμων: given to shed blood.—Fr. αἷμα

αἷμων or αἷμων: learned, skilled.—For δαίμων,⁸ fr. δέδαιμαι pp. of δαίω

Αἰνίσσομαι: I speak darkly, hint obscurely.—Fr. αἶνος. From pp. αἰνυμαι is *enigma*

Αἶς, αἶδος: darkness; a dark place, hell, Orcus.—Fr. ἄω, wh. ἀήρ, which is used of a dark air, L. See ἀττης

Αἶνος: a dark word or saying, an *enigma*; a fable like those of Æsop; a proverb.—For αἶνος fr. αἶς, L. See αἰνίσσομαι

αἶνος: a saying or speech simply; a laudatory speech; praise; approval, assent; persuasion.—Ω δεινὸν αἶνον αἰνέσας, τί φῆς ποτέ;⁹ Soph.

Αἰνός: infernal, horrible, dreadful.—For αἰνός fr. αἶς, L.

Αἰνός: obscure.—See Αἶνος

αἰνυμαι: I lift or take up; take; obtain.—For αἰρνυμαι fr. αἶρω, Dm. For αἰνυμαι fr. ἄνω. I take from above, L.

Αἶξ: See after αἰβοῖ

Αἰξάσκω: I make repeated springs.—Fr. αἶξω fut. of αἶσσω

3 Fr. αἶθω. The ancients, if they were ignorant of its motion, were not ignorant of its heat, Dm.

4 A violent bursting of blood. Fr. ἔρραγον a. 2. of ῥάσσω.

5 Fr. ἔρροα pm. of ῥέω, I flow. A swelling of the parts affected, attended with a flowing of blood.

6 Who adds: 'And in *amulus*, which is nothing else but αἰμύλος.' But these have little connexion in point of meaning. See ἀμύλλα.

7 So Dm.: 'Qui sanguinem blandē movet, et a sanguine amoris affectu et desiderio moto oritur.'

8 Such is the general idea. So αἶα for γαῖα;

Αἰξωνέδομαι: I calumniate.—From the *Æxones*, the inhabitants of a district of the tribe Cecropis, famous for their calumnies. Hence says Laches, an *Æxonian*, in Plato: 'I will say nothing to these things, tho' I am able to do so; lest you should say, I am in truth an *Æxonian*'

Αἰ-όλος: for ἄ-όλος fr. ὄλω, ῥόλω, *volvo*. Very voluble or versatile; and hence, cunning, prudent; manifold, various. Hence the wind is said to be αἰ-όλος, and the God of the winds is called *Æolus*. '*Æolus*,' says D., 'was so called on account of the *MUTABLE* nature of the winds.' And, as '*varius*' in respect of the many kinds of color is used for, *variegatus*; so is αἰ-όλος

αἰονάω: I sprinkle, pour over, as the waves the shore.—Fr. αἰών (gen. αἰῶνος)=ἡών¹⁰

αἰ-πόλος: a goat-herd.—For αἰγο-πόλος, fr. αἶξ, αἰγός, and πολέω. Τὸν δ', ὥστ' αἰ-πόλια πλατὲ αἰγῶν αἰ-πόλοι ἄνδρες, Ως τοὺς ἡγεμόνες δι-εκόσμεον ἔνθα καὶ ἔνθα,¹¹ Hom.

Αἶπός: springing impetuously, rapid, overthrowing; high; deep, like '*altus*,' from the altitude of the water.—The root is obscure, unless it is αἶπω or αἶπτω=αἶττω and αἶσσω,¹² I leap up. From this there is an easy transition to things which rise by their tops on high, L. Τὰ αἰπέα Ἀλ-πια, the high Alps

Αἶρέω, ἔσω and ἦσω: I take, seize; take away; overtake; overtake or take a criminal in the act; overcome, conquer; take away by death, kill. Take one thing out of many, prefer.—H. in grammar *aph-æresis*: '*Prosthesis apponit capiti, sed aph-æresis αφ-ΕΡΤ.*' Also αἶρεσις, *heresy*¹³

εἶβω for λείβω. But the aspirate somewhat opposes it. See however the note on ἄβρός.

9 O thou, who hast persuaded me with a dreadful word of persuasion, what wilt thou yet say?

10 Ἐν καθαρῷ ὄθι κόματ' ἐπ' ἡνίοχος κλύεσκον, Hom.

11 As men, who are employed about goats, arrange the wide herds, so the leaders arranged these in this place and in that.

12 So πέπτω and πέσσω, λίπτω and λίσσω, ἐνίπτω and ἐνίσσω, ἔττομαι and δόσσομαι. See αἶψα.

13 A CHOICE of opinions contrary to those generally received.

Αἶρω, fut. ἀρῶ: I raise up, take up; take in my hand, lay hold of, obtain; take in hand, undertake, as a war or expedition; take away; take out of the way, kill; raise the anchor, set sail; raise the camp, march, travel; raise in importance.—Fr. *ἀείρω*, St. Compare *αἰρέω*

Αἶρα: a mallet, axe.—Fr. *αἶρω*. That which is RAISED by the hand of the feller, to inflict hard blows, S.¹⁴

Αἶρα: darnel, tares.—Fr. *αἶρω*. That which is wont to be taken away, S.

Ἄ-ἰπος. Homer has ἴπος ἄ-ἰπος, *Irus* the miserable *Irus*. A here is, scarcely, hardly, with difficulty

Ἄἰς: See before *Αἶνος*

αἶσα: an equal lot or measure; a just or proper portion; suitableness, propriety; lot, portion, fate.—For ἄ-ἰσα, fr. ἴσος. An equal (portion), S. Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν,¹⁵ Hom.

αἰσθάνομαι: I perceive with any of my senses; I perceive with my mind, understand.—Fr. *αἰσθην* a. 1. p. of *αἶω*

Ἄισθω: I breathe out, as my breath or life, answering to the Lat. 'exspiro,' I expire.—Fr. *αἰσθην* a. 1. p. of *αἶω* = ἄω

αἰσμός: I spend according to my portion, property, or propriety. Hence ἄν-αἰσμός, I spend that which is inconsistent with my portion, property, or propriety.—Fr. *αἰσμος* fr. *αἶσα*, as ἄλκιμος fr. ἀλή

Αἰσκληπιός: *Æsculapius*

Ἄισσω: See before *αἰγανέα*

Ἄ-ἴστος: unknown; removed from our knowledge, vanished.—See *ἴστωρ*

ἄ-ἴστώ: I cause to vanish or disappear.—Fr. *ἄ-ἴστος*

αἰσνητήρ: one who distributes justly according to each man's due portion; a justice; a governor or prince.—Fr. *αἰσνάω* fr. *αἶσα*

αἰσυλος:¹⁶ harmful, oppressive, ἀή-συλος

αἰσυνμητήρ and -ης: the same as

αἰσνητήρ.—Fr. *αἰσμος* fr. *αἶσα*

αἰσχύνη: a shame for the shameless conduct either of our own or of others; shame, modesty. Shamelessness, baseness.—See *αἶσχος*

αἶσχος, εὖς: shamelessness, baseness.—Possibly for ἄ-ἰσχος, fr. ἴσχω. A course of conduct RESTRAINED by NO rules of decorum or law.¹⁷ Dm. ludicrously derives it fr. αἶ, a cry of indignation, and σχ, a cry of aversion. Hence *αἰσχροὺς*, shameless. Τοῖς αἰσχροῖς αἰσχυνέσθαι, Aristoph., to be ashamed of the shameless. Ἐρρῶ, αἰσχρο-ποιέ, Eurip. Perish, thou doer of base actions

Αἰτέω: I beg; request; demand.—Perhaps for ἄ-ἰτέω, fr. ἴτης derived fr. ἵται pp. of ἴω = ἔω, εὖ. *Εὖ* vel *ἰτο* undique; I go about every where to beg¹⁸

Ἄ-ἰτης: one who accompanies his lover and does not depart from his side, Ern.—Fr. *α*, together; and ἴτης. See *αἰτέω*

αἰτίος: one who causes or is the author of a fault; one who is to be blamed or is charged with blame.—Οὔτι μοι αἰτίνη ἐσσι, θεοὶ νύ μοι αἰτιοὶ εἰσι,¹⁹ Hom.

αἰτία: blame; suspicion of blame, accusation, causa; enquiry into the causes or grounds of suspicion; cause, reason.—See *αἰτίος*

αἰφνός:²⁰ sudden.—Ἐξ-αἰφνης ἀφανής, having vanished of a sudden

Αἰχμή: the point of a spear; a spear; arms; war; courage in war.

—For *ἀχμή* fr. ἄχμαι pp. of ἄω, *αἰω*, L. Some derive it fr. *αἶχμαι* pp. of *αἶσσω* = *αἰσσω*

Αἶψα: rapidly.—Fr. *αἶψαι* pp. of *αἶπτω* = *αἶπτο* = *αἶσσω*. With the rapidity of one rushing¹

Αἶω and *αἶω*: Fr. ἄω. Like ἄω, it means, I breathe, I breathe out. From the breath of the mouth it is transferred to the animal life, and to

frænare poteramus,' Cic.

18 Βῆ δ' ἵμεν αἰτήσων ἐνδέξια φῶτα ἔκαστον, Πάντοσε χεῖρ' ὀρέγων, Hom. Compare ἱκέτης fr. ἵκομαι.

19 You are not the cause to me, the Gods are the cause to me (of this fault).

20 Some derive it fr. ἄ-φανος. See *ἐξαπνής*.

1 See *αἰπός*. Some suppose it put for *αἶψα*, and derive it fr. *αἶψαι* pp. of *αἶπτο*, like ἄπαρ.

14 Though I do not disallow that the root is *αἶρω*, I determine nothing, L.

15 Hector, since you have reproved me in a just measure, and not beyond the just measure, &c.

16 Dm. supposes it put for *αἰσά-συλος*, fr. *αἶσα* and *συνδάω*. One who spoils the portion of another. This is opposed by the long vowel in the initial syllable of *συνδάω*.

17 'Clodii furorcs, quos nullis jam legibus

the senses of the animal body, of hearing, seeing; and thence to the mind, in the sense of, I understand, L. Compare 'anima,' breath, and 'animus'

Αἰών, ὄνος, ὁ: an accumulation of intervals of time; age of man; an age.—Words in ὄν mark collectiveness. Like αἰεὶ it comes fr. ἄω; and makes a similar transition from breathing to time. Fr. αἰών or αἰθών is Lat. *ævum*, L. *Eis τούς αἰῶνας τῶν αἰώνων*, NT., to the ages of ages; for ever²

αἰών, ἡ: life. It is sometimes translated, the marrow of the back. Some understand it so in the Homeric expression, φιλῆς αἰῶνος ἄμερσε

Αἰωρέω: I raise up, hang up, suspend.—Probably fr. αἶρω, St.³ To αἶωρος, elevated, is allied ἔωρος, wh. μετ-έωρος and *meteor*

ἁκᾶ or ἁκᾶ: for ἁκῆ, which Pauw substitutes.—See ἁκῆν

Ἀκαδημία: from *Academos* of Athens, whose house was turned into a school, where Plato taught his philosophy: 'See there the olive grove of *Academe*, Plato's retirement,' Milton. H. *academy*

Ἀκῆ: a sharp point or edge; point, extremity.—Fr. ἄκω, wh. *acus*, *acuo*, *acutus*, *acies*, *aculeus*, *acme*

Ἀκάζω, σω: I sharpen or point.—See above

Ἀκαῖνα: a goad; a shepherd's crook with a sharp point; a measure rod.—Fr. ἁκῆ

ἁκαλανθῖς, ἰδος, ἡ: carduelis, a linnet or some such bird; a thistle, carduus. — 'Littoraque halcyonem resonant, *acalanthida* dumi,' Virg. Some Mss., says Fac., read 'et *acanthida*,' but in the same sense. See *acanthis*

ἁκαλήφη: a nettle; the nettle-fish.—Fr. τὸ μὴ ἔχειν καλὴν ἀφήν, from its not having a good touch, St.

Ἀκαν, ανος, ὁ: a thorn, thistle.—Fr. ἁκανῶ fut. of ἁκαίνω fr. ἄκω

Ἀκανθα: a thorn or thorny plant, spina; the spine of the back.—Fr.

ἁκανθαί pp. of ἁκαίνω=ἄκω

Ἀκανθῖς, ἰδος, ἡ: a very small bird of a shrill note, living among thorns and thistles. Some think it the same as the linnet, others the goldfinch; but it is difficult to determine in so obscure a matter, Fac.—Fr. ἁκανθα

Ἀκανθος: a shrub. 'On either side *Acanthus* and each odorous bushy shrub Fenc'd up the verdant wall,' Milton.—Fr. ἁκανθα, from its being full of thorns

ἁκανθυλλῖς: the same as ἁκαλανθῖς and ἁκανθῖς

ἁ-καρῆς: so small that it cannot be cut.—Fr. ἔκαρον a. 2. of κείρω. Comp. *a-tom* fr. τέτομα pm. of τέμνω

ἁκασκαῖος: soft, gentle.—The root seems to be ἁκῆ, silence, Bl. See ἁκῆν

Ἀκατος: a boat.—For ἁκτος fr. ἁκται pp. of ἄγω, Dm. So Lat. *actuaria* navis. L. derives it with more analogy fr. ἁκαται pp. of ἁκάω, wh. ἁκάζω, *acuo*: 'Perhaps from its pointed prow'

Ἀκαχμένος: pointed.—Part. pp. of ἁκάζω

ἁκέω: I am sad, pensive, or silent.—See ἁκῆν. Βῆ δ' ἁκέων παρὰ θῖνα πολυ-φλοίσβοιο θαλάσσης,⁴ Hom.

Ἀκῆ: See before ἁκάζω

Ἀκέστρα: a needle.—Fr. ἁκεσται pp. of ἁκέω=ἄκω, wh. *acus*

Ἀκῆν: in a painful, melancholy, pensive, slow, or silent manner.—For κατ' ἁκῆν, puncto sc. doloris, with pungent grief. 'Ἀκῆ, silence induced by grief at receiving neglect or insult,' TH.

ἁ-κήρατος: unhurt.—Fr. κῆρ, harm, wh. κηράω: not fr. κεράω, as the interpreters think, Bl.

ἁκιδνός:⁵ vile, common, mean.—Σεῖο περί-φρων Πηνελόπεια Εἶδος ἁκιδνοτέρη μέγεθός τ' εἰς ἅντα ἰδέσθαι, 'Ἡ μὲν γὰρ βροτός ἐστι, σὺ δ' ἁ-θάνατος καὶ ἁ-γήρως,⁶ Hom. Οὐδὲν ἁκιδνότερον γαῖα τρέφει ἀνθρώποιω,⁷ Id.

the much-resounding sea.

⁵ For ἁκιδνός fr. αἰκίζω, as παιδνός fr. παίζω, Dm.

⁶ The very prudent Penelope is more common than you to look at in form and stature; for she is a mortal, but you are immortal and without old age.

⁷ The earth nourishes nothing more abject than man.

² Αἰών or αἰῶνες, says Schl., never denote in the New Testament, if I remember rightly, absolute eternity, or duration without beginning and without end.

³ L. derives it fr. αἰωρός, which he derives fr. αἶα and ὤρος, (as in θυρωρός, &c.) and supposes to mean one, who, suspended high in the air, looks down on the earth.

⁴ And he went pensively by the shore of

'Ακινάκης: a scimitar.—'Vino et lucernis Medus acinaces Immane quantum discrepat,' Hor.

ἄ-κιος: not worm-eaten, not in decay.—Fr. κίς, κίος. Δάφνης καὶ πελένης ἄ-κίωτατοι ἱστο-βοῆς,⁸ Hesiod

'Ακίς, ἴδος, ἦ: a sharp point or edge.—See ἀκῆ

*'Ακίρως: idle

ἄκκιζομαι: I seem not to wish to accept what yet I much desire.—From a woman named *Acco*, noted for her senselessness. 'Quid enim ἄκκιζόμεθα tamdiu?' Cic. Λάβε, λάβε, τὸν ἄκκιμον ἄφ-ελούσα,⁹ Philostr.

'Ακμή: a point or edge; point of a spear; point of the moment, the very nick of time; time; opportunity; the highest point, height, perfection, maturity, *acme*; the extremity of distress or famine. 'Ακμήν, up to this very point, even now, still.—Fr. ἄκμαι pp. of ἄκω, *acu*

ἀ-κμής: unwearied.—For ἀ-καμής fr. ἔκαμον a. 2. of κάμω

ἄκμων, ὄνος, ὄ: an anvil.—For ἀ-κάμω, that at which much labor is used; or that which is unwearied with blows, Dm. 'Εν δ' ἔθετ' ἄκμο-θέτη μέγαν ἄκμονα,¹⁰ Hom. 'Brontesque Steropesque et nudus membra *Pyracmon*,¹¹ Virg.

ἀ-κνηστis, εως, ἦ: the spine of the back.—Fr. ἔκνησται pp. of κνήθω. Because, says St., brutes cannot scratch it; it being properly applied to them

ἀ-κόλαστος: acting with impunity, licentious.—Fr. κεκόλασται pp. of κολάω

ἄ-κολος: a mere mouthful, a bit of bread.—Fr. α, scarcely, and κόλον, food. Αἰτίζων ἄ-κόλους, Hom. begging for morsels

ἀ-κόλουθος: a follower or attendant.—Fr. κόλω, [Lat. *colo*; wh. *colo* is primarily, sequor, obsequor, TH.] or fr. κόλουθος allied to κέλευθος, L. Hence an *acolyte*, *acolythe*, or *acolothist*, an inferior minister in the Catholic Church

'Ακονή: that which has the power

of sharpening, a whetstone.—Fr. ἄκων fr. ἄκω, *acu*

'Ακόντιον: hemlock.—'No poisonous *aconite* is here produc'd; Or grows unknown, or is, when known, refus'd,' Dryden

ἀκόντιον: a dart.—Dimin. of ἄκων, ὄντος

ἄκος,¹² εος: cure, remedy.—'Ακεα ἀχέων, cures for griefs. Hence *panacea*,¹³ a universal cure: 'odoriferam *pan-aceam*,' Virg.

'Ακοστή: a thing pointed; barley or other corn.—Fr. ἄκοσται pp. of ἀκώ, *acu*

Ἀκούω, σω: I listen to, hear.—The same as Lat. *acu* sc. *aures*; I sharpen or point my ears, make them *acute*. 'Et aures Capripedium Satyrorum *acutas*,' Hor.

'Ακρος: pointed, rising to a point, as applied to mountains. Hence it is applied to the extreme point, extremity, or eminence.—Fr. ἄκω,¹⁴ *acu*. Hence the *Acro-polis*, (fr. πόλις, a city,) or highest part of the city of Athens. The *Acro-ceraunia* of Horace are called by Virgil 'ALTA Ceraunia'

'Ακρα: the extreme point; citadel; promontory.—Fem. of ἄκρος. Hence Sicily was called *Trin-acria* from its three promontories

ἀ-κραι-φνης: shining purely; or having a pure appearance.—For ἀ-κέραιο-φανής, fr. κεράω and ἔφανον a. 2. of φαίνω

ἀ-κρασία: in-temperance.—For ἀ-κερασία, fr. κεκέρασαι pp. of κεράω, I mix or temper

ἄ-κρατος: properly said of wine unmixed with water, and therefore hot, fervid, Bl. Unmixed, in other senses.—For ἀ-κράτος, fr. κεκέραται pp. of κεράω, I mix

ἀ-κρατίζομαι: I take bits soaked in untempered wine. This was done in the early part of the morning, to stay the stomach, till the ἄριστον was ready.—Fr. ἄ-κρατος

ἀ-κράτιστος: fr. ἀ-κράτισται p. of

8 Very sound plough-poles of laurel and elm.

9 Take, take, removing your ἄκκισμός.

10 And he placed a great anvil on the block.

11 From πῦρ, fire.

12 Fr. ἄκω, *acu* pungo, I prick or patch up

with a needle or any *acute* instrument. For the medical art was anciently chiefly employed about curing wounds, or was almost entirely surgical, L.

13 Fr. πᾶν, neuter of πᾶς, universal.

14 Comp. ἄγρος and ἄδρός.

ἀ-κρατίζομαι. Hence this word should mean, one who has breakfasted; it cannot mean, one who has NOT breakfasted. Yet ἀ-κράτιστον is understood in this latter sense in Theocr. 1, 51: where some learned men properly read ἀν-άριστον or ἡ-άριστον

Ἀκρέμων, ονος, ὁ: a large bough, having MANY sprouts growing from its SURFACE.—Fr. ἄκρος. Terminations in ὦν denote collectiveness. See -ῶν

ἀκριβής: well explored, exact, accurate, certain.—Fr. ἀκρίβω=ἀκρίζω fr. ἄκρος, L. One who goes from the bottom to the height of an argument. Κρίνων ἀκριβῶς, judging accurately

Ἀκρίς, ἰδος, ἡ: a locust.—Fr. ἄκρος, from its eating the tops of plants and ears of corn. The *Acrido-phagi*¹⁵ were an Æthiopian nation who are reported to have fed on locusts

Ἀκρίς, ὤς, ἡ: the summit of a mountain.—Fr. ἄκρος

Ἀκροόομαι: I listen to, hear; learn.—Fr. ἄκρος. I. e. I raise my ears on high, I hear with ears erect. 'ERIGITE mentes AURESQUE vestras, et medicentem ATTENDITE,' Cic. Compare ἀκούω. 'We read no *acroasmatic* lectures,' Hales

ἀκρο-βυστέω:¹⁶ See the note

ἀκρο-λένιον or -λίνιον:¹⁷ the rim or border of a net.—Fr. λίνον

Ἀκρος: see after ἀκούω

ἀκταίνω and -νόω: I raise, lift up.

—Ὡς μήτε σκεῖν μήτε μ' ἀκταίνειν βάσιν,¹⁸ Æsch.

Ἀκτῆ: ground broken by the waves, a shore; corn broken by a stone or by a mill.—See ἄγω, I break

Ἀκτάζω: 'What do the multitude mean,' says Plutarch, 'when at the time, that they invite one another to fare pleasantly, they say, Ἀκτάσωμεν to day? Do not they mean that a dinner (παρ' ἀκτῇ) near the shore is the pleasantest kind of dinner, as is indeed the case?'

Ἀκτὴν, ἴνος, ἡ: a refracted ray of the sun; a ray of lightning.—Fr. ἄκται

pp. of ἄγω, frango

Ἀκτωρ, ορος: a leader.—Fr. ἄκται pp. of ἄγω, I lead

ἄ-κυθος: a female who does not conceive, barren.—Fr. ἐκυθον a. 2. of κεύθω, I conceal. One who does not conceal or hide the fœtus in the womb. Some derive it fr. κύω

Ἀκυλος: acorn of the holm-oak.—In Saxon *ac* is the oak; & h. *acorn*, T.

Ἀκω: an obsolete verb.—See ἀκή:

Ἀκωκῆ: a point, spike.—Fr. ἄκω, as ἀζωγῆ fr. ἄγω

Ἀκων, and ἄκους, οντος, ὁ: the point of a dart.—Fr. ἄκω. Pointing; or making a puncture

ἄκων: unwilling.—For ἀ-έκων. See ἐκῶν

ἀλαβ-άρχης or ἀραβ-άρχης: a kind of governor.—'Inter quas ausus habere Nescio quis titulos Ægyptius aut *Alabarches*,' Juv. Those, who read here *Arab-arches*, suppose it to mean, a governor of the *Arabs*, and to be used by way of contempt

Ἀλάβαστρον and ἀλάβαστον: an alabaster stone; a vessel of ointment made of this stone, or of any other.—Fr. α and λαβῆ; that which has no handle; and hence a kind of ointment vessel is so called, L. But Methodius explains it, as that which from its smoothness cannot be laid hold of

ἀλάζων: one who deceives or assumes more to himself than really belongs to him; arrogant, ostentatious; sophistical.—Fr. α and λάζω=λάζομαι. One who assumes too much, L. Fac. From ἄλη, wandering of the mind, delirium, is ἀλάζω, I deceive, & ἀλάζων, a deceiver, Bl.

Ἀλαλὰ and ἀλαλή: a huzza before battle; a joyful exclamation.—Fr. the sound

Ἄλω and ἄλω, obsolete verbs. 'There are three kindred words, from which a great number of others have sprung, ἄλω, ἔλω, ὄλω. They imply a rolling or revolving motion,' L.—From ἄλω, or ἄλω, is *halo*, a circle round the sun

15 From φάγω, I eat.

16 Non sum circumcisus. A βέβυσται pp. verbi βέβω vel βύω, claudio. I. e. extremam penis partem clausam et tectam habeo.

17 'St. falsely writes it ἀκρωλένιον; which

properly signifies, the top of the elbow. Ἀκρόλινος is in Oppian,' Sturz.

18 So that I have no power and raise not my feet.

or moon. Fr. ὄλω is Æol. πόλω, Lat. *volvere*; and fr. ὄλλω is *olla*, a round vessel

Ἄλῃ: a rolling, tossing, or roving to and fro; a wandering of mind.—Fr. ὄλω. 'Qui miser in campis mœrens ERRABAT *Aleis*,' Cic.¹⁹ 'Dis-mounted on the *Aleian* field I fall, ERRONEOUS there to WANDER,' Milton

Ἄλαομαι: I am tossed or rolled about; I rove, wander, or totter: I wander in mind, rave.—Fr. ἄλῃ

ἀ-λαὸς: blind; or of obscure sight.—Fr. λάω, I see, L. Some derive it from ἀλάω, I wander

ἀλαπάζω: See λαπάζω

ἄλας, ατος: salt.—See ἄλς, ἄλός

Ἄλαστος: Fr. ἄλῃ, error or wandering of mind, is ἀλάζω, I deceive; ἀλάστωρ, one who leads into pernicious error; ἄλαστος, one who is led into pernicious error, and also, pernicious, Bl. This word is usually brought fr. α and λείασται pp. of λάθω, I forget; and is understood to mean, who cannot be forgotten, one who has perpetrated such base actions as cannot be forgotten. See ἀλαστέω

Ἄλαστέω. If we follow Bl. in ἄλαστος, we shall translate this word, I am grieved at destructive and pernicious actions. The usual interpretation is, I cannot forget, I am bitterly grieved or vexed at things which can not be forgotten

Ἄλαστωρ: a pernicious fiend, an evil spirit or genius.—See ἄλαστος

Ἄλγος, εος: grief, pain, affliction.—See ἀλέγω. Ἄλγιστον ἄλγειν ἄλγος, gravissimo dolore dolore. Fr. ἀλγέω is probably Lat. *algeo*. In the corruption of the language, the idea of general pain expressed by ἀλγέω seems to have been sunk into that particular pain resulting from extreme cold expressed by *algeo*

Ἄλδω & ἀλδέω: I cause to grow, nourish, invigorate.—Fr. ἄλω,²⁰ L. This is the Latin *alv*.¹ Ἄλδω is also

allied to ἄλθω, S.

ἄλέα:² the heat of the sun. Ἐλῃ ἡλίου ἄλέα, Suid.—Fr. ἄλεος, which hardly differs from ἄλιος, the Doric pronunciation of ἡλιος, L.

ἄλέα: Minerva.—Pausanias constantly calls Minerva Ἄλέα, and refers it to king *Aleus*, forgetting that passage of Homer, Ἄλλ' ὃ μὲν ἐν τείχεϊ, ἐμὲ δ' ἐξ-επάτησεν Ἀθήνη, Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς, οὐδέ τ' ἀνευθεν, Οὐδ' ἄλ' ἐν, Wess.

ἄλέα: flight.—Fr. ἄλέω

Ἄλέγω: I am pained or anxious about; I care for, pay anxious regard to.—Ἄλγος is contracted fr. ἄλεγος fr. ἀλέγω, L. Compare ἀλεγεινός

Ἄλεγεινός: painful, grievous.—See ἀλέγω

ἀλεείνω: I avoid.—Fr. ἄλέω, as ἐρεείνω fr. ἐρέω

ἀλεῖς ὕπνος: sleep in the open air.—Fr. ἀλέα. Reiske needlessly proposes ἀ-δεής

ἀ-λεισον: a goblet ROUGH with engravings, 'aspera signis,' Virg.—Fr. λελεῖσαι pp. of λείω, wh. λείω, smooth

Ἀλείτω or ἀλίτω: See ἀλίτρω

Ἀλείφω, ψω: I anoint; besmear; anoint the combatants with oil for the fight; stimulate them to the fight.—Ἀέω [Lat. *leo*, *levi*] & λίω are primitive verbs. Hence arise λίβω, *libo*, λείβω, *lífico*, λείφω; which signify, I drop (stillo) or distil; and are applied to various liquors. Hence too λίπος, the fat of dropping oil. Fr. λείφω is ἀλείφω, which received the sense of anointing, from the oil being poured by drops. In a wider sense it is the same as, lino, illino, L. From pm. ἀλοιφα is *syn-alēpha*;³ and fr. ἀλείπται pp. is *aliptes*⁴ ('geometres, pictor, *aliptes*,' Juv.)

Ἀλέκω: See ἀλέξω

Ἀ-λέκτωρ: a wife; also, a virgin.—Fr. λέκτρον, *lectus*

Ἀ-λέκτωρ: a cock.—Fr. λέκτρον, *lectus*, 'quod nos ἀ-λέκτρον facit,

¹⁹ From Homer: ἦτοι δ' καππεδίον τὸ Ἀλή-ιον οἷο ἀλάτο.

²⁰ So ἄρω from ἄρω. 'Versando volvendoque consolido, et sic augeo: quæ translationis ratio est in derivatis a verbo ὄλω, unde ὄλος et Lat. solidus,' L.

¹ Wh. ἀλόμενος, *alumnus*.

² Fr. ἄλω is Lat. *halo*; *halitus*. Ἀλέα is an exhalation producing a tepid vapor, TH.

³ Συν-αιολφή, the coalition (co-unctio) of two vowels into one, as τοῦνομα for τὸ ὄνομα.

⁴ An anointer for the bath or the combat.

excitat e *lecto*,' St.

ἀλέξω: I help, assist, defend; keep off, ward off, defendo.⁵—Fr. the fut. of ἀλέκω, M. See ἀλκή

Ἀλέω or ἀλεύω: I roll round in a mill, grind; I roll together, collect; I roll, wind, glide, or twist⁶ about, to avoid snares, I avoid, beware, fly from.—Fr. ἄλω

Ἀλετρεύω: I grind.—Fr. ἄλεται pp. of ἀλέω

Ἀλευρον: ground wheat, flour.—Fr. ἀλεύω. See ἀλέω

Ἄλῃ: see before ἀλάομαι

ἀ-ληθής: one who does not conceal or hide; or that which is not concealed or hidden; open, plain; fair, sincere; true.—Fr. λήθω, I hide

Ἀλήθω: I grind.—Fr. ἀλήθην a. 1. p. of ἀλέω. So νήθω fr. νέω

ἀλῆναι: to be collected.—Fr. ἔλλω comes, perhaps, the Homeric ἔαλην, ἀλεῖς, ἀλῆναι (as ἐστάλην fr. στέλλω); at least it agrees entirely in its signification with ἔλλω, εἰλέω, [see ἀπ-εἰλέω,] and hence points to a similar origin. Otherwise it is considered as from a new verb ἄλημι [see ἄλω], wh. ἀλεεῖν & ἀλίξω, M.

Ἄλῃς or ἀλῆς or ἀλῆς: rolled together, conglobatus, thick, crowded, collected together.—Fr. ἄλω and ἄλω. See ἄλω & ἀλέω

Ἄλθω & -έω: I invigorate, nourish; heal.—Fr. ἄλθην a. 1. p. of ἄλω, *alo*; wh. also ἄλδω. Hence the goat *Am-althea*, which is said to have NOURISHED the infant Jove, L.

ἀ-λίσστος: not retiring, never withdrawing, incessant in its stay.—Fr. λελίσσται p. of λιάζομαι

ἀ-λίβας: having no stream or flowing,⁷ dead, applied to a river of Orcus. 'Οἶνος ἀ-λίβας, dead wine, vinegar,' Bent.—Fr. λιβάς

ἀλιβ-δύω: I immerse in the sea.—For ἐν ἀλὶ δύω, Tz.

Ἀλίγκιος: like, similar.—For ἀλίκιος.⁸ J. compares *alike*

Ἀλιεύς: a fisherman.—Fr. ἄλς, ἄλός, *sal*, *salis*

ἀλίξω: I salt.—Fr. ἄλας or fr. ἄλς, ἄλός

Ἀλίξω: I roll together, collect.—Fr. ἄλω

Ἄλιμον: some sea shrub.—Neut. of ἄλιμος, marine; fr. ἄλς, ἄλός, *sal*, *salis*

Ἀλινδέω: I roll, wind, wallow.—For ἀλιδέω=ἀλίεω or ἀλίω⁹ fr. ἄλω

Ἄλιος: wandering from the mark, missing the mark, ineffectual, S.—Fr. ἀλίω=ἄλω¹⁰

Ἄλις: in a mass, in a great plenty, sufficiently.—Fr. ἄλω. Comp. ἄλῃς

Ἀλισγέω:¹¹ I roll in the mire and filth, I daub, contaminate.—Fr. ἀλίσσω¹¹ fut. of ἀλίω, L. Compare ἀλινδέω

ἀλίσκω: I take, catch, seize; take in the act.—Fr. ἀλίσσω fut. of ἀλίω=ἀλόω. See ἀλόω

Ἀλιτέω, ἀλίτω & ἀλείτω: I wander, err, err from rectitude.—Fr. ἀλίτης, (fr. ἄλται pp. of ἀλίω) differing only in form from ἀλήτης, which is fr. ἀλάω, L. Compare 'erro,' I err

ἀλιτ-ήμερος: missing his proper number of days, not complete in the number of his days, born before his time.—Fr. ἀλιτέω & ἡμέρα

Ἀλίω: I roll, or make to roll.—Fr. ἄλω. See ἄλῃ. 'Fr. ἀλίω or ἀλίω is Lat. *salio*. The notion of rolling is transferred to the tossing of the feet,' S.

Ἄλκῃ:¹² strength, robustness; strength of mind, courage, bravery; resistance; keeping off and guarding; protection.—Some think that *Alcides* was so called fr. ἀλκή, Fac.

ἄλ-κυὼν, ὄνος, ἥ: a *halcyon* or kingfisher.—Fr. ἄλς, the sea, & κύω, I bring forth. A bird, of which it is said that she breeds in the sea, and that there is always a calm during her incubation, T. Hence *halcyon* days

⁵ So the Latins say 'defendo myrtos vento,' 'defendo ventum myrtis.'

⁶ A versandi movendive notione, ea est vitandi cavendique, L. Ἄλῃω, I collect myself, so as to be in a proper posture for repelling an assailant, J.

⁷ Or, having no moisture. So Hes. 'Hence Hom. calls the living *διορὸς βροτῶν*,' St. See the observations on ἀλείφω, and comp. ἄ-λιπῆς, without fatness or oil.

⁸ It seems to proceed fr. ἡλιξ, [gen. ἡλικός],

Bl.

⁹ So κυλινδω from κυλίω.

¹⁰ Others fr. ἄλς, ἄλός, the sea. Homer gives the sea the epithet of ἀ-τρύγετος.

¹¹ In the decline of the language these extended forms became much admired. But ἀλισγέω is the same as ἀλίσγω, and, as σγ and σκ are kindred sounds, ἀλισγέω was scarcely more removed from the original word than ἀλίσκω. See ἀφυσγετός.

¹² See ἀλέκω and ἀλέξω.

**Ἄλλος*: *alius*, other.—Hence *allegory*. See ἀγορεύω

**Ἄλλὰ*: the plural of ἄλλος, *alii*. Like 'ceterum' fr. 'ceterus,' it is used for, but. 'That is, otherwise: 'It is not so; otherwise, it is thus.' 'In enumerating particulars or in reasoning, OTHER THINGS mean things to be added to the particulars already mentioned; and then ἄλλὰ is, and, moreover, besides, even,' J.

**Ἄλλὰ*: 'I order the servants to thrust open these doors; so that we may rescue ἄλλὰ my daughter;' i. e. that we may rescue if nothing else, but, but certainly, but at least my daughter. So 'at' in Latin: 'Si mihi republicā bonā frui non licebit, AT carebo malā,' Cic. 'The Argives did nothing but either laughed,' i. e. says Hm., The Argives did nothing, but either laughed, or I know not what I can say they did; i. e. The Argives did nothing but laugh.¹³ 'I wish I had given the first blow; I should have died indeed but either as a king only,' i. e. says Hm., I should have died but either certainly as a king only, or at least not as I now die; or, I should have died, but either certainly as a king only, or I cannot say how; i. e. I should have died in no other way but as a king simply

ἄλλας, ἄντος, ὅ: a sausage.—Fr. ἄλλω=ἄλω. Rolled into a round shape. Perhaps Aristoph. alluded to this derivation in a passage where, when Agoracritus has said, ἡλλαντο-πώλουν, Cleon answers, Κυλίνδετ' εἴσω, Roll within this wretched fellow, S.

**Ἀλλάσσω*, ξω: I change one thing for ANOTHER, change, vary; exchange one thing for ANOTHER; obtain in exchange.—Fr. ἄλλος. Hence the sun's *par-allax*¹⁴

**Ἀλληλοι*: the one the other, one another, mutually.—Fr. ἄλλοι ἄλλοι.

Hence *par-allel* straight lines!

**Ἀλληλουῖα*: *Halleluiahs*, 'praise ye Jehovah!'

**Ἀλλοτὸς*: *alius atque alius*, different, varying, of another kind.—Fr. ἄλλος

ἄλλό-κοτος: of a different temper and of different manners; of a strange temper, strange.—See κότος

**Ἀλλομαι*: I jump, leap, dance; leap up, bubble up.—Fr. ἄλλω=ἄλω. 'Versor huc illuc motu volutorio,' L. From ἄλω and ἄλω are ἄλτο and ἄλτο,² he leapt; wh. Lat. *altus*, *saltus*, and *salto*. From ἄλω is ἄλιω, Lat. *salio*

**Ἄλλος*: See after ἄλκυών

**Ἀλλότριος*: belonging to another; or to another country, foreign, strange.—Fr. ἄλλος, *alius* wh. *alienus*

**Ἀλλοδὺς ἄλλοι*: *alii aliis in locis*; some here, some there.—Fr. ἄλλος

**Ἄλλως*: otherwise, in another manner; in another manner and not in that which reason dictates, rashly; and therefore to no effect, in vain; in other respects; for other reasons.—Fr. ἄλλος

**Ἄλμα, ατος*: a leap, saltus, high place, mound.—Fr. ἄλμαι pp. of ἄλω. Compare *saltus* fr. *salio*. Ἄλται is the pp. of ἄλω, and produced *altus*

**Ἀλμη*: salt water; salt pickle; salt; Attic salt.—Fr. ἄλς, ἄλός, *sal*, *salis*

**Ἄλως*,³ ω, ῆ: an area, as of a circle or shield; area, a threshing-floor, corn-floor, corn-field, vineyard.—Hence *halo*, a circle round the sun or moon

**Ἀλόω*: I thresh; bruise, pound.—Fr. ἄλοος=ἄλως and ἄλως, a threshing-floor. Ἄλως, ἐν ῇ ἀλωῶσι

**Ἀλόη*: the *aloe* or *aloes* tree. 'Plus *aloës* quàm mellis habet,' Juv.

**Ἀλοξ*,⁴ κος, ῆ: a furrow.—Of this other forms are ἀλᾶξ, ἀλᾶξ, ὠλᾶξ ὠλ-κος, whence some derive Lat. *sulcus*⁵

**Ἀλοιτὸς*: an offender.—Fr. ἄλοῖτα

and from the centre of the earth at the same instant.

1 Such as lie evenly by the side of each other.

2 Generally derived fr. ἄλλομαι. Ἄλτο, says S., is for ἄλετο.

3 Pro ἄλοος ab ἄλδω=ἄλω. Aliquid in orbem rediens, a notione volvendi; vel planities, in quā huc illuc liberē vagari possis, L.

4 See ἀλᾶξ.

5 See however ἔλκω.

13 In such a case Zeunius wishes ἄλλ' to be written ἔλλ' for ἄλλο fr. ἄλλος, and the stop to be placed after it: Οὐδὲν Ἀργεῖοι ἔλλ', ῆ κατεγέλων. So again: Οὐδὲν γὰρ ἐστ' ἔλλ', ῆ κοᾶξ. In one place however he is obliged to change ἄλλ' into ἄλλου. This passage of Plato, which he adduces, is curious: Τίνα ἔλλον λόγον ἔχουσι βοηθοῦντες ἐμοί, ἔλλ' ῆ ὁρβόν τε καὶ δίκαιον;

14 The VARIATION between the places of any celestial object as seen from the surface

pm. of ἀλείτω, as ἀμριβὸς fr. ἀμείβω
ἀλ-ουργίς: a purple garment.—Fr.
ἀλς, gen. ἀλός, and ἔργω. Ἡ ἀπὸ θα-
λασσιῶν κόχλων ἐργαζομένη, EM. From
the purple obtained from a sea-fish,
J.

ἄ-λοχος:⁶ a wife; a virgin.—Fr.
λέχος (λέλοχα pm.) wh. λέχος, a bed
ἀλώω and ἄλωμι: I am seized, taken;
I am taken in the act, detected.—'Ε-
λοιμί κεν ἢ κεν ἀλοήην, Hom. I shall
take or be taken. Ἐλόντες ἢ ἀλόντες,
having taken or having been taken
ἀλπνός: Fr. ἔλπω, ἡλπα, ἡλπινός,
ἀλπνός, desiderabilis, Heyne. For
θαλπνός, Dm. And J. supposes it put
for ἀλφνός fr. ἄλφι; i. e. nourishing,
fostering

Ἄλς,⁷ ἀλός: 'in the fem. gender,
the sea; in the masculine, salt,' Scap.
Ἄλς, Attic salt, wit; urbanity; hos-
pitality⁸.—Hence *sal, salis*

Ἄλσος, εὖς: a grove, thicket.—Fr.
ἄλσαι pp. of ἄλω. From the notion of
leaping. See ἄλμα, and comp. 'saltus'

Ἄλτηρ, ἦρος, ὅ: a leaden mass,
which the athletes held in their hands
and balanced themselves with, whilst
they leapt up, Fac.—Fr. ἄλται. See
ἄλμα. 'Quid pereunt stulto fortes
halterē lacerti?' Martial

Ἄλυβάξω: I nourish, bring up, alo.
'In Aristotle the same verse of Mu-
sæus occurs: but ἀλεγεινός is the
reading there; the meaning of which
word is easier understood than that
of ἀλυβάξει,' Xylander on Plut.

ἄ-λυσις or ἄ-λυσις: a chain.—Fr.
λύσις; from its being so tight, that it
cannot be loosed, St.

Ἄλύσκω: I avoid, fly from.—Fr.
ἀλύω, which in this sense is the same
as ἀλεύω. See ἀλέω

ἄ-λυσσον: the herb mad-wort.—Fr.
λύσσα. Because it was supposed to

cure the madness of dogs

ἀλύται:⁹ persons who went about
the assembly, which met at the pub-
lic games, armed with rods to secure
the peace.—Fr. ἄλνται pp. of ἀλύω,
I go round or about¹⁰

ἀλύω: I wander; wander in mind;
wander and languish in mind, and find
no end to misfortunes; wander about
idly; leap or roll about for joy.—
Comp. ἀλάω or ἀλάομαι; and ἄλω.
'Some think *alucinor* is formed from
ἀλύω,' Fac. 'Ἀλύω, *allucinor*,' Gloss.
Philoxen.

* Ἀλφῆ: marriage; illicit inter-
course. Sebastian translates it by,
'quæstus'

Ἀλφίτον and ἄλφι: barley-meal,
flour.—Most probably fr. ἄλφος, wh.
albus, (as 'ambo' fr. ἄμφω) from its
color, TH.¹¹

Ἀλφος: the white leprosy.—Fr.
ἄλφος, wh. *albus*

Ἄλφω:¹² I acquire, gain.—'Ο φεύγων
μύλην ἄλφίτον οὐκ ἄλφει,¹³ Prov. Hence
Alphesi-bæus,¹⁴ the shepherd in Vir-
gil

Ἀλφιστής: one who gains or dis-
covers any thing for himself.¹⁵—Fr.
ἀλφέω

Ἄλω: See after ἀλαλά

Ἄλωμι: See ἀλώω

ἀλώπηξ: a fox. A fox's skin: 'Nun-
quam te fallant animi sub vulpe la-
tentes,' Hor.—*Vulpes* is probably fr.
ἀλώπηξ, Æol. φαλώπηξ, wh. *valopes*,
vulpes. Πορευθέντες εἰπατε τῇ ἀλώπεκι
ταύτη, NT., Go and tell that fox (He-
rod)

ἀλώπηξ:¹⁶ a disease in the hair,
which produces baldness.—'Ὡς ὅτε κόρ-
ση Φωτὸς ἐπ-ιδρυνηθεῖσα κόμην ἐπ-ενεί-
ματ' ἀλώπηξ,¹⁷ Callim.

Ἄλως: See after ἄλμη

Ἄμα and ἄμᾶ: at the same time

6 So ἀ-λέκτωρ and ἀ-κοίτης.

7 A notione exsiliendi in igne. Vide ἄλλο-
μαι, S.

8 Translatum est ad eos, qui communi quasi
sale utuntur; et est convictus; sodalitatis ne-
cessitudo, L.

9 Quasi περι-πόλοι, TH. Quidam ab ἀλῶ,
gaudeo, gestio; ut sit, publicæ voluptatis arbi-
tri, Fac.

10 Ἀλύειν, ἐν ἄλῃ καὶ παρέσει τὴν ψυχὴν
ἔχειν, E.

11 The epithet is common, λευκὰ ἄλφιστα,
TH.

12 'I do not think that ἄλφω is rightly de-

rived fr. ἄλφα. Its origin seems to be ἔλω,
wh. also ἔλθω [and ἔλδω] I increase, accumu-
late. This signification is much more adapted
to ἄλφω, than that of, I find, which is given
in the Lexicons,' L.

13 Qui fugit molam, farinam non lucratur;
he, who flies the mill, does not gain bread.

14 One who acquires oxen. Fr. βόης, 'bos.'

15 Inventor, qui sibi quid lucratur, Bl. 'Ex
quo illi gloria opesque inventæ,' Sall.

16 Foxes chiefly are subject to it, Foesius.

17 As when a disease of the hair, seated on
the hairy scalp of a man, is wont to devour his
hair.

with; together.—Fr. the obsolete ἄμω. Ἄμω seems to have signified, I draw, draw to or attract, lead to, join to. Hence Lat. *amo*,¹⁸ L. From ἄμω, I draw, is Lat. *hamus*. From ἄμα are *Hama-dryades*,¹⁹ and perhaps *amalgamation*.²⁰

Ἀμαθος, ἡ: dust, sand.—Ἀρᾶν is, to rub [together] with the hand, as sand for instance; and to make level. From ἄμα. Hence ἀμαυρόν is, whatever is made level with the ground. Of the same family are ἄμαθος, sand; and ἀμαθύνω, I make to vanish, like letters written on sand. Also ἀμαλός, plain, level, and ἀμαλδύνω, I make plain. All perhaps to be written with an aspirate, Bl.

ἀ-μαίκετος: not to be subdued by fight, inexpugnable; mighty, strong.—For ἀ-μαίμαχος;¹ and μαίμαχος by redupl. for μάχος fr. μάχω or μάχομαι, L.

ἀμαλάπτω: I level or make to vanish, consume.—Fr. ἀμαλός, St. See ἄμαθος

ἀμαλδύνω. See ἄμαθος

Ἀμάλθεια:² *Amalthea*, a sign in the heavens, the celestial she-goat which nourished Jupiter. Hence its horns became proverbially used for nourishment and abundance

Ἀμαλλα: ears of corn gathered into a bundle, a sheaf.—Fr. ἄμα or ἀμάω, I draw together. Or fr. ἄμα and ἄλλω=ἄλω, I collect³

ἀμαλός or ἀμαλός: soft or tender.—Ἀρᾶν ἀμαλήν, Hom., A tender lamb. See ἄμαθος

Ἀμ-αῖα: a waggon; carriage.—Fr. ἄμα and ἄζω fut. of ἄγω: a waggon in which every thing is CARRIED TO-

GETHER, L. 'Quindecim inde, quas arm-amaxas vocant, sequebantur; in his erant liberi regis,' Curtius

ἀμάρα: a dike, a water-pipe; a sewer.—'I confess,' says L., 'I am ignorant of the root, unless it is ἀμάω, I collect. A furrow, into which water is collected, might be so called.' Hence perhaps *Amaryllis* in Virgil; 'a name derived from the dikes,' D.

Ἀμάρακος: sweet marjoram.—'Ubi mollis *amaracus* illum Floribus et dulci aspirans complectitur umbrā,' Virg. '*Marjolaine*, [*marjoram*] fr. ἀμάρακος. The *a* is taken away; as in, *Natolia*, &c.,' G.⁴

Ἀ-μάραντος: *amaranth*, a never-fading flower.—Fr. μεμάρανται pp. of μαράω, I make to fade

ἀμάρτω, —τέω and —τάνω: I err from my point; err from rectitude, transgress.—Fr. *a* not, and μάρω, wh. μάρπτω, I take, lay hold of, L.⁵ That is, I miss my aim. Θησεὺς τὴν ἡμάρτην ἐκ εἰς σ' ἀμαρτίαν;⁶ Eurip.

Ἀ-μαρύσσω: I am bright, or resplendent.—Μαρύσσω is fr. μαρίζω, the same as μάρω and μαίρω, wh. μαρμαίρω, L. The grammarians derive μαρμαίρω fr. μαίρω. However this may be, μαρμαρον, [*marmor*] μαρμαρυγή, ἀμαρυγή, &c. are from the same source, Bl.

ἀμάς, ἄδος, ἡ: a boat.—Perhaps from the notion of drawing, the proper meaning of ἀμάω, S. A boat drawn or towed. See ἄμα

Ἀμανρός: vanished, indistinct, obscure, dark.—See ἄμαθος. Ἀμανρός and μαῦρος are the same. 'Mauri, the Moors, and Mauritania; fr. μαῦρος, obscure, black; on account of the

18 *Amo* then signified, I embrace; as Plaut. 'Sine, amem,' S. Ἀμῶσαι, ἐφ-έλεσθαι, Hes. Compare ἀ-σπάρομαι fr. σπᾶν; and ἔρως fr. ἔρω=έρω.

19 'Jam neque *Hama-dryades* tarsuū, nec carmina nobis ipsa placent,' Virg. From δρῦς, δρυῖς, an oak. *Hama-dryas* a nymph who inhabits the woods; as if born TOGETHER WITH the oaks, and TOGETHER WITH them dying; for deities of this kind were supposed to have some tree for their home, and to be dependant on its fate; so that, if the tree was cut down, they also perished. Whereas the life of the Dryades did not depend on the life of their trees, Fac.

20 Fr. ἄμα and γαμέω, I marry, T. So also Mor., who explains it, an alliance of mercury with a metal.

1 So δέχομαι and δέχομαι.

2 Ἀβ ἄμα et ἄλθω. Unā pariter vel eodem tempore; nutriendi augens, L.

3 Compare ἄμιλλα and ἄμιλος.

4 The corruptions in the names of plants are numerous. 'Almonds' are fr. ἀμύγδαλα; 'parsley' fr. πετρο-σέλινον; 'quince' fr. κυδώνιον. So of minerals; 'jet' fr. γαγάτης; &c.

5 Schultens derives it fr. ἀμάρα, which Hes. explains by ὑδρορροή. 'Sc. lubrico motu labi, fluere.' Of the derivation in the text Schultens thus speaks: 'nescio quo consensu concentuque conspiratum a doctis indoctisque juxta, ἀμαρτεῖν ductum esse ex *a* et μάρπτω.' Perhaps the aspirate in this word favors Schultens' idea. Yet see the note on ἄβρος.

6 With what error has Theseus erred against you?

blackness of the people,' Fac. Blackmoors

'Αμάω: I draw together, heap together, AMASS. I level with the ground, cut down; cut down corn, mow.—See ἄμα and ἄμαθος

"Αμβη: 'pars petrae imminens, et instar supercilii eam ambiens,' L. The brow of a hill; brim of a vessel; fringe of a garment.—Fr. the same root as ἀμφι and Lat. *amb* [as in *ambio*], L. *Ambi* [as 'ambo' fr. ἄμφω] or *ambe* was with the ancients the same as ἀμφι, D.⁷

"Αμβιξ, ἰκος, ὄ: a vessel.—Qui *ambiat*, amplexatur res conditas, L. See above. 'Al-embic is fr. 'al' Arabic, and ἄμβιξ, 'T.

ἀμ-βλώω: I bring forth an abortion. —For ἀνα-βλώω; βλώω being the same as βολέω.⁸ See βλώω. Thus ἐκ-βόλεια is used by Plutarch of medicines producing abortion; properly, things which cast away (the fœtus). 'Αμ-βλώω is properly, I reject

ἀμ-βλῶς: fe-miss, languid, (as 're-missus' Marcus,) dull, blunt.—Fr. βλῶω = βάλω, I throw or send; as 're-missus' fr. *re-mittere* and *mitto*. The similarity of βλῶω (pp. of ἀμβλύνω) and *blunt* is probably fortuitous

ἀμ-βλῶν: I make blunt. It is also the same as ἀμ-βλώω

'Αμβροσίος: immortal. Hence ἀμβροσίη, the food of the immortal Gods; and ἀμβροσία νύξ, such a night as the Gods pass, *ambrosia nocte*. Hence *ambrosia*, *ambrosial*

"Αμβων, ὠνος, ὄ: brow of a hill; brim of a vessel; boss of a buckler.—Hence *ambo*. See ἄμβη

ἀ-μέγαρος: much.—Fr. μέγας, pp. of μεγαίρω. 'Est illi nostri non invidiosa cruoris copia,' Ov.

'Αμέθυστος and ἀμέθυστος: an *amethyst*. See μέθυ

ἀμείβω, ψω: I pass from or over one thing to another, alternate, change; do any thing in succession or recipro-

cation; hold up or support reciprocally; recompence; exchange; correspond with, answer to; answer.—From ἄμα, together. Hence ἀμείβω is primarily applied to two things which are mutually united to and depend on each other, L. Τόνδ' ἀπ-αμειβόμενος προσ-έφη κρείων 'Αγαμέμνων,¹⁰ Hom.

'Αμείνων: better.—According to Fischer, it is for ἀμείνων, fr. ἄμενος, *amænus*, M. 'Ἄμενος is probably from an old word ἄμω, Lat. *amo*. Loved, desired, L.

ἀ-μείρω: I deprive another of his part; deprive.—Fr. μείρω or μέρω, wh. μέρος

'Αμέλω, ξω: I squeeze out; milk; suck.—For μέλω. Hence *mulgeo*. Comp. *milk*, Saxon *mele*, Germ. *melk*, with p. μέμελχα

ἀ-μέλει: imperative of ἀ-μελέω fr. μέλει. Do not be anxious about it, do not fear, do not doubt it, be assured. Hence it is used adverbially, and means, doubtlessly, assuredly, truly, indeed

'Αμέργω: I squeeze out; squeeze out oil; suck, ἀμέλω.—Hence Lat. *amurca*

ἀ-μέρδω, σω: the same as ἀμείρω, and fr. the same root. It has been suspected that Milton had this word in his eye, in this passage: 'Millions of spirits, for his fault *amerc'd*'¹¹ Of *heaven*, &c.

ἀμείνω: I pass over from one thing to another, pass beyond.—Fr. ἄμα, wh. also ἀμείβω. Εἰ τις μορφή παρ-αμείνεται ἄλλων,¹² Pind.

"Αμη: a scythe; a weeding-hook.—Fr. ἄμαω, I mow

ἄμα: a bucket.—Fr. ἄμαω, I draw. See ἄμα. 'Nullus in publico siphon, nulla *hama*, nullum instrumentum ad incendia compescenda,' Pliny

ἀμήρ: Ἀμήρ, ἀμήρ, λέγω ὑμῖν, NT., Verily, verily, I say to you. Hence *amen*

ἄμης, ἥτος, ὄ: a kind of cake.—Fr.

⁷ Ἄμπ is seen in ἀμπ-έχω. Hence ἀμβ

⁸ Ἀμβολάδην is used.

⁹ For ἀ-βρόσιος. As βροτός is fr. βέβροται pp. of βρώ, so βρόσιος is fr. βέβροται. The common forms are βέβρωται and βέβροται; but there are many instances of derivatives, formed from a future in -όσω fr. -ώω. This seems to have taken place partly from the short and

long o being originally marked by the same character.

¹⁰ The King Agamemnon answering addressed him.

¹¹ Some derive 'amercé' from the French 'à merci.' Johnson from ἀμέρδω.

¹² If a person passes beyond others in form.

ἀμῶν, I gather together, or in a mass. Perhaps, says L., from its compactness. Ἀμῆτα προσ-απ-έπεμψεν ἡμῖν τοῖσι,¹³ Aristoph.

ἀμιθρέω: for ἀριθμέω

ἄμ-ιλλα: rivalry, contention.—Fr. ἄμα and ἰλη [or ἰλλη fr. ἄλλω]; properly referring to adverse ranks meeting together, Dm. Hence *æmulus* has been supposed to be derived¹⁴

ἄμῖς, ἴδος, ἡ: generally, any vessel. A boat, like ἄμάς. A chamber-pot: Σιτίον εἰς ἀμίδα μὴ ἐμ-βάλλειν,¹⁵ Plut. See σκωρ-αμῖς. L. supposes it to be from the same root as Lat. *am*, as in *amicus*, *amplector*: 'Quæ amplectatur res conditas'

Ἄμμος,¹⁶ ἡ: sand of plains;¹⁷ sand.—Hence Jupiter *Ammon*, so called from his temple being situated in the SANDS of Libya, Fac.

Ἀμνός:¹⁸ a lamb.—Ἀγνός ἀμνός, castus agnus

Ἀμναμος: a thing propagated; an offspring.—Ἀμναμοὶ are properly the young of lambs, Tz. See ἀμνός

Ἀμνιον: a vessel for receiving the blood of a victim.—For αἷμνιον fr. αἷμα, Dm. Perhaps fr. ἀμνός, the victim being a lamb

ἄμνο-κῶν: silly.—I. e. having the mind of a lamb. Fr. ἀμνός and κῶν for κοῶν fr. κοῶ=νοῶ, St.

Ἀμνός: See after ἄμμος

* Ἀμόφα: fine flour mixed with honey

ἄμ-ορβός: a companion; attendant.—For ἄμ-ορας, fr. ἄμα and ὄρω, L.¹⁹ One who is roused or hastens with another. Τῇ δ' ἄμα νόμφαι ἔπονται ἄμορβάδες,²⁰ Ap. Rh.

ἄμορβός: dark, obscure.—For ἄ-

-μορφος, Schol. on Nicand.

Ἀμοργός: fine flax or lint, the best species of which came from *Amorgos*, one of the Sporades, Br. Hence ἀμοργίς, a garment made from ἀμοργός

ἄμους: one.—As ἄμα is 'unā,' so ἄμους is 'unus,' L. Θεὸς οὐδ' ἀμῇ οὐδ' ἀμῶς ἄ-δικος,¹ Plato

ἄμους is the Doric form for ἡμέτερος; ἄμους is the Attic for ἐμός, Br.

ἄ-μοτος: incessant, perpetual.—Ἔρις ἄ-μοτον μεμανία,² Hom. Τῷ σ' ἄ-μοτον κλαίω τεθνηκότα,³ Id. 'From μόω, I fill, cram, are μοτός, lint, which was applied to hollow wounds to fill up the flesh; and ἄ-μοτος, that which cannot be filled up,' Bl. Or μόω is allied to μύω, I close; and μότος is, lint applied to close wounds; and ἄ-μοτος, that which cannot be closed or stopped. Or μόω is, *monéo*;⁴ and μοτός *motus*, *admotus*, applied to wounds; ἄ-μοτος, that which resists such an application

ἄμ-πελος, ἡ: a vine.—Fr. ἄμα and πέλω, wh. πέλομαι. From its embracing trees with various flexures, L. From ἄνω and πέλω; for it does not creep on the ground, but supports itself on something else and so moves up, Dm. Ἀμπελοὶ αἶτε φέρουσιν Οἶνον,⁵ Hom.

ἄμφ-έχω: I have round me, clothe myself.—For ἀμφ-έχω. See ἔχω

ἄμ-πρέω: I drag up, draw up.—For ἀνα-πορέω,⁶ J.

ἄμ-πυξ, πυκός, ὁ and ἡ: that which makes the flowing hair close or tight, a ribbon or fillet; that which makes a cask close, a cover.⁷—Fr. ἀνά and πύκω, denso, condense, L. 'Defluentem capillum confirmat et DENSAT,'

13 He sent to us this cake.

14 So T. and Mor. See αἷμυλος.

15 Not to throw bread into a chamberpot; i. e. Not to throw pearls before swine, J.

16 Fr. ἀμῶν, I collect, S. See ἄμαθος.

17 The Grammarians say that ψάμαθος and ψάμμος are used for the sand of the sea; and ἄμαθος and ἄμμος for the sand of the plain. It is true that this difference was remarked by the Grammarians in Homer; but in prose authors these words are used for sand generally, TH.

18 For ἄ-μενος, without strength, EM. For ἄμενος, or ἀμόμενος, fr. ἄμω, amo; i. e. *amatus* a matre, L. For ἀγμένος fr. ἄγω, Val.

19 For ἄμ-ορβός, fr. ἄμα and ὄρω, Suid.

20 Nymphs follow her as attendants.

1 God is unjust in not one way, in not one

manner.

2 Strife incessantly eager.

3 Therefore I perpetually lament you dead.

4 So L. *Monéo* is derived by Bl. from μόω.

5 Vines which produce wine.

6 There is an old word ἄμpron, of which L. gives this account: 'Ex ἄμα et πρὸν, neptum ex πρὸν=πρῆν, jugum montis prominens. Stirpem eandem habet quam πρῆ, seu πρῶ, contractum ex πέρω. Ἀμpron itaque significat, utrumque prominens; atque hinc, vel jugum vel funis per juga tentus, ad quem jugatis lobus magna onera curribus imposita trahantur.'

7 In Soph. Phil. 678. Musgrave proposes ἄντογα for ἄμτοκα. E. observes that ἄμπυξ, from its signifying a fillet or crown, signifies metaphorically a wheel, on account of its roundness.

Pliny

ἄμ-πωσις : a river's channel left dry by the retiring waves, Bl.—Fr. ἀνά, back ; and πέπρωται pp. of πόω, I drink. Re-sorptio

Ἀμύγδαλος, ἡ ; and —θαλέα : *amygdala*, in low Latin *amandala*, wh. *almond-tree*.—Fr. ἄμύσω. The bark of this tree is like skin nipped or lacerated by the nails, L. More proximate-ly fr. ἄμνυδα, like ἄπριγδα⁸

Ἀμυδία : the same as ἄμα. Comp. ἄλλυδις

ἄ-μυδρός : indistinct, obscure.—That which dissolves, and by dissolving loses its form and can scarcely be distinguished. Fr. μύδρος, L.

Ἀμυκλαί : shoes worn by the people of *Amyclæ*, a city of Laconia

ἄ-μύμων : spotless.—The same as ἄ-μωμος. 'Μῶμος signifies a spot, like μῶμος,' TH.

Ἀ-μύνω : I defend ; drive off ; revenge.⁹—Perhaps ἄμύνω is to be referred to μύνω, L. They derive *munio* fr. ἄμύνω, Fac.

ἄμύσω :¹⁰ I lacerate ; excruciate.—See ἄμύγδαλος. Χρυσέη περόνη κατ-αμύξατο χεῖρα,¹¹ Hom.

ἄ-μυστις : a large draught, such as is drunk without closing the lips.—Fr. μέμυσται pp. of μύνω. 'Non multi Damalis meri Bassum Threiciâ vincat *amystide*,' Hor.

ἄμ-φάδων : openly.—Fr. ἀνὰ, re-, and πέφαται pp. of φάω=φαίνω. Δον is formed like δην in ἀν-έδην ; which see

ἄμ-φασία : hesitation of speech.—Perhaps for ἄ-φασία fr. πέφασαι pp. of φάω=φημί

ἈΜΦΙ : around, round about. The word 'about' will express this word in nearly all its uses. To speak about, to dream about, to have fear or trouble about, to dwell or sit about,¹² about evening, being about 20 years

old.—Hence *amphi-theatre*. *Amb* in *ambio* is ἀμβι or ἀμφί

Ἀμφιάζω, σω : I put round, cover, clothe.—Fr. ἀμφί

ἀμφι-γυῖεις : lame in both feet.—Fr. ἀμφί, as in *amphi-bious* ;¹³ and γυὸς or γυῖος, lame or mutilated in the limbs. "Ἡφαιστος ἀμφιγυῖεις, Hom.

ἀμφι-γυος : an uncertain expression. Homer applies it to spears : "Εγχεσιν ἀμφιγυίοισιν. 'Having power on each side to hurt (τὰ γυῖα) the limbs ; or (γυῖωσαι) to make lame,' Scap. 'Having a limb on either side ; so as to be fixed in the earth on the one and to be useful for fighting on the other,' Dm. Sophocles uses it of suitors fighting : "Επὶ πάνδ' ἄ-κοιτιν ἀμφίγυοι κατ-έβαν πρὸ γάμων, ἐξ-ἡλθόν τ' ἄεθλ' ἀγώνων.¹⁴ 'Validi,' Br. 'Fighting with hand and foot,' Schol.

ἀμφι-δρομία : the fifth day after the birth of a child. Ἡμέρα πέμπτη ἐν ταύτῃ τὸ βρέφος περὶ τὴν ἑστῆαν φέρονσαι τρέχουσι κύκλῳ : δωρὰ τε πέμπουσιν,¹⁵ &c., Schol. on Plato.—Fr. δέ-δρομα pm. of δρέμω

ἀμφι-λαβής : The Grammarians say that this is the same as ἀμφι-λαβής, that which can be taken hold of on either side. But it may be derived fr. λάβω : which is clearly seen to have existed by the perfect λέλαφα, and by λαφύω, λαφύσω, &c. It is said of trees flourishing with luxuriant foliage, (translated by Cicero, patulis diffusa ramis) ; of any thing ample and great ; of any thing covered and protected on every part, (a meaning which is the least remote from the original one). It began to be applied by the Sophists to things incorporeal, R. Ample, which may fill both hands, Bl.

ἀμφι-λυκος : of doubtful or ambiguous light, dusky.—Fr. ἀμφί (wh. *amb* in *ambiguous*) and λύκος, wh. *luceo*, and *lux*, *lucis*

⁸ Compare ἀπομαγδαλία.

⁹ These senses may be compared with those of 'defendo.' Teneras defendo a frigore myrtos, Virg. Defendere ignem a tectis, Cic. Si patris mortem defendere necesse habuerit, Ulpian.

¹⁰ Fr. μύσω fut. of μύω=μύω, I cut into minute parts, L. Compare μιστόλη and μυστίλη.

¹¹ She lacerated her hand with the golden clasp.

¹² M. translates ἀμφί 'by' in Pind. Pyth.

i. 21. But without need. Ἀμφί τε Λατοῖδα σοφία βαθυκόλπων τε Μοισῶν expresses : Sitting or gathered round the wise Apollo and the Muses.

¹³ From *Blos*, life.

¹⁴ They came down to fight for winning this girl for a wife ; and entered into combat together.

¹⁵ The fifth day ; on this, bearing the child about the hearth, they run round ; and its friends send presents, &c.

Ἀμφίς: about, around, like **ἀμφί**. With both hands; on both sides; in doubt between two sides. Aloof from either side; by one's self; separately, at a distance; without, sine.—Fr. **ἀμφί**, wh. **ἀμφω**, *ambo*; and *amb* in *ambiguous*, &c.

Ἀμφίς-βαίνα: 'Scorpion and asp and *amphisbæna* dire,' Milton. 'That the *amphisbæna*, a smaller kind of serpent, hath two heads, or one at either extreme, was affirmed by Nicander and others,' Brown. 'Et gravis in geminum surgens caput *amphisbæna*,' Lucan.—Fr. **ἀμφίς**, both ways, and **βαίνω**, I go

ἀμφισ-βητέω: said of persons going different ways in argument; eo in omnia alia, I dispute, debate.—Fr. **βέβηται** pp. of **βάω**, eo, nitor

Ἀμφι-τρίτη: *Amphitrite*, the sea.—Fr. **τέριται** pp. of **τρίω**, wh. **τρίβω**, I wear: from its wearing the land around the coast

Ἀμφι-φορεὺς and **ἀμ-φορεὺς**, ὁ: a jar or vessel having two handles, by which it may be carried on both sides.—Fr. **φορέω**. Hence *amphora*

Ἀμφω:¹⁶ both, both together.—See **ἀμφί**. Hence *ambo*

Ἀμφότερος: both the one and the other; both.—Perhaps fr. **ἀμφω**, and **ἕτερος**,¹⁷ wh. *ceterus*

ἀμφ-ώης: having two ears or handles.—Fr. **ὦς**, ὡτὸς or ὠδς, an ear. See **οὐῖας**

Ἀμωμον: a small Armenian shrub, used in embalming; wh. *mummy*. Also, any ointment precious and pure, Fac.¹⁸ 'Assyrium vulgo nascetur *amomum*,' Virg.

Ἄν:¹⁹ if.—'An honest mind and plain; *An*²⁰ they will take it, so; if not, he's plain,' Shaksp. Compare *an* Lat.

16 **Ἄμα** primarily regards two things done together at one and the same time. Hence **ἄμφω** is 'specially said of two things which are, or are done, at the same time. Whereas **δύω** is used simply for 'two,' L₁

17 Compare however **ἡμέτερος**, **σφέτερος**, &c.

18 Who derives **ἄμωμον** fr. **ἄ-μωμος**, spotless. It is perhaps, however, an oriental word.

19 **Ἄν**, when taken for **εἰ**, is put for **ἐάν**; and has therefore the *a* long. The Attic poets never say **ἄν** for **ἐάν**, but always **ἦν**, Hm.

20 'Tooke derives *an* in this sense from the Sax. *Annan*, to give, of which *an* is the impera-

Ἄν: may, might, would, should, can, could. All these senses imply a conditional sense, like that of **ἂν** above.¹ **Ἄν** is used in such cases as these: How much would you give to redeem your wife? You may speak.² I could or might show,³ that they have suffered many injuries. I would have said so,⁴ had I been present. I may or will say so perhaps,⁵ if I am present. Whatever you may or shall ask for,⁶ you shall receive. I shall soon be in a place of safety, so that I can or shall suffer no further.⁷ '**Ἄν** with an indicative,' says Hm., 'often signifies nothing else but that something happens or has happened, not at some certain time, but whenever the occasion demanded it [as, He WOULD now ask for 20 drachmæ, now for a garment, &c.; and, He WOULD be angry, when I WOULD tell him so.] Elsewhere with an indicative it is a mere sign of doubt; as, I know not **ἄν**. [I know not whether or if.] With an imperative it is, if this pleases, if you wish, or would rather so.' It often coalesces with other words, as **ἔτ-αν**, &c.

Ἄν:⁸ a prefix, giving, like *a*, a privative or negative sense to a word. Thus **ἀρχή**, rule; **ἀν-αρχία**, *an-archy*, a state without rule. **ὄνυμα**, a name; **ἀν-ώνυμος**, *an-onymous*, one without a name

Ἄνα and **ἂν**: The proper meaning is, *up, upon*. '**Ἄνα**, neuter plural of **ἄνως**, (wh. **ἄνω**, upwards,) properly received its notion from pressing towards higher objects, or from being employed on a surface. Hence it properly answers to 'supra' for 'super' fr. 'superus.' And therefore it is no wonder that **ἄνα** is put for **SUPER**, **UPON**. Hence flowed the notion of,

tive; so that this word means, conditionally, like the conjunctive 'if.' Give, grant, allow.' T. See **ἐάν**.

1 But **ἂν** is short, and therefore can scarcely be put for **ἐάν**. Yet this might perhaps be accounted for on the ground of convenience.

2 **Λέγοις ἄν**.

3 **Ἀποφύημι ἄν**.

4 **ἔτιον ἄν**.

5 **ἔποιμι ἄν**.

6 **Ὅσα ἂν αἰτήσητε**.

7 **Ὡς μηδὲν ἂν παθεῖν**.

8 Abbreviated from **ἄνει**.

THROUGH, as, through the mountains, or, more nearly, OVER the mountains. From this notion of, through, it acquired that of, BY MEANS OF; so as to imply that, through which or by which I perfect or go through any thing. And this notion is clear in *ἀνύω*, I perfect. Antecedent times and times higher or upper are used promiscuously; hence *ἀνὰ*, in respect to time, signifies, RE —, BEFORE, BACK.⁹ [Hence to *ana-lyze* any thing; and *ana-lysis*,¹⁰ the act of dissolving any thing and bringing it back to its first principles.] From time it passed to place; he, who stands before any one, is opposed to him; hence *ἀνὰ* is, OPPOSITE TO, AGAINST, L. The following are the most difficult forms of its use: Thro' or ON every day, i. e. the whole day or daily. They took the cities in the progress or advance¹¹ of (*ἀνὰ*) time. Up or against the stream. They went up to, i. e. as far as (*ἀνὰ*) five parasangs a day, they went from one up to five; (So we say, UPWARDS of and ABOVE five hundred;) or this may primarily refer to the space travelled UP a country. To have on the surface of (*ἀνὰ*) the mouth, i. e. to speak of. Per (*ἀνὰ*) vim, with or by all his might; to the height or top of his might. To be employed partly in (*ἀνὰ*) private, partly in (*ἀνὰ*) public matters; i. e. UP to this or that amount in either. I will expose the magic of these men up to the word (*ἀνὰ λόγον*) of truth, up to the very word of the truth; or, as in the word *ana-logy* (formed from *ἀνὰ λόγον*), and as in the former sentence, *ἀνὰ* may imply comparison, relation, relativity. So in these forms: Of cinnamon and uard *ἀνὰ* one ounce; i. e. an ounce of each. And they likewise received *ἀνὰ δηνάριον*, i. e. every one a denarius. He orders them to go *ἀνὰ δύο*; i. e. two by two. Hence Cowley says: 'In the same weight prudence and innocence take: *Ana*

of each does the just measure make.' —Compare Goth. *ana*, Germ. *an*, Engl. *on*

Ἄνα: rise up. — I. e., up. See *ἀνά*

ἀνα-βάδην: by ascending; up-stairs. — See *βάδην*; and *βάθρον*, a step or stair

ἀνα-βρνάξω:¹² I cry out. — *Εἶτα τὰς κώπας λαβόντες ἐμ-βαλόντες ἀν-εβρύαξαν*. 'Ιππᾶται, τίς ἐμ-βαλεῖ; Aristoph. *ἀνα-βρύχω*: I gush out. — Fr. *βέβρυκα* p. of *βρύω*. *Ἄνα-βέβρυχεν ὕδωρ*, Hom.

ἀνα-γινώσκω: I read. — Fr. *γινώσκω*, but with an obscure application of the sense. 'In familiâ erant pueri literatissimi, *ana-gnostæ* optimi et plurimi librarii,' Nepos. See *γινῶμι*

ἀνα-γινώσκω: I cause another to change his sentiments, persuade, — *Ἄνὰ*, from signifying 'back,' signifies also return and change. See *γινώσκω*

Ἄν-ἀγκη: necessity; fatal necessity; necessity of nature, instinct; necessity of custom; necessitudo, friendship; want; torture, by which we are compelled to confess. — For *ἀ-ἀγκη*, fr. *ἄγκω* = *ἄγχω*. That by which we are bound, L. Perhaps for *ἀγκη*, by reduplication

Ἄναγκάζω: I force, compel. — Said primarily of men whom violent necessity compels. See above

ἀνὰ-θεμα, *ατος*: a placing up or placing by for the Gods, a thing suspended or laid by, an offering, dedication. Also, a placing by or apart, a re-jection, an exclusion from the society of others, or that which is so excluded, despised and detested. — Fr. *τέθεμαι* pp. of *θέω*, I place. Hence *anathema*, *anathematize*

ἀν-αἰνομαι: non annuo, aḡnuo, I refuse. — Fr. *αἶνος*, approval, assent

ἀν-αισιμῶω. See *αἰσιμῶω*

Ἄναξ, *ακτος* for *ακος*:¹³ one who is above others, a God; one at the top or head of a country, a King; one

⁹ *Ana-chronism* seems properly to signify an error by which an event is placed too early, T. From *χρόνος*, time.

¹⁰ *Ἀνά-λυσις*, fr. *λύω*, I loosen, dissolve.

¹¹ For advance is supposed in the idea of pressing TOWARDS higher objects.

¹² Possibly derived metaphorically from the

notion of bubbling up or sending out water like a fountain, I. e. I send out my voice. See *βρυάξω*.

¹³ *Ἄναξ* is *ἄνακς*. And the genitive of the third declension is formed by inserting *ο* before *s*. See *ἄνακς* and *ἄνακῶς*.

who is set over others, a superintendent, inspector.—Fr. *ἀναξαι* pp. of *ἀνάσσω*, from the same root as *ἀνά*, up, over, L.

Ἄνακες: Kings, or Gods;¹⁴ applied to Castor and Pollux.¹⁵—Fr. *ἀναξ*

Ἄνα-κογχυλιάζω: I rip up or tear open a seal.—Fr. *κογχύλιον*, *conchylum*. ‘The ancients inclosed seals in shells in order to preserve them,’ Br.

ἀνα-κογχυλιάζω:¹⁶ I gargle.—Οἱ δὲ ἱατροὶ τὰ πρὸ τοῦδε ἀνακογχυλιάζειν ἐκέλευον,¹⁷ Aristides

Ἀνάκτορον: a palace or temple.—Fr. *ἀναξ*, *ἄνακτος*

Ἀνακτῆς, ὁ: the royal gem.—See above

ἀνα-κυνώ: I overturn. See *κυντώ*

Ἀνακῶς: in the manner of a superintendent or curator; sedulously, carefully.—Fr. *ἀναξ*, *ἄνακος*

ἀνά-νευσις, LXX. This word must be determined by the context. If it is to be translated, ‘rest,’ it would seem to be a corruption of *ἀνά-πνευσις* fr. *πνέω*. But the context rather requires the sense, which one Schol. gives it, *ἀπ-αγόρευσις*, refusal; *ἀνά-νευσις* *θανάτου*, unwillingness to die. See *ἀνα-νεύω*

Ἀνα-νεύω: I refuse by a nod; I refuse.—*Ἄνα*, re—; *νεύω*, *νύω*. I. e. *re-nuo*

Ἄναξ: See before *ἄνακες*

ἀνα-ξυρίδες, αἱ: trowsers, breeches.—For *ἀνα-συρίδες*, fr. *σύρω*. From being drawn up. Comp. ‘drawers’

ἀνα-παισὺς: an *anapaest*, as *ἀνὰ παῖς*, the reverse of a dactyl.—Fr. *πέ-παισται* pp. of *παίω*, I strike; i. e. the repercussion of the dactyl

ἀνα-πλέως: filled up; crowded; crowded to contagion; infected with contagion.—Fr. *πλέωσι*. ‘Vulgateque contactu in homines morbi, et primo in agrestes ingruant servitiaque, urbs deinde IMPLETUR,’ Livy. ‘*Amplus*

14 Θεῶν ἀέκῃτι ἀνάκτων, Hom. Ζεὺ ἄνα, Id.

15 Cicero applies the name differently: ‘Διός-κουροι [i. e. filii Jovis], apud Græcos multis modis nominantur. Primi tres, qui appellantur *Anaces*, [Some Mss. read *Anactes*] Tritopatreus, Eubuleus, Dionysius. Secundi, Castor et Pollux,’ &c.

16 J. derives it fr. *χύλος*, by redupl. *κόχ-υλος*, *κόγχυλος*.

is from *ἀνα-πλέωσι*; and refers to the magnitude, not of place, but of number; and expresses the copiousness of any thing,’ Reisig

ἀναρίτης: some shell-fish.—Προσ-φὺς ὡς τις χοιράδων ἀναρίτης,¹⁸ Athen.

ἀναρρίχῶμαι: I clamber.—*Ἀνεβρί-χαι* ἂν ἐς τὸν οὐρανόν, Aristoph.

ἀνά-ρρύσις: the second day of the festival called *Ἀπατούρια*.—Some of the ancients think that *ἀν-ερῶ* signifies, I kill, because it was usual to draw or bend back the necks of sheep when they were being slain. Hence also *ἀνα-ρρύειν* is used for, to kill; and *ἀνά-ρρύσις*, a sacrifice, St. See *ρύω*. On this day, it appears, sacrifices were offered to Jupiter

ἀν-άρσιος: unpleasant, unfriendly.—*Ἀν-άρσια*, ἃ οὐκ ἂν τις ἄραυτο, Tim. The word is from *αἶρω*, like *μετ-άρσιος*, Bl. An enemy, one who does not agree [or fit, quadrat] with another: fr. *ἄρω*, St. *Δυσ-μενέες καὶ ἀν-άρσιοι*, Hom.

Ἄνασσα: a queen.—See *ἀναξ*

Ἄναυρος: a torrent.—Apparently fr. *Anaurus*, a river in Thessaly. Lucan: ‘Quique nec humentes nebulas, nec rore madentem Aëra, NEC TENUES VENTOS aspirat *Anauros*.’ I. e. *ἀν-αυρὸς*, ‘sine aurâ,’ Apoll. Rh. represents the river as wintry and very copious

ἀνα-φάλαντος: bald-pated.—Fr. *πε-φάλανται* pp. of *φαλαίνω* fr. *φαλός*, white. Comp. *φαλ-ακρός*

Ἀνάνω: I please.—For *ἄνω* fr. *ἄδω*. (See *ἄδew*.) So *λάθω*, *λάνθω*, *λανθάνω*; *μάθω*, *μάνθω*, *μανθάνω*; *λάβω*, *λάνβω*, *λάμβω*, *λαμβάνω*; *λάχω*, *λάνχω*, *λάγχω*, *λαγχάνω*

ἄνδρον: the bank or mound of a river, of a canal,¹⁹ or of the sea; a little border or bed in a garden.—Perhaps for *ἄδρον* fr. *ἄδω*; i. e. matter heaped up, L. *Θρώσκουσιν ἐπ’ ἀν-δῆροισι θαλάσσης Γηθύνου*,²⁰ Oppian.

17 And the physicians ordered him before now to gargle.

18 Sticking like some shell-fish appertaining to rocks rising from the sea.

19 *Ἀνδρα* sunt terræ ad rivum aut canalem factitium aggestæ et complanatæ, et canaliculis intersectæ, aræ, in quibus plantantur plantæ et arbuscula a præterfluente et immissâ per rivulos aquâ alenda, Reiske.

20 They leap gaily on the banks of the sea.

Πρασιαῖς τε καὶ ἀνδρήροισι, Nicand.
'Ρόδα, τῶν ἀνδρῶν παρ' αἰμασιαῖσι πε-
φύκη,' Theocr.

"Ανω: upwards; above; on the top.
—Fr. the same root as ἀνά

'Ανὴρ, gen. ἀνέρος, ἀνδρός: a hus-
band, vir; a man.—Fr. ἄνω; i. e. that
which is superior or above, L. Com-
pare ἀναξ. 'Thy husband is thy head,
thy sov'reign,' Shaksp. 'Ἄλλ' ἄγ' ἀνὴρ
ἄντ' ἀνδρός ἴτω,'² Hom. 'Ὡ ἀνδρες Ἀθη-
ναῖοι, Demosth. Hence in botany
mon-andria, *poly-andria*

ἀνδράποδον: a slave. — Fr. ἀνὴρ,
gen. ἀνδρός, and ἀπο-δόσθαι to sell; or
fr. πέδη, a fetter; or more properly fr.
πόδες, feet, for the master may be said
to be the head, the slave the foot;
unless it refers to what the Romans
call 'servus a pedibus.' But it is used
generally for one taken in war and
made a slave, whatever his condition
was before, St.

† Ἀνδράχην: the herb purslain
'Ανδριάς, ἄντος, ὁ: the statue of a
man.—Fr. ἀνὴρ, ἀνδρός

ἄν-εδην: remissly, negligently, loose-
ly, promiscuously.—'Some adverbs
have the termination -δην annexed to
the chief syllable of the perf. of the
verb, instead of the termination -ται.
Thus γέγραπ-ται, (γράφην,) γράβδην;
κέκρυπ-ται, (κρύπδην,) κρίβδην; ἔρρη-
ται, ῥήδην, διαῤῥήδην; ἔστα-ται (fr. ἐσ-
τάω) στάδην,' M. 'Αν-έδην is fr. ἄν-
εται. 'Εται is pp. of ἔω, I send. So
're-missè,' Lat.

ἀν-εκάς: above and at a distance,
'remotione versus superiora,' S.—
Fr. ἀνά and ἐκάς

ἀν-έλλην: not Grecian, foreign.—
See Ἑλλάς

"Ανεμος:³ the wind.—Hence *ani-
mus*; *anima*, the breath; *animans*, a
breathing thing

'Ανεμώλιος: light and fickle as the
wind, inconstant; empty as the wind,

vain, ineffectual.—Fr. ἀνεμος. 'Tu
LEVIS es multoque tuis VENTOSIOR
alis,' Ov.

'Ανεμώνη: the wind-flower.—Fr.
ἀνεμος. 'From the soft wing of ver-
nal breezes shed, *Anemones*, auricu-
las,' &c. Thomson

ἄν-eros: remiss, loose.—Fr. ἔται pp.
of ἔω. As 're-missus,' fr. 'mitto'

'Ανευ: without, sine.—Of this the
privative prefix ἀν appears to be an
abbreviation⁴

ἀν-εψιός: a relation, cousin.—For
ἀν-αψιός, fr. ἄψαι pp. of ἄπτω. One
joined or connected, Voss.⁵ 'Ἐται
καὶ ἀν-εψιοί, Hom.

ἄν-εως: dumb.—Fr. ἄνω, I cry out,
is ἄν-ανος, ἄν-αος, and [as λαός and
λεώς] ἄν-εως, Dm. Τίπτ' ἄνεω ἐγένε-
σθε, Ἀχαιοί; Hom., Why have you,
ye Greeks, become dumb?

"Ανη: completion.—Fr. ἄνω=ἀνύω.
See ἀνά

'Ανηθον: anise or dill, Fac. But
anisum (Gr. ἀνισον) is distinguished
from anethum by Pliny: 'Gith pist-
rinis, anisum et anethum,' &c.—'Nar-
cissum et florem jungit bene olentis
anethi,' Virg.

ἀν-ήνοθα: see ἐνήνοθα
'Ανήρ: see before ἀνδράποδον

'Ανθος, εος: a flower; frequently
in a metaphorical sense.—Fr. ἄνθω,
fr. ἄνω; that which is on the surface
or top. Hence *antho-logý*⁶

'Ανθεμῖς,⁷ ἶδος, ἡ; camomile.—'The
anthemis, a small but glorious flower,
Scarce rears his head, yet has a giant's
tower,' Tate's Cowley

'Ανθέμιον: the same herb as *anthe-
mis*, Fac.⁸

'Ανθερῶν, ὁ: the chin; i. e. the
place where the hairs of the beard
FLOURISH, St.—Fr. ἀνθέω, I flourish.
'Tum mihi prima genas vestibat FLORE
juventa,' Virg.

† Ἀνθερίξ, ρικὸς, ὁ; and ἀνθέρικος:

1 The Doric form of ἐπεφύκει.

2 Sed age, vir contra virum ito.

3 Fr. ἀνέω=ἄνω. Aristotle says that wind
arises from vapor tending upwards, L.

4 So Lat. re—, for, retro; por—, for, porro;
præ—, for, præter; &c.

5 Fr. ἔψομαι fut. of ἔπομαι, L.

6 A collection of flowers, and metaphori-
cally, of poems. Fr. λέγω, lego, colligo.

7 Mira et anthemidis natura; quod a summo
flore incipit, quum ceteræ omnes, quæ particu-

latim florent, ab imâ sui parte incipiunt,' Pliny.

8 'Hesychio et Suidæ τὸ ἐκλεκτὸν χρυσίον.
Plerisque lexicographis est herba gith; Schre-
velius vult esse nigellam, et sic dici a floris de-
core; Kircher vertit, rosam. In versione ad-
junctâ Bibl. Angl. redditur vitta. Ita jam
transtulit Olympiodorus οἶον ἀναθέμιον, τοῦ-
ἐστι, ἀναθήκη, repositorium: Nobilior putat
significari id quod ornamenti causâ adjungitur,'
Biel.

the stalk or fruit of the daffodil

'Ανθίας, ου, ὁ: 'a sort of fish, so called perhaps from its flower-like scales,' J.—See ἄνθος

'Ανθος: see before ἀνθεμίς

'Ανθραξ, ακος, ὁ: a burning coal, carbo; cinders, ashes; a carbuncle.—'Ανθρον (fr. ἄνθερον) does not differ in sense from ἄνθος. Hence ἄνθραξ is that which is in flower, or is remarkable for its bright-colored flowers. It was therefore a suitable word to signify a coal ignited, and having a green or florid color, L.

'Ανθρήνη: a wasp or hornet.—Fr. ἄνθρον, a flower, is ἀνθρήνος, that which frequents flowers; and hence ἀνθρήνη, L.

'Ανθρωπος: a man.—Hence *philanthropy*,⁹ a love of mankind; a *misanthrope*,¹⁰ a hater of mankind; *anthropophagi*,¹¹ man-eaters

ἄνια: trouble, grief, sadness.—'Ανευθε πόνου καὶ ἀνίης,¹² Hom. Hence ἄνιος, sad: 'Ἀν' ἄνια κακὰ, Æsch.

ἄνιαρος: causing trouble, troublesome; full of trouble or pain.—See above

ἀν-ιεύνται: Wess. proposes ἄν ιεύνται. But Schw. observes: 'As the Latins say not only sarcio, but re-sarcio; and not only medeor, but remedio and re-medio; so the Greeks might say not only ἰάομαι, but also ἀν-ἰάομαι, Ionic ἄν-ιέομαι'

ἀν-ιλλω. The same as ἀν-ειλέω

'Ανις: without, sine.—A dialectic form of ἀνευ, Br.

'Ανισον: the herb *anise*

'Αννιβίξω: I favor *Annibal*

ἀνόπαια or ἀνοπαῖα. Some suppose this word to mean a kind of eagle. Some suppose it a neuter plural, fr. ἄν and ὄπω, (wh. ὄπτομαι) I see; and to mean, invisibly. Some take it for, up the chimney, ἀνὰ τὴν ὀπὴν τὴν ἐν μέσῳ τῆς ὀροφῆς. Others for, without speech, dumb; fr. ἄν and ὄψ, ὀπὸς,

voice. 'There are so many discrepant opinions that it is scarcely possible to determine any thing about it. Besides, the word itself is much suspected,' L.

'ANTI:¹⁴ against. It is perpetually used of one thing set or placed AGAINST another, by way of exchange, compensation, or equivalence.—Hence *ant-arctic*, *anti-dote*,¹⁵ *antipodes*,¹⁶ *anti-thetical*¹⁷

'Αντα: before; as, before the face; similarly to, as being set before or against.—From the same root as ἀντί and Lat. *ante*

ἀντακάϊος: some very large fish.—Κητέα τε μεγάλα ἀν-άκανθα, τὰ ἀντακάϊους καλέουσι, Herod.; Large whales without a spine which they call *antacæi*.¹⁸ Had it been ἀνακάϊος, it might be derived fr. ἄν and ἀκῆ, spina. But it is a Scythian word

'Αντιάω: I go or am against or before the face of; I come up to; I meet; meet with, hit against, light on, obtain; I go before another as a suppliant, I supplicate.—Fr. ἀντί

ἀντακρὺν and ἀντικρυς:¹⁹ before; before the presence of another, openly; against, ex adverso.—E. derives ἀντακρὺν in one place fr. ἀντι-καρὺν, i. e. ἀντι-πρόσωπον, in another fr. ἀντι-κρούω, Bl.

'Αντιον: a weaver's beam

'Αντισχεύομαι: I am as effeminate as an inhabitant of *Antioch*

ἀν-τιτος: retributory.—For ἀνά-τιτος or ἀντί-τιτος, fr. τίτται pp. of τίω

ἀντι-χείρ: the thumb.—Quasi manus altera, says Macrob. According to Galen, because it is equivalent to the other four fingers. In Lat. it may be called pro-manus. 'Pollex' too is called, a 'pollendo.' But others think ἀντι-χείρ is so called from being set opposite to the other fingers,' St. See χεῖρ

ἀν-τλος: a sink; 'undarum collu-

9 See ἀπρέω. Ovid is perpetually quoted on this word: 'Pronaque quum spectent animalia cetera terras, Os homini sublime dedit, columque tueri Jussit, et erectos ad sidera tollere vultus.'

10 From φιλέω, I love.

11 From μισέω, I hate.

12 From φάγω, I eat.

13 Without labor and trouble.

14 Dative of ἄνς, fr. ἀνά. 'Ἀνά has the idea

of antecedent time. Hence ἀντί is, ante, pro; and, like 'pro,' acquired the notion of comparison and opposition, L.

15 Fr. δέδοται pp. of δάω, do.

16 Fr. ποὺς, ποδός, pes, pedis.

17 Fr. τίθεται pp. of θέω, I place.

18 The distinction, which the Grammarians draw between these two words, I consider not to exist, Bl.

vies,' Heyne.—Fr. ἀρά and τλήμι, wh. also ὄτλος, L. "Ἀντλος is that which is drawn up, impure water, dirt to be drawn off, wh. ἀντλία, an instrument raising up ἀντλον, S. 'Ἀπ-αντλέω, exhaustio, detraho; propriè dictum de aquâ per sentinam exantlandâ, Bl.¹⁹ 'Sed de valle brevi Curva laboratas antlia tollit aquas,' Mart. Hence 'exantlare labores'

"Ἀντρον: antrum, a cave

ἄν-τυξ, υγος, ἦ: For ἀνα-τύξ, fr. τύκω=τεύχω, I make or frame. Hence ἄν-τυξ means, a thing made on a summit or on an upper part or above; wh. specially it means, the circumference of heaven, the upper circumference of a chariot, the plain convex of a shield, &c., L.²⁰

"Ἄνω, ἀνύω and ἀνύτω: I finish; effect; I dispatch, kill.—Fr. the same root as ἀνά.¹ I. e. I carry a thing to the head or top; or I carry through

ἀνύσαντες φροντισόμεν is not, Let us studiously or diligently think of this, as it is commonly translated; but, Let us think of this as quickly as possible; Dindorf on Aristoph. Acharn. 71

"Ἄνω; upwards. See after ἀνδηρον

"Ἀνώγω; I order, command, exhort.—Ἀνωγα, from its signification, appears to be related to ἀνάσσω, fut. 2. ἀναγῶ, perf. ἤνωγα.² "Ἀνασέμεν in the sense of ORDERING is quoted by Hes. From ἤνωγα probably arose ἀνώγω, M. See ἀναξ

"Ἀξίνη: an axe or hatchet.—Fr. ἄξω, fut. of ἄγω, I break, Vk.³

"Ἀξιος: weighed, estimated; judged worthy of being valued; of equal worth with, equivalent; equivalent to, or inferior to, the price paid.—Fr. ἄξω fut. of ἄγω, I weigh, estimate; and hence said of things either vile or precious, L. From ἀξιόω, pp. ἀξιώμαι, are axioms of prudence, &c., i. e.

precepts judged worthy of universal adoption

"Ἄξω, ονος, ὁ; axis, the axle of a wheel; orbis, orbita, track of a wheel; axis of the world.—Fr. ἄξω fut. of ἄγω: i. e. qui multa vehit vel valde agit, L.

"Ἄξονες: planks or tablets on which the laws of Solon were engraved.—Allied perhaps is Lat. axis: 'Leges Solonis axibus ligneis incisæ,' Gellius

ἄοζος: a servant of the priests who was employed in striking the victims.—Φράσεν δ' ἄόζοις πατήρ μετ' εὐχῇν &c., Æsch. This word is written also ἄοξος, and is possibly the same as ἄοσσος allied to ἄοσσέω. So 'axis' and 'assis,' 'axeres' and 'asserres' are interchanged

"Αοιδὸς; a minstrel.—Fr. αἰοῖδα pm. of αἰίδω

"Α-ολλῆς: collected or crowded together.—Fr. ὀλλω=ὄλω, volvo. Convolutus, conglobatus

"Αονίδες: the Muses, as inhabiting Helicon, a mountain of Aonia. 'That with no middle flight intends to soar Above th' Aonian mount,' Milton

"Αορ, and ἄορ, ρος, τὸ: a sword.—Fr. ἄορα pm. of αἰέρω, I raise up, EM.⁴ "Αορ ἄορτο, the sword had been raised up

*"Αορ, ρος, ὁ: a kind of tripod.—Perhaps fr. ἄορα. See above. 'A tripod having ears by which it may be RAISED,' Schol. on Hom.

"Αορτή: the great artery.—'The left ventricle of the heart doth receive that blood, that is brought into it by the arteria venosa of the lungs; and having retained it a little, it doth conveniently pass a due proportion thereof into the aorta,' Smith

"Αορτήρ, ὁ: that which raises up, or receives that which is raised up, a suspender; a thong, a belt.—Fr. ἄορται pp. of ἄορω formed fr. ἄορα pm. of αἰέρω. "Αορτήρ ἄορος, the belt of a sword

¹⁹ Who observes on Æsch. Th. 797: 'Urbs non ad aquam exantlandam redacta est: i. e. aquam non admisit. Hoc rectius credo quam ἄντλον pro ὄδῳ positum intelligere.'

²⁰ "Ἀντυγες, quæ sellam curulem SUPERNE ambient. Est ἄντυξ orbiculus summæ curuli sellæ additus, eamque cingens; sed propriè tamen ejus cacumen aliquod eminentius ex anteriore parte, vel, geminum ad utrumque latus, cui, si consistere currum oporteret, habere cir-

cumligari possent, TH.

1 Compare δῖω and δῖδαι.

2 Compare ἀρῆγω, ἀρωγός.

3 L. derives it fr. α and ξίω=ξέω.

4 S. derives it from ἄω, I shine. 'Micat æreus ensis,' Virg.

5 Ab αορτὸς ab ἄορω=ἔρω. Sc. quæ sanguinem excitatum a corde partim recipit, partim veluti excitat, et ad reliquas corporis partes deferit, L.

ἀ-οσσεῶ : I hear, attend to the voice of another ; wait, attend on ; help.—Fr. ὅσα, a voice

ἀπάδης : a word occurring in Pindar. 'This word seems to be corrupt, though it may be said to be put for ἀπάδιος. It would thus, I presume, be derived from ἦδης, ἀφ-ἦδης, of which we know nothing. The metre rejects παπίδας, though the Schol. explains it by δια-voίdas. Pauw supposes that ἦπας or ἦπης might have been an equivalent word to ἦπαρ, and conjectures ἀπάδας or ἀπίδας ; rightly, in my opinion, except that it should be written ἀπίδας in the Doric pronunciation. Nor does παπίδες seem to have any other origin than that they were παρὰ τὰς ἀπίδας. The Aldine has ἐλπίδας,' Heyne. 'Ελπίδας is read by Boeck

'ΑΠΟ', ἀπ', ἀφ' before an aspirate ; and ἀπαί :⁶ from. 'Από generally shows a removal ; as, he jumped to the ground ἀπό, from, his horses. Sometimes ἀπό is put with the measure of the removal or distance, instead of with the place from which the distance is expressed : ἀπό σταδίων ὄκτω (eight stadia from) the sea. Hence also, to fight ἀπό, from, horses ; i. e. on horse-back ; because the direction of the action is from one place to another. To be from supper, i. e. to have done supper. From hopes, i. e. not as they hoped. Far from the mark. From this is derived the sense in which it signifies an extraction, derivation, origin, beginning ; which, strictly speaking, seems to be founded on a removal from. Thus, ἀφ' ἑσπέρας, a vesperā, beginning with the evening ; to drink from the day, as in Latin 'de die ;' those from the portico, from the Academy ; i. e. the Stoics, Academics ; the parts from the mother ; i. e. on the mother's side ; an ox from Pieria, as 'Pastor ab Amphryso,' Virg. for, Amphrysus. Hence it stands before names of tools, parts of the human body, members, whose effects may be considered as proceeding from them ; as, he killed ἀπό, by means of, a silver bow ; round as ἀπό,

by, a turner's wheel. Similarly, to live ἀπό, upon, plunder ; where plunder is the means of living. Thus also, that from you, i. e. your opinion. Hence it is also put with words which signify a quality of the mind, an interest from which an action is produced ; as, from a love of justice ; from hope ; from one's-self, i. e. from one's own inclination, of one's-self ; from no crafty intention. Hence ἀπό is put with an adjective, (although the proper reference does not take place) for a dative or adverb ; thus, from the manifest, i. e. manifestly, openly. 'Από also is used with the same reference in such a sentence as, It was determined ἀπό, by, the council ; since the council was the origin of the determination. So, having their own laws ἀπό, according to, the alliance ; to be appointed archons ἀπό, by, beans : i. e. by means of the ballot by beans ; a constitution in which the governors are chosen ἀπό, according to, their circumstances ; the fear from the enemy, i. e. which is caused by the enemy. Hence ἀπό often signifies, on account of. Hence too ἀπό is sometimes put with persons who effect any thing ; as, A great enquiry was made ἀπό, by, them, M. Those ἀπό, from, instruction ; i. e. who have come from instruction, the learned.—Fr. ἀπ' is Lat. *ab*. Fr. ἀπό is *apo-stato*, (fr. ἔσταται pp. of στέω, στέω, wh. *sto*), one who stands off from his former opinions ; &c. I

ἀπαλός : soft, ἀμαλός ; tender. 'Απαλός ἄπτεσθαι, soft to touch, soft to the touch

ἀπαξ : altogether, with one collected impetus, at once ; once, only once.—Fr. the same root as ἀ-πας, i. e. fr. πᾶς, L. Hence ἀπαξ-άπας, all at once, all together

'Απ-αρτία : the furniture or baggage (τῶν ἀπ-αρόντων) of those who are travelling, St.—From ἀρται, pp. of αἶρω

'Α-πας : all together ; all.—Fr. ἅμα and πᾶς

ἀ-πατή : fraud, deception.—Perhaps

6 Fr. ἄνω, wh. ἔπω, *apto*, I join. Its primary meaning seems to refer to one thing being nearly removed from another, and joining on

with it ; as in some measure appears in the phrase of ἀπό στοῦς, L.

fr. *a* for ἀπό; and πάτος, a path. A leading away from the path.

ἀπαούρια, ὧν: a particular festival.—Fr. ἀπάτη. It was instituted in memory of a stratagem, by which Melanthius, the Athenian king, overcame Xanthius, king of Bœotia. In memory of this, Jupiter was called ἀπατ-ήνωρ,⁸ the Deceiver of men. Others think it was so called, as if it were ὁμο-παούρια, because at this festival children accompanied their fathers, that their names might be entered in the public registers,' Rob.

ἀπ-αύρω,⁹ -ράω: I take away, deprive.—Ἄμφω θυμὸν ἀπ-ήρῃα,¹⁰ Hom.

ἀπ-αυράω: I derive evil from.¹¹—Πολλάκι δὴ ξόμ-πασα πόλις κακοῦ ἀνδρὸς ἀπ-ήρῃα,¹² Hesiod

ἀπ-άφω, ἀπ-αφάω: I deceive, ἀπατάω.—Fr. ἄφα p. of ἄπτω, uecto, irrito, L.

Ἄπ-ειλέω:¹³ I roll, involve, as in distresses; I roll my eyes, look at another with rolling and distorted eyes, look indignant, threaten, disdain, or vaunt. 'Talia dicentem jamdudum aversa tuetur, Huc illuc VOLVENS OCULOS,' &c. Virg.—Εἶλω, εἰλέω, ἔλλω, ἵλλω, &c. all proceed fr. ἔλω or ἵλω, L. The radical of ἐλαύνω is ἔλω; which, besides ἐλάω and ἐλαύνω, admits the forms ἔλλω, εἶλω, εἰλέω, ἵλλω, I bring together, compel, drive into a corner. Hence ἀπ-ειλέω, M. Ἄλω, ἔλω, ἵλω, ὄλω are thus allied. See ἄλω

Ἄπ-ειλλω, ἀπ-ιλλω: I exclude.—See ἀπ-ειλέω. Εἶλλω or ἵλλω is, I involve, surround, shut up

* ἀπ-έκειαν or ἀπ-έκειξαν: they cut off, made to fall. See ἐκίξε

Ἄπ-ελλαί: a place inclosed, a fane, place of assembly, &c.—Fr. ἔλλω, I shut, L. See ἀπ-ειλέω and ἀπ-ειλλω

Ἄπελλάζω: I hold a meeting or speak in a place of assembly.—Per-

haps fr. ἀπελλαί

ἄ-πελος: an ulcer or wound.—Fr. πελός, livid, L. From πέλω or πελάζω. That which you would not approach, E. σὺ πελάζεις τὸν πόδα σου

ἀπ-έπω: I leave off speaking through faintness; I faint or am exhausted; I say no, refuse, renounce.—See ἔπω. Comp. 'de' in 'desuetus,' and 'ab' in 'abnuo'

ἄ-περ: i. e. καθ' ἄ-περ, fr. ὅσ-περ; according to the manner according to which; in the same manner as

ἀπ-έρασις: vomiting by means of an emetic.—Properly a drawing off or away, a voiding. See δι-έραμα

ἀπ-ήνη: a cart or waggon, specially joined to mules.—Fr. ἄπω=ἄπτω, I join, L. Ηνη is a feminine termination, as in εἰρήνη, σελήνη. Ἀπήνη ἔστιν ἄρμα ἐξ ἡμι-όνων ζευχθεῖν, Schol. Pind.

ἀπ-ήνης: refusing the reins, effrænis, intractable, fierce, ferocious, δυσ-ήνιος.—Fr. the same root as ἡνία, a rein ἀπία: the Apian land, the Peloponnesus. Ἐκ Πύλου ἐλθὼν Τηλόθεν ἐξ Ἀπίης γαίης,¹⁴ Hom. So called, says the Schol., from *Apis*, the son of Phoroneus. But in Od. II. 18. ἄπιος¹⁵ is applied to any distant country. It is derived by Dm. fr. ἀπό,¹⁶ as far off

Ἄπ-ιλλω: see ἀπ-εἶλλω

† Ἄπιος: a pear-tree, pirus

Ἄπλός, ἀπλοῦς: simple, plain; uncorrupted; candid, sincere.—Fr. ἄ, not, and πέπλοα pm. of πλέω, wh. πλέκω, *plecto*, *plico*, L. M.¹⁷ So 'simplex' is 'sine plicis.' Πλοος appears elsewhere, as in δι-πλόος. Ἄπλός καὶ διπλόος, simple and double. Fr. δι-πέπλωμαι pp. of δι-πλόω, I double, is *di-ploma*¹⁸

Ἄπλαϊ: shoes having a simple or single sole.—Plur. fem. of ἀπλόος

ἀ-πλάκημα: a wandering, error; fault.—'It seems to be formed fr.

8 From ἀνὴρ, a man.

9 Identified by M. with ἀπ-ούρω. See ἀπ-ούρας.

10 He took away the breath or life from both.

11 Comp. ἀπαύρω; and λάω, λαύω.

12 A whole city has often got evil from a bad man.

13 Comp. ἀπ-ειλέω, and ἀν-ιλλω.

14 Having come from Pylos from afar from the Apian land.

15 See the passage quoted on τηλύγετος.

16 Compare περισσός fr. περί.

17 The aspirate somewhat opposes this derivation. Some suppose a *to* mark unity, and take πλοος to come fr. πέπλοα=πέπολα pm. of πέλω, I am.

18 A letter or writing conferring some privilege, so called because they used formerly to be written on waxed tables, and FOLDED TOGETHER, T.

πλάζω, I make to wander, the α being pleonastic or intensitive. Lex. Ms. ἀπλάκημα ἐκ τοῦ πλέκω, πλάκω, πλάκημα,' Bl.

Ἄ-πλετος: which cannot be filled, vast, immense.—Fr. πέπλεται pp. of πλέω, wh. *impleo, repleo*

ἌΠΟ: see after ἀπάdis

Ἄπο-διο-πομποῦμαι: 'I send away and purge away crimes; fr. δίων (the skin of the sacrifice slain αἷ, to Jove; on which they stood and were purified) and πέμπομαι,' Phrynichus. 'Its proper meaning is, I avert or expiate a crime or prodigy; as the Attics say ἄγος ἀπο-πέμψασθαι. And, as this expiation was performed with lustrations, it means, I purify. Writers not so ancient use it metaphorically for, I reject, cast off, throw away any thing,' R.

Ἄπο-έρρω, fut. -έρσω: I make another go to ruin, destroy.—Ἐνθα με κῦμ' ἀπό-ερσε, Hom.

ἀπό-θεστος: laid aside, neglected.—Fr. τέθεσται pp. of θέω,¹⁹ like θεσμός fr. τέθεσμαι

Ἄπο-κοτταβίζω: I dash out of a cup with a noise.—Fr. κότταβος

Ἄπο-κρίνομαι: I answer.—Fr. κρίνω; but the application is not clear. Val. understands it of one speaker being discriminated from another. J. of replying after deliberating. It might possibly have been derived from answering accusations of condemnation: 'I defend myself, clear myself from a charge; the same as ἀπο-λογοῦμαι. Οὐδὲν ἀπο-κρίνη τί οὔτοι σοῦ κατα-μαρτυροῦσι; NT., Do you answer nothing to what they accuse you of?' Schl.

ἀπό-κροτος: grating, harsh, rough.—Fr. κρότος. Comp. Lat. 'ab-sonus' ἀπο-κτιννύω: I slay.²⁰—Compare κτιννύω or κτίννω with κτείνω

ἀπο-λαύω: See λαύω

ἀπο-λιβάζω: I go off.—Οὐκ ἀπολιβάξεις, ὦ κάκιςτ' ἀπ-ολούμενος; Aristoph.

Ἄπο-λογέομαι: I speak in my defence, defend or excuse myself.—Fr. λόγος. Hence *apology*

ἀπο-μαγδαλία: a piece of bread on

which the ancients WIPED their hands after dinner, and then threw it to the dogs, E.—From μάσσω, (as ἀμνγδαλέα fr. ἀμύσσω) I wipe

ἀπο-ματαίζω: inanem crepitum emitto, pedo.—A μάταιος

ἀπο-ποδαρίζω: I kick.—Πνδαρίζω is for ποδαρίζω, as ὄνυμα for ὄνομα, EM.¹ From πούς, ποδός, pes, pedis

ἀπο-πυρίζω. Εὐ-χρων γε θαῖμα κα-ποπυρίζει καλῶς, Aristoph. 'Boni coloris est sanguis et pulchrè PROFLUIT,' Br. From πυρίζω is the Lat. *pylisma*, spittle: 'Qui Lacedæmonium *pytismate* lubricat orbem,' Juv. Ἄπο-πυρίζω is probably, fluo tantquam *pytisma*; and is perhaps allied to πτύω=πιτύω, wh. *pituita*. It is used also for, I reject, 're-spuo,' like ἀπο-πτύω

Ἄ-πορέω: I have no means of passing over; and, applied to the mind, I know not how to get over or pass out of my intricacies, I am perplexed, in difficulties.—Fr. πόρος

ἄπος, eos: weariness.—Identified by some writers with αἶπος (any thing high, steep, arduous) fr. αἶψς. Αἶπος: κάματος, ἡ ὑψηλὸς τόπος, Hes. Καὶ πνεῦμ' ἄθροισον, ἄπος ἐκ-βαλὼν ὁδοῦ,² Eurip.

ἀπο-σκαρίζω: I leap, jump, palpitate, pant.—Fr. ἔσκαρον and 2. of σκαίρω

* ἀπο-τέθρακεν: has mutilated. 'It is probable that Aristoph. used the word in joke,' in allusion to the word Θράκες,' Br. See θράσσω

Ἄπό-τομος: cut off, abrupt, broken, rugged.—Fr. τέτομα pm. of τέμνω

ἀπο-τροπιάζω: I turn off or avert punishment by expiation. Ἄπο-τρέπω τὸ φαῦλον, Hes.—Fr. τέτροπα pm. of τρέπω

ἀπο-ούρας: having taken away.—Ἐκτορι θυμὸν ἀπούρας,³ Hom. From οὔρος=ὄρος, a limit; wh. ἀπ-ουρίζω, ἀφ-ορίζω. Ἄπ-ούρω is properly, I SEPARATE by determining a boundary,' M. Ἀπούρας is thus the a. 1. participle of ἀπούρω

ἀπο-φράδες ἡμέραι: profane, unhallowed, inauspicious days. 'Days on which they offer libations to the dead;

¹⁹ Or compare πολύ-θεστος.

²⁰ Comp. ἀπο-τιννύω, fr. ἀπο-τίω.

¹ Suid. and E. explain ἀπεπυδάρισα by ἀπέ-παρδον also, Br.

² And collect your breath, having cast off the weariness arising from your journey.

³ Having taken away the breath or life from Hector,

of which are unfit for work,' Tim.—Fr. *τέφραδα* pm. of *φράζω*, I speak. So in Latin 'ne-fandus'—*ἀπό-χρη*: it is sufficient.—I. e., it is far from want, there is no want. See *χρή*

ἀπο-χρῶμαι: I have done making use of any thing, I use no further. Used also in the sense of Lat. 'ab-utor,' I abuse.—Fr. *χράομαι*

Ἀππᾶται παπᾶι πάπαιᾶξ: an exclamation of wonder or admiration. Hence Lat. *papæ* moti

Ἀππας: the same as *πάππας*, *papa*, father

ἀ-πρίξ, *ἀ-πριγδα*: so tenaciously that there is no possibility of cutting off.—Fr. *πρίξω*—*φρω*

ἀ-πρυσ-δόνυσσας: not to the purpose.—Fr. *Δόνυσσος*, Bacchus. The first subject of the tragic compositions of the Greeks was the praise of Bacchus. When Phrynichus and Æschylus, says Plutarch, first turned the subject of tragedy to fables and doleful stories, the people said, What is this to Bacchus?

Ἀπῶ, fut. (*ἀπῶω*) *ἄψω*: I fit, adapt, connect, tie, bind.—Hence *απτο*, *aptus*, *adapt*. 'Axem stellis ardentibus aptum,' Virg.

Ἀπτομαι: I connect or attach myself to any thing, I touch, come in contact with, taste; lay hold of, take in hand, undertake.—Fr. *ἄπρω*

ἄπρω, when said of a lamp, is used for lighting it, i. e. touching the lamp with fire, *πῦρ* being understood. Thus the Latins said, 'de celo TACTUS.' And Pope: 'Who TOUCHED Isaiah's hallowed lips with FIRE.' Ormston compares 'touchwood'

ἀπῶ: I pronounce; call out.—S. compares it with *ἔπω*. J. derives it, under the idea of pronouncing the name of father, fr. Heb. *ab*. See *ἄπασιν*, *τοῦ ἔπος ἀπῶν*, Æsch.

Ἀφῶς: father.—As *ἄπῶ*, *πάπῶ*, *πάππας*, *ἄββᾶ*, &c. are words in imitation of the inarticulate sounds ad-

dressed by little children to their parents, so is *ἀφῶς*, L.

Ἀρῶ, fut. *ἀρῶ*: I adapt, fit, join, connect; fit out, dispose, put in order, get ready, prepare.—Fr. *ἄραι* pp. are *artus*, a limb or joint; *articulus*, &c. and fr. *ἄραι* or *ἄραι* is *ἁρμονία*, *harmony*, a proper connexion and adaptation of the different parts of any thing

Ἀρα: a particle, which is employed in reasoning, and CONNECTS the consequent with the antecedent; therefore; because; that is to say, nimirum; forsooth.—Fr. *ἀρῶ*, I connect

Ἀρα: Hoog. observes that *ἄρα* is frequently placed out of order. Thus Homer: 'Knowing that she was a weak goddess, and not one of those goddesses who preside over human war, nor (*οὐτ' ἄρ'*) Minerva, nor Bellona.' I. e. Diomed knew that Venus was weak, nor one of those, &c.; but Minerva and Bellona were warlike; THEREFORE he knew she was not Minerva or Bellona. So again: 'I boast of being descended from Jupiter; Peleus the son of Æacus produced me; and Æacus (*ὁ δ' ἄρ'*) was from Jove.' I. e. Peleus produced me; Æacus Peleus; Jupiter Æacus; THEREFORE I am from Jupiter

Ἀρα: whether then? ergone? num igitur? num, whether?—See *ἄρα*

Ἀρά: a prayer, preces; imprecation; imprecation of evil; evil, mischief.—*Ἀράς ἄραιται πασιν*, Eurip. *Ἀράς κακὰς ἡῶτο*, Soph. *ἄράσσω*, *ἔω*: I beat against, thump, hammer, strike.—Compare *ῥάσσω*. Hence perhaps the river *Araxes*, ἐκ τοῦ ἄράσσειν τῇ ὀξύτητι τοῦ ρεύματος, E. *Χρόα τε ῥήξω σύν τ' ὀσρέ' ἀράξω*, Hom.⁸

ἄραβος: noise, clatter.—L. derives it fr. the same root as *ἄράσσω*. *Ἀράσων πολλῷ ἀράβῳ*, Beating with much clatter.

ἄραδος: a beating of the pulse.—Fr. the same root as *ἄράσσω*, L.

4 They err who think that *ἄρα* is circumflexed only in interrogations, whereas the doctrine of accents requires that *ἄρα* should always be circumflexed, when the first *α* is long, although there is no interrogation. So, on the contrary, *ἄρα*, with the first short, is often used in interrogations, Hm.

5 *Ἀρά* is nothing but *ΑΡΤΑ* verborum comprehensio et conclusio; from *ἄρω*, L.

6 He imprecates imprecations on his children.

7 He imprecated bad imprecations.

8 I will bruise his skin, and beat his bones.

ἀραιός: rare, thin; light; slender, narrow; weak.—Perhaps from *ῥαίω* = *ῥάω*, wh. some derive Lat. *rarus*, as 'nurus' fr. *νρός*.: "Αρουρα ἀραιά, light soil

ἀράσσω: See before ἀραβός
'Αράχνη:⁹ a spider.—Hence *aranea*. See the fable of *Arachne* in Ovid
ἀρβύλη:¹⁰ a shoe.—Λεπτὸν ἵχυνος ἀρβύλης τιθεῖτε,¹¹ Eurip.

ἀργαλέος: troublesome; difficult. —Perhaps for ἀ-εργαλέος, fr. ἔργον. One who causes much labor and trouble. Homer has ἀργαλέος χόλος and κάματος, and 'Αργαλέος γὰρ Ὀλύμπιος ἀντι-φέρεσθαι¹²

'Αργός: white, clear.—Hence *argentum*, *argent*, *argilla*

ἀργᾶς. Æschylus represents the sons of Atreus under the character of two eagles: Θούριος ὄρνις, οἰωνῶν βασιλεὺς, ὁ κελαινός, ὃ τ' ἐξ-οπιν ἀργᾶς, An impetuous bird, the king of birds, the one black, the other WHITE behind. (See ἀργός.) Possibly this may be the meaning of the same word in Æschines; but Harpocration informs us that some understood it of a serpent, others of a dragon

ἀργέ-λόφος: refuse.—'A top or end that is useless,' J. From ἀργός and λόφος. Οὔτοι μὲν δωρο-δοκοῦσιν κατὰ πενήτην τάλαντα Ἀπὸ τῶν πόλεων . . . Σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους περι-τρώγων,¹³ Aris- toph.

'Αργεμον: albugo oculi, a white speck on the eye.—Fr. ἀργός

'Αργίλος, ἀργίλλος, ἦ: clay, *argilla*. —Fr. ἀργός. White earth

ἄργμα, ατος: the beginning; the first offerings, the first fruits.—Fr. ἄργμαι pp. of ἄρχω

'Αργολίζω: I take the side of the inhabitants of *Argolis*

'Αργός: white. See before ἀργᾶς

ἀργός: idle, inactive, sluggish, useless.—For ἀ-εργός fr. ἔργον. Hence some derive *leth-argy*, traced by others to ἀργός, active; or to ἔργον

ἀργός: active, nimble, swift.—For ἀ-εργός fr. ἔργον. Here α is intensive. Hence the dog *Argus*: 'So clos'd for ever faithful *Argus*' eyes,' Pope. Hence Diodorus derives the ship *Argo*

'Αργυρός: *argentum*, silver.—Fr. ἀργός. The white metal

'Αργυρ-άγχη: 'the silver quinsy ascribed to Demosthenes, a play on συν-άγχη,' J.—See ἄγχω

'Αργυρίς, ἶδος, ἦ: a silver phial.—Fr. ἀργυρος

ἀργ-ύφεις: of white texture. Applied also incorrectly to any thing white.—Fr. ἀργός and ὑφάω

* Ἀρδαλώω: I make dirty, defile
ἄρδην: by raising up; also, by taking away and removing, by a violent seizure, ἀν-αιρετικῶς.—Fr. ἄρται pp. of αἶρω.¹⁴ See ἀνέδην

ἄρdis,¹⁵ ιος, ἦ: the point or head of an arrow; a point or edge.—Hence St. derives the French *dart*, wh. a *dart*. Κελεύει πάντας Σκύθας ἄρδιν ἕκαστον μῆν ἀπὸ τοῦ οὔστου κομῆσαι,¹⁶ Herod.

ἄρδω, σω: I water, bedew.—'Fr. ἄρω.¹⁷ I. e. I repair, refresh,' L. Ἡ δὲ, ἐπεὶ τε ἀπ-ἴκετο ἐπὶ τὸν ποταμὸν, ἤρσε τὸν ἵππον,¹⁸ Herod.

'Αρείων: better.—The superlative is ἀριστος, best; wh. ἀριστο-κρατία,¹⁹ *aristocracy*, the government of the BEST in rank, imperium OPTIMATUM. See ἄρης

'Αρέσκω: I adapt or accommodate myself to others, make myself useful or agreeable.—Fr. ἀρέσω fut. of ἄρω [or ἀρέω], M. The termination σκω denotes a repeated action, Bl.

ἀρετή: virtue; perfection, excel-

9 'Αχνη est, lanugo tenuissima et quasi flos lanæ in superficie pellis animalis. Et ἔρω est, adapto. Est igitur ἀράχνης, araneus, qui adaptat fila instar lanuginis tenuia,' L.

10 'Τλος propriè Dorica est diminutivorum forma. (See αἰνύλος.) Unde ἀρβύλαι propter habilem levitatem dictæ, genus expeditum calcei venatorii,' TH.

11 Make a slight trace of your shoe,

12 For Olympian (Jove) is difficult to oppose.

13 These extort money by fifties of talents

from the cities . . . but you are contented with gnawing the very refuse of your dominion.

14 Bl. is doubtless wrong in deducing ἄρδην fr. αἶρω, which produces ἀέρδην.

15 Possibly fr. ἔρω. That which is JOINED or FITTED to the shaft of a spear.

16 He orders all the Scythians to bear each of them one head from the arrow.

17 Comp. ἔλδω (fr. ἔλω), and ἀμέρδω.

18 And she, when she came to the river, watered the horse.

19 From κρατέω, I govern.

lence ; of the person, beauty ; of the body, health ; of the disposition, generosity, bravery.—Fem. of ἀρετός fr. ἀρέω=ἄρω. Hence ἀρετή is FITTED for use ; whence the goodness of things is so called, L. It may have meant, the perfect ADAPTATION or APTITUDE of any thing to its object or to the end proposed.²⁰ St. derives it fr. ἄρης, eos, as 'virtus' fr. 'vir.' Χαῖρε, πάτερ, χαῖρ' αὖθι' δίδου δ' ἀρετήν τ' ἄφρονι τε. Οὐτ' ἀρετῆς ἄρερ ὄλβος ἐπίσταται ἄνδρα ἀέξειν, Οὐτ' ἀρετὴ ἀφάνειο· δίδου δ' ἀρετήν τε καὶ ὄλβον,¹ Callim.

ἀρετάω: I lead or am led to excellence, perfection, or eminence.—Fr. ἀρετή

ἀρήγω,² ἔω: I assist, defend ; drive off, defendo.—'Ο μὲν Τρώεσσιν, ὁ δ' Ἀργείοισιν ἀρήγων, Hom. 'Ως φρήτρη φρήτρηφιν ἀρήγη, Id.

ἄρην,³ g. ἄρενος ; and ἄρς, g. ἄρνός, ὁ, ἡ : a lamb.—Οἶστε ἄρ' ἕτερον λευκόν, ἕτερον δὲ μέλαιναν,⁴ Hom.

Ἄρης, eos, ὁ: Mars; war; bloodshed.—Hence ἀρείων, better; courage and bravery being anciently considered the best qualities. So the Latins said 'virtus' from 'vir.' Hence also the court of *Areo-pagus*, (fr. πάγος, a hill) or the court which met on Mars'-Hill near Athens

Ἀρμός: connexion, coherence, agreement, friendship.—Fr. ἄρθρον a. 1. p. of ἄρω

Ἄρθρον: a joint, limb, or sinew.—Fr. ἄρθρον a. 1. p. of ἄρω, wh. *artus*. Hence *arthritic* pains⁵

20 'By the *ἀperal* of God,' says Biel, 'the LXX. undoubtedly understand, his perfections and properties (proprieties).' Hence the ancient philosophers spoke of the eternal FITNESS of things.

1 Farewell, Father, farewell again ; give me virtue and wealth ; for wealth without virtue knows not how to raise men, nor can virtue without wealth ; give me virtue and wealth.

2 For ἀρέγω fr. ἀρέω. I adapt myself to others, make myself useful, assist, L. Stephens derives it fr. ἄρης. Dm. fr. ἄρης and ἄγω.

3 Fr. ἄρω, L. Adhering to its mother in unsevered conjunction, S. From ἀρὰ, a prayer. Lambs were the chief offerings in sacrifices, Dm.

4 You shall bring two lambs, the one white, the other black.

5 Pains which affect the joints, generally used in reference to the gout.

'Αρι:⁶ the same as ἐρι, VERY. An augmentative prefix

'Αριθμός:⁷ number.—H. *arithmetic*

'Αρις, ἴδος, ἡ: a workman's instrument.—Perhaps fr. ἄρω, paro, instruo, L.

ἀριστερός: unlucky ; ill-boding, sinister ; left.—Generally derived fr. ἄριστος, best ; by the same conversion of the sense which takes place in εὖ-ώνυμος⁸

'Αριστον: 'breakfast, (rather than dinner, which is the version of the translators), the first⁹ meal which the ancients took in the morning,' Bl.—Pkh. derives it from ἥρι, in the morning, which is expressed in the Saxon by *aer*, wh. our *early*. From ἥρι may have arisen ἡρίζω, I take a morning meal, and (fr. pp. ἡρισται) ἡριστον and ἄριστον¹⁰

'Αριστος: best.—See ἀρείων

† Ἀρκευθος, ἡ: a juniper tree

'Αρκέω:¹¹ I am a defence to myself or others ; keep off evils from myself or others, drive off, help ; am secure, at ease, in quiet and contentment ; I have sufficient ; or I keep myself within bounds, as 'contentus' fr. 'contineo.' These things ἀρκεῖ μοι, are sufficient for me. Οὐκ ἤρκεσέ μοι with an infinitive, It did not satisfy me to act so.—Hence *arceo*, wh. Varro derives *arx*, *arcis*

'Αρκιος: sufficient, competent. —Fr. ἀρκέω

'Αρκτός,¹² ὁ, ἡ: a bear ; the constellation of the Bear ; the north, the situation of this constellation.—H. the

6 From ἄρω, I connect, join.

7 Properly, order. For ἀρισμός, fr. ἀρίω=ἄρω, L. So δυνμή for δυνμή. Compare ἀρμός.

8 L. thinks this trifling, and derives the word fr. ἄρισται pp. of an obsolete verb ἀρίω=ἄρῶ, I imprecate: 'Ἀριστερός is said of one imprecating ; and hence means, sinister, harmful ; a sense easily derived from the former through the superstition of the ancients.'

9 See however ἀκατίζομαι.

10 L. derives it fr. ἄρισται pp. of ἀρίζω=ἄρίω and ἄρω. I. e. food prepared and made ready. But there is not enough particularity in this derivation.

11 Fr. ἄρκα p. of ἄρω. An enclosure cohering in its parts, L.

12 I. e. compact ; or in fact *arctus* ; fr. ἄρκα p. of ἄρῶ. From the compactness of its limbs, L.

arctic and ant-arctic circles

'*Ἀρκτο-ούρος*: *Arcturus*, a star in the tail of the Bear.—Fr. *ἄρκτος* and *οὐρά*, a tail

ἄρκυς, *υός*, *ῆ*: any thing which incloses; a net.—Fr. *ἀρκέω*. Compare *ἔρκος*. E. derives it fr. *ἄρκος*=*ἄρκτος*, as a net specially for catching BEARS *ἀρκύ-στατα*, *ων*: 'the place in which nets are laid,' Pollux.—Fr. *ἄρκυς* and *ἔσταται* pp. of *στάω*, *στῶ*, wh. Lat. *sto*

"*Ἀρμα*, *ατος*: a chariot.—Fr. *ἄρμαι* pp. of *ἄρω*=*ἄρω*, I join; either from the connexion of the different parts,¹³ or from horses being attached to it. "*Ἰπποῖσι καὶ ἄρμασι*, Hom.

"*Ἀρμα*, *ατος*: a load, burden.—Perhaps fr. the notion of a chariot-load. See above ¹⁴

ἀρμαλία: food.—Perhaps fr. *ἄρμαι* pp. of *ἄρω*=*ἄρω*. That by which the body is repaired. '*Ἀρμαλιὰν ἐμ-μνηνον ἐμετρήσαντο πενέσται*,'¹⁵ Theoc.

ἀρμάτειος. "*Ὡς σ' ὀλόμενον στένω ἀρμάτειον, ἀρμάτειον, μέλος βαρβάρῳ βοῶ*, Eurip. How I mourn you perished in a mournful strain with a barbarian accent. This signification is variously, but not satisfactorily, accounted for

"*Ἀρμενος*: fitted or adapted to. Fr. *ἄρμαι* pp. of *ἄρω*. To provide *ἄρμενα πάντα*, all things adapted to one's use, wishes, or need. "*Ἀρμενα* are also the instruments of art, as being fitted for any work or purpose. And sails: as being fitted to the ship or to the purposes of sailing; or as being raised, fr. *ἄρμαι* pp. of *αἶρω*

'*Ἀρμοῖ* or *ἀρμοῖ*: just now, lately.—Fr. *ἄρμαι* pp. of *ἄρω*, I join. In reference to that portion of past time which JOINS ON with the present

'*Ἀρμός*: compages, a joining toge-

ther or making compact.—Fr. *ἄρμαι* pp. of *ἄρω*. H. *armus*, the *arm*

'*Ἀρμονία*: *harmony*.—See *ἄρω* *ἀρνέομαι*: I deny; refuse.—*Οὐτῷ δ' ἐπραξα, καὶ τὰδ' οὐκ ἀνήσομαι*,¹⁶ Æsch. *Οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι*,¹⁷ Hom.

ἀρνευτήρ: a diver. — Fr. *ἄρνες*, lambs; which, when frisking about, leap with their hind feet, but bend down their heads to the ground, Dm. Some derive *urino*, I dive, fr. *ἀρνεύω*, I leap on the head like a LAMB, Fac.

ἀρνό-γλωσσον: a herb called lamb's-tongue.—Fr. *ἄρς*, g. *ἀρνός*, and *γλώσσα*

"*Ἀρνυμαι*:¹⁸ I acquire, earn.¹⁹—Cas. identifies the origin of *ἄρνυμαι* and *earn*; which Cr. compares with *ἀρ-νυμαι* and the Friezlandish *arnan*, to reap

† "*Ἄρον*: the herb wakerobin

'*Ἀρόω*, *όσω*: *aro*, I plough

"*Ἀροτρον*: *aratrum*, a plough.—Fr. *ἄροται* pp. of *ἀρόω*

"*Ἀρουρα*: a ploughed field, *arvum*. —Fr. *ἄρόω*

'*Ἀρπάζω*, *σω*: I snatch, *rapio*, *corripio*; *præripio*, I anticipate. — H. *harry*, *harpoon*

ἀρπεδόνη: a gin, net, or rope: *Δολοῦν ἐλάφους ποδ-άγραῖς καὶ ἀρπεδό-ναις*, Xen. A thread, like *ἀρπεδών*: '*Ἀραχναίης εἵκελον ἀρπεδόσι*,'²⁰ Suid. Fr. *ἄρπω*=*ἀρπάζω*

"*Ἀρπη*: a scythe, *falx*; a falchion, *falcatus ensis*.—'Vertit in hunc *harpen*,' Ov. Hence *harpa*, a *harp*, from its being curved on one side like a scythe, Fac.

"*Ἀρπη*: a rapacious bird, a species of eagle.—Fr. *ἄρπω*=*ἀρπάζω*

ἄρπις, *ίδος*, *ῆ*: a shoe or sandal.—For *ῥάπις* fr. *ῥάπτω*, EM.¹

'*Ἀρράβων*, *ῶνος*, *ὀ*: a pledge or earnest.—'Minis triginta sibi puellam

¹³ "*Ἀρμασι κολλητοῖσι*, Hom. So Catullus of a vessel: '*Ipsa levi fecit volitantem flamine curvum*, Pineæ CONJUNGENS inflexæ tecta carinæ.'

¹⁴ Or fr. *ἄρμαι* pp. of *αἶρω*=*αἶρω*, I raise.

¹⁵ Servants measured out the monthly food.

¹⁶ I have so done, nor will I deny it.

¹⁷ It is neither allowed me nor becoming to refuse your request.

¹⁸ Middle of *ἄρνυμι*, which seems to be

derived from *ἄρῶ* fut. of *αἶρω*. Comp. *ἄρνυμι* fr. *δρῶ* or *δρω*.

¹⁹ 'Expeto, exquiro ut laboris præmium,' Clarke, who compares Hom. Od. 1, 5. with Hor. 'Dum sibi, dum sociis reditum PARAT.' But perhaps *ἀρνήμενος* in the passage of the Odyssey is better translated, being IN THE ACT of earning.

²⁰ Like the threads of a spider.

¹ Vice versâ, fr. *ἄρπῶ* Fac. derives 'rapio.'

destinat, datque *arrhabonem*,' &c., Plaut. Hence *arrha*, wh. T. derives *carles* in *carles-penny*

ἄ-ῥῥατος: unbroken, firm.—Fr. ἔρ-
ρᾶται pp. of ῥάω, wh. ῥαίω, ῥάσσω,
ῥήσσω, R.

ἄ-ῥεπής: weak.—Fr. ῥέπω. One
of no weight in the balance

Ἀρρῆν, ἄρρην, ενος: a male.—
‘*Arsenicum, arsenic*, is believed to
come fr. ἄρσενικὸς, from the MASCU-
LINE force with which it kills men,’
Fac.² Ὑπὸ ἀνδρείας καὶ ἀρρην-ωπίας,
Plato

ἄρρηνης: contentious.—Λίην θά-
κτον τι καὶ ἀρρηνῆς, Theocr.

ἄρριχος: a basket, chest, ARCA.—
Τοὺς ἀρρίχους καὶ τοὺς κοφίνους ἀπαν-
τας,³ Aristoph.

ἀρρῶδέω: I fear.—For ὀρρῶδέω, E.

Ἄρς, g. ἄρνος: See ἀρήν

Ἄρσην: See ἀρρήν

ἀράβη: a Persian measure.—‘H
δὲ ἀτάβη χωρεῖ μεδίμνον Ἀττικῆς
πλεῖον χοῖνιξι τρισὶ Ἀττικῇσι, Herod.
A measure, ‘cui superat modii pars
tertia post tres: Namque decem
modiis explebitur artaba triplex,’
Rhemn. Fann.

ἄρταμος: a cook or butcher. In
Eurip., ταῦρον ἀρταμεῖ καλῶς is trans-
lated by Dm., ‘taurum dissecat
scienter.’—Fr. ἄρται pp. of ἄρω; one
who prepares food, L. For ἄρτ-τα-
μος, cutter of the bread, J. But it
would thus be rather ἄρτομος

Ἀρτάω: I suspend; i.e. I connect
one thing with another, make one
thing depend on another.—Fr. ἄρται
pp. of ἄρω, I connect. ‘Ἀ-συν-άρτη-
τος, not connected, not cohering,’ St.

Ἀρτάνη: a suspender or rope.—
Fr. ἀρτάω

Ἀρτεμής: perfect, entire.—Fr.
ἄρται, &c. I.e. well connected or
adapted

Ἀρτεμς, ἰδος, ἥ: Diana.—‘Because
she makes persons ἀρτεμέας, accord-

ing to Strabo; renders births PER-
FECT, and is present to such as are
bringing forth children,’ CS.

ἀρτέμων, ονος: ‘Some understand
it of the mast; others of the sail
nearest the prow, which sailors use,
when they fear the effects of the wind
on the larger sails,’ Schl. ‘Scheffer
supposes it to be a small sail, placed
on the top of the mast above the
larger sail, and used more for direct-
ing than driving the vessel,’ Fac.—Fr.
ἀρτέω=ἀρτάω; from its being sus-
pended. Καὶ ἐπ-ἀραντες τὸν ἀρτέμονα
τῇ πνεύσῃ, κατ-εἶχον εἰς τὸν αἰγια-
λόν,⁴ NT.

Ἀρτέομαι: I set in order, arrange,
get ready.—Fr. ἄρται &c.

Ἀρτηρία:⁵ the channel of the
breath or blood, artery

Ἀρτι: in direct CONNEXION of
the past with the present time, all
but now, just now, very lately. Also,
CONNECTEDLY up to the present
period. Ἀπ-ἀρτι, from the present
period; immediately from the present
time.—Fr. ἄρται &c. Compare ἄρμου

Ἀρτιος: well adapted one part to
another, perfect, entire; fitted,
suited, appropriate. In reference to
numbers, it expresses one number
fitted to another; and means even as
opposed to odd.—Fr. ἄρται &c.

Ἀρτιάζω: ludo par impar, I play
at even and odd.—Fr. ἄρτιος

Ἄρτος: bread.—Fr. ἄρται &c.
Prepared (food), L. Or from the
ADAPTATION of bread to the wants
of man. Ἀργυροῦν ἀρτο-φόρον, Athen.,
A silver bread-basket

Ἀρτίω: I fit, adjust, put in order,
arrange, get ready. Also, I season,
‘condimento paro et instruo cibum,’
Schl., I prepare with sauces.—Fr.
ἄρται &c.

ἀρύβαλλος: a vessel from which
keepers of baths poured water on the
body of those who bathed in them,

² Mor. derives it fr. ἄρσην, a male or man,
and νικάω, I conquer. Fac. has the penultima
short.

³ Ἀρσιχος is also used, which L. derives fr.
ἀρσίξω fr. ἄρσις, and this fr. ἄρω: ‘Id in quo
res compinguntur et compacte servantur.’

⁴ And, having raised the ἀρτέμων to the
blowing gale, they directed their way to the
shore.

⁵ Fr. ἀήρ and τηρέω, for it preserves the
vital air, Fac. Some of the ancients thought
that the arteries were filled with air only,
Mor. But L. derives it with more analogy
fr. ἀρτήρ fr. ἄρω, but then the reason is more
obscure: ‘Locus quo adaptantur vox vel spi-
ritus.’ S. derives it from αἶμα: ‘Locus quo al-
levantur et tolluntur vox vel spiritus.’

Br. — Κατα-σπένδειν κατὰ τῆς κεφαλῆς ἀρυσάλλῳ Ἀμβροσίαν κατὰ σοῦ, Aristoph.

ἀρύω : I draw, ἐρύω : draw water ; draw out, exhaustio, exhaust.—'Haurio is from ἀρύω, Fac.

ἀρυστήρ, ὁ : a vessel fit to draw with, St. Others explain it of a measure containing one draught.—Fr. ἀρυσται pp. of ἀρύω

Ἀρχή : the top, head, beginning, or origin, principium ; the head of a country, the government, sovereignty, principality ; the head of a discourse. Ἐς ἀρχὴν and ἀρχὴν, up to the very beginning, completely, entirely.—Hence *mon-arch*,⁶ *patri-arch*,⁷ *archetype*, *arch-angel*, &c.

Ἀρχαῖος : said originally of things connected with the beginning of time or of the world ; ancient, antiquated ; veteran.—Fr. ἀρχή. Hence *archives*. 'Si potes archaicis conviva recumbere lectis,' Hor.

Ἀρχω : I rule ; I begin. Ἀρχομαι, I am ruled ; and, I begin. — See ἀρχή. Ἀρχερε βωκοδικᾶς, Μῶσαι φίλαι, ἀρχετ' αἰοιδᾶς,⁸ Theocr.

Ἀρχων, οντος : one ruling ; an *archon*.—Fr. ἀρχω

Ἀρω : See after ἀρώς

Ἀρωγός : a helper.—Fr. ἀρήγω

Ἀρωμα,⁹ αρος : perfume, sweet odor.—H. *aromatic*

—ας : Words ending in *as* imply collection or multitude. Λίθος, a stone, λιθᾶς, a heap of stones ; φύλλον, a leaf, φυλλᾶς, a heap of leaves

Ἀ-σαλαμίνιος : not like an inhabitant of *Salamis*, unskilled in naval affairs

ἀσάμινθος : a bathing tub or basin.—For ἀσ-αμῖς, like σκωρ-αμῖς ; fr. ἄσις or ἄση, mud or dirt, and ἀμῖς, a vessel. I. e. a vessel for washing away dirt, L. From ἄσις or ἄση, and μινύθω, *minuo*, E.

Ἀ-σβεστος :¹⁰ the *asbestos* stone, a

sort of native fossil stone ; endued with the property of remaining UNCONSUMED in the fire

ἄσβδλη : soot, smut.—Dm. derives it fr. ἄσις and βέβδλα pm. of βέλω ; for ἄσι-βδλη, slime or dirt thrown out. Hence *Asbolus*, one of Actæon's dogs in Ovid : 'Et villis *Asbolus atris*'

ἄ-σελγής : lewd, wanton, salacious, impudent.—L. derives it fr. σάλω, allied to *salax*. The *a* may be changed to *e*, as in ν-ημερτής fr. ἀμάρτω. Ἀ-καθαροία καὶ πορνεία καὶ ἀσελγεια,¹¹ NT.

Ἄση : satiety, tedium.—Fr. ἄσω fat. of ἄδω

Ἄσθμα, ατος : a breathing hard, *asthma*.—Fr. ἄσθαι pp. of ἄζω=ἄω

Ἄσιλλα : a frame going over each arm to carry burdens with.—Ἀμφ' ὤμοισιν ἔχων τρηχεῖαν ἄσιλλαν,¹² Epigr.

Ἄσις, εως, ἡ : mud, slime.—Fr. ἄσω, fut. of ἄζω. I. e. Mud dried, E. From ἄσω fut. of ἄδω. Mud heaped up, L.

† Ἀσκάλαβος, ¹³ ἀσκαλαβώτης : a kind of starry lizard. 'The French, Germans, and English are without it, and have no name for it,' Br.

ἄ-σκάντης : a little bed which is higher on one side. It is used also for a stool.—Fr. ἔσκανται pp. of σκάνδω,¹⁴ Lat. *scando*. Hence σκάντης, qui *scandit*, L.

Ἀ-σκαρίδες : *ascarides*, little worms in the body, so called from their continual troublesome motion, causing an intolerable itching, T.—Fr. ἔσκαρον, a. 2. of σκαίρω, I leap about

ἀ-σκεθής, and ἀ-σκηθής : safe.—Perhaps fr. ἐσκέθην, and ἐσκήθην a. 1. p. of σκέω. I. e. much covered or protected. 'Σκέω,' says Vk., 'is for σακέω, (fr. σάκος) I cover ; wh. σκεῦος and σκήνη'

ἀσκέρα : a kind of shoe.—Scap.

6 From *μόνος*, alone.

7 Primus patrum.

8 Begin, dear Muses, the bucolic song.

9 ἈΡΤΑ compositione et permistione rerum odoriferarum res præparata. Ab ἀρώ=ἔρω, L. 'For ἀρώμα, [fr. ἀράω ; see ῥάω.] ali-quid contusum ; for Columella speaks of, *aromata contusa*,' S. 'The odor emitted by plants growing in a CULTIVATED spot ; fr. ἀρώω,' J.

10 Fr. ἔσβεσται pp. of σβέω.

11 Impurity and whoredom and lewdness.

12 Having about the shoulders a rough frame.

13 L. derives it fr. ἔσκαλον a. 2. of σκάλλω, I dig. The stellio is said to frequent the ruinous walls of Natolia, Syria, and Palestine.

14 See σκάνδαλον.

arranges this under *ἀσκός*, a skin or hide. Καὶ τὰς δάμαρτος ἀσκέρας εὐ-μαρίδας,¹⁵ Lycophr.

Ἀσκέω: a word, says Cas., common to all those arts, which respect the care and culture of the body and the mind; I attend to, pay attention to, busy or occupy myself about any thing, curo, colo, elaboro, elaboratē orno. As the Latins said, coronō vīna pateris, as well as, coronō pateras vīnis; so the Greeks said *ἀσκεῖν ἀρέτην*, instruere aliquem virtute, to teach a person virtue.—Fr. pp. *ἀσκηται* are the *ascetics*¹⁶ and the *ascetic* philosophy

Ἀσκός: a hide or skin; a bag or bottle made of it; a bladder.—Hence *asco-pera* (a leathern bag,) used by Suetonius; and *asc-aules*, (a bag-piper,) by Martial. Hence too *ascites* in surgery, a kind of dropsy

Ἀσκολιάζω, *ἀσκολιάζω*: I leap on one foot.—The chief part of the games of Bacchus was leaping on goats' skins, inflated and besmeared with oil. They leapt on one foot, whilst the other was drawn back. The games were called *ἀσκόλια*, fr. *ἀσκός*, D. on that line of Virgil, 'Mollibus in pratis unctos saliere per utres'

Ἄσμα, *αςος*: a song.—Fr. *ᾄσμαι* pp. of *ᾄδω*

ἄσμενος:¹⁷ pleased, delighted.—Part. pp. of *ᾄδω*=*ᾄδέω*, I please

ἀσπάζομαι: I seize eagerly; embrace, salute.—Fr. *σπάζω*=*σπάω*. I.e. I draw to myself. So *ἀσπαστός* (fr. pp. *ἀσπασται*) is, pleasant, AT-TRACTIVE

ἀσπαίρω: the same as *σπαίρω*

Ἀσπάλαθος: '*aspalathus*, the rose of Jerusalem, or Lady's rose; a white thorn, growing in Egypt, with the flower of the rose, &c. There is a shrub of the same name, but apparently different from this, probably the same as the lignum Rho-

dium or rose-wood,' Fac. The last is alluded to in the Apocrypha: 'I gave a sweet smell like cinnamon and *aspalathus*'

ἀσπάλαξ, *ακος*, *ὄ*: a mole.—Fr. *σπάω*, from its drawing up the earth, EM. 'FODERE cubilia talpæ,' Virg.

Ἀσπαλιεύς: a fisherman.—*Ἀσπαλιεύς*, *ἄλιεύς*, ἀπὸ τοῦ ἀνασπᾶν τὴν ἄγραν, Tim.

Ἀσπάραγος, *ἀσφάραγος*: *asparagus* ἄσπερος: immense.—I. e. which cannot be told or expressed. Fr. *σπέω*, formed fr. *ἔσπω*=*ἔπω*. Comp. ἄσχετος

Ἀσπίς, *ἰδος*, *ῆ*: an *asp*. 'The *asp* is said to be so called fr. *ἀσπίς*, a SHIELD, from its lying convolved in a circle, in the centre of which is the head which it raises, like the umbo of the buckler,' EB.

Ἀσπίς,¹⁸ *ἰδος*, *ῆ*: a shield. Παρ' ἀσπίδος, on the left hand; for in that hand the shield was carried.—See *ἀσπίς* above. Hence the *argyr-aspidēs*¹⁹ in Livy, a company of Macedonian soldiers who wore silver shields

Ἀσάριον: fr. Lat. *as*, *assis*. 'Some think it half an *as*, others think it the same as the *as*; and indeed those seem to judge the best who consider it to be worth the tenth part of a drachma or denarius,' Schl.

Ἄσσαν: nearer. 'In the comparative form *ῖων* of some adjectives, *ι* is changed with the foregoing consonant or consonants into *σσι* or *ττ*; as *ἐλαχὺς*, *ἐλαχίων*, *ἐλάσσων*; *μέγας*, *μεγίον*, *μέσσω*, *μέζων*, and *μεῖζων*; *ὀλίγος*, *ὀλιγίων*, *ὀλίσσω*, and *ὀλίζων*; *μακρὸς*, *μακίων*, *μάσσω*;²⁰ *κρατὺς*, *κρατίων*, *κράσσω*, *κρέσσω*, *κρείσσω*, *κρείττων*, *κάρσσω*, *κάρσων*, *κάρβρων*; *ταχύς*, *ταχίων*, *θάσσω* (since *ταχύς* should be properly *θαχύς*), *θάττων*; *βραχύς*, *βραχίων*, *βράσσω*; *βαθύς*, *βάσσω*; *γλυκύς*, *γλύσσω*; *παχύς*, *πάσσω*,' M. Thus *ἄγχι*, *ἄγχιον*, *ἄγσσαν* or *ἄσσαν*

¹⁵ 'Et uxoris calceos facile calceandos,' Sebast.

¹⁶ Formerly those were so called, who consecrated themselves to the EXERCISES of piety, Mor.

¹⁷ Bl. compares the construction, *ἀσμένω δέ σοι ἡ ποικιλεῖμιν νύξ ἀποκρίνεται φάος*,

Æsch. with 'quibus bellum volentibus erant,' Tac.

¹⁸ I know not whether it is from *ἀσπίς*=*ἀψίς*, L.

¹⁹ From *ἄργυρος*, silver.

²⁰ 'Μάσσω', however, may be related to the old word *μάσι* in Hesychius,' M.

'Α-σταθής: unstable.—Fr. ἐστάθην
a. 1. p. of στάω, στῶ, wh. *sto*

'Αστάρτη: *Astarte*, a goddess of the Syrians and Sidonians.¹ Supposed by some to be the same as the goddess whom Milton calls, mooned *Astaroth*. 'They call Venus *Astarte*, deriving it fr. ἄστρον, *astrum*, a star; for they say the morning star is her's,' Schol. on LXX.

ἄ-σταχυς: See στάχυς

ἄ-στεμβής, ἄ-στεμφής: very firm, unmoved.—Fr. στέμβω, στέμφω (as στρέβω, στρέφω)=στειβώ,² I tread. I. e. treading firmly. Dim. compares Germ. *stempel*, *stampen*. Compare our verb, to *stamp*. 'Αστερφέα βουλήν, Hom.

'Αστήρ,³ ἔρος, ὅ, and ἄστρον: a star.—Hence *astrum*, *astro-nomy*, *astro-logy*⁴

'Αστερίσκος: an *asterisc*, a star or mark prefixed by the ancient critics to remarkable passages.—See above

ἄστεροπή: lightning; scintillation.—'Στράπτειν is ἄστράπτειν, as στεροπή, ἄστεροπή; σπάραγος, ἄσπάραγος; στραπή, ἄστραπή; if the EM. is to be trusted, Bent. 'From ἀστήρ is ἀστερόω, wh. ἄστεροπή,' L. See ἄστράπτω

'Αστήρ: See before ἀστερίσκος

ἀσὺς: a fellow-citizen.—Fr. ἄστυ

'Α-στράβη: a saddle bow, pack saddle. Used also for the animal on which it is placed.—Fr. ἔστραβον (wh. Lat. *strabo* and the writer *Strabo*.) a. 2. of στρέβω=στρέφω, I turn, L. For it prevents the packing or the rider from turning over, Fac.

'Αστράγαλος: any turning joint in the body, knuckle, ankle; the pastern bone of a beast, talus; a game in which four pastern bones of certain animals, properly marked, were thrown like dice, *talaris ludus*; a wave or wreath about a pillar, resembling the form of the ἀστράγαλος.—'We see none of that ordinary confusion, which is the result of quarter rounds of the *astragal*, and I know

not how many other intermingled particulars,' Spectator

'Αστράπτω: I glitter, fulgeo; lighten, fulguro.—Fr. ἄστρον. I. e. I glitter like a star

"Αστρον: See before ἀστερίσκος

"Αστυ, eos, τὸ: the city; the city of Athens.—'Xerxes, Thermopylis expugnatis, protinus accessit *Astu*,' Nepos. '*Astus* and *astutus*, if we trust Testus, are from ἄστυ; because those, who dwell in the city, are more sagacious than rustics,' Fac.

ἄσυρής:⁵ flagitious, impure, execrable, &c.—Μετὰ ταῦτα ὁλοσχερῶς εἰς ἀσέλγειαν ἐξ-ώκειλε καὶ βίον ἄσυνῃ,⁶ Polyb.

ἀσύφηλος: vile, contemptible, common.—Ως μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν Ἀτρεΐδης,⁷ Hom.

ἀ-σφαλής: not liable to fall or to be overthrown, secure, safe.—Fr. ἔσφαλον a. 2. of σφάλω

"Α-σφαλτος,⁸ ἡ: bitumen, a fat substance like pitch.—'Many a row Of starry lamps and blazing cressets, fed With naphtha and *asphaltus*,' Milton. Hence the '*Lacus Asphaltites*'

ἀ-σφάραγος: the same as σφάραγος 'Ασφαραγωνία and ἀσπ.: some plant allied to the *asparagus* *aspidium*

'Ασφόδελος: a plant. 'By those happy souls who dwell In yellow meads of *asphodel*,' Pope

'Αρχάλλω: I am in pain or grief; I am aggrieved.—For ἀχάλλω (as ἔσχω fr. ἔχω) fr. ἄχος, *ache*, pain

ἀ-σχετος: not to be held or restrained.—Fr. σχέω formed fr. ἔσχω. Comp. ἄ-σπετος

ἀ-σώτος: beyond all hope of preservation, desperate; lost, wretched; desperately profligate; 'destroying the health,' Bl.—Fr. σέσεται pp. of σώω

ἀ-ταλὸς: yet unable to bear labors, young, tender.—Fr. ταλάω

ἀ-τάλλω and ἀ-τιτάλλω: I bring up tenderly, rear; I grow up; I leap or

1 Identified with Juno, Luna, Terra, and Venus.

2 So ἔρεβος, ἔρεμβος; λάβω, λάμβω.

3 From ἔω, I shine, L.

4 Hence L. derives *stella*=*astella*=*astelula*.

5 Hederic, in his usually unsatisfactory style, derives it from α, neg. and σύρω; with-

out favoring us with an explanation.

6 After this he entirely fell upon a course of licentiousness and a flagitious life.

7 So contemptible did Atrides make me among the Greeks.

8 Fr. σφάλω; from its giving firmness and adhesion to bricks and stones, Suid.

play like a child.—Comp. ἄ-ταλός

ἄταρ: but, αὐτάρ.—Voss. compares Lat. *at*

ἄ-τάρμυκτος: intrepid.—Fr. τάρμος = τάρβος, L.

ἄ-ταρπός, ἦ: a long straight path which does not turn.—For ἄ-ταρπός fr. ἔτραπον a. 2. of τρέπω

"Ἀτη: havoc, destruction, hurt; inevitable hurt of fate or necessity; the Goddess of havoc. — 'Caesar's spirit, ranging for revenge, With *Ate* by his side come hot from hell, Shall in these confines . . . Cry, HAVOC, and let slip the dogs of war,' Shakspeare.

Ἀταρτηρός: hurtful, mischievous. —For ἄτηρός, fr. ἄτη, St.

Ἀτάσθαλος: destructive, mischievous; hurt in mind, mad, absurd. —Perhaps fr. ἀτάσθην a. 1. p. of ἀτάξω = ἀτάω

Ἀ-ταύρωτος:⁹ See the note

Ἀτάω and ἄτω: I hurt.—Comp. ἄτη. Ἀάτω was an older word, and was shortened to ἄτω. See ἁάσμαι

ἄτε: i. e. (καθ') ἄτε, secundum quæ. "Ἀρε βασιλεὺς, According to the things according to which a king would act; i. e. as a king. "Ἀρε ὄντες σοφοί, As those who are wise, as being wise.—Plural of ὅστε

ἄ-τέμβω: I cut off, deprive, deprive of one's portion or expectations. —Fr. τέμνω = τέμνω, St.¹⁰

ἄ-τενής: said of one who does any thing intently, intentis oculis, intento animo, intento gradu. Hence it is said of one who is tenacious of his purpose; and of one obstinate and intractable, R.¹¹ —Fr. τενω fut. of τείνω

"Ἀτερ: a preposition expressing privation; without, sine; privately, apart from.—Fr. ἄτω, I affect with injury and loss, deprive

ἄ-τέραμνος and ἄ-τεράμων: not tender, hard.—See τεράμων

ἄ-τεχνῶς: truly, indeed.—Fr. τέχνη,

I. e. without art, plainly

Ἀτέω: I am injured in mind.—Fr. ἄτη

"Ἀτη: see after ἀταρπός

Ἀθίς, ἰδος, ἦ: Athenian.—Fr. *Atthis*, daughter of Cranaus, king of Athens, as some suppose

ἄ-τίξω: I dishonor.—Fr. τίω

ἄ-τιτάλλω: see ἀτάλλω

ἄτμενος: a slave.—Φύγεν ἄτμενος ἄσμενος ἐκ δουλείας¹²

Ἀτμός:¹³ vapour arising from water, steam.—Hence *atmo-sphere*.

ἄ-τοπος: absurd. 'That which has no PLACE in nature, strange; in reason, absurd; in morals, wicked,' J. 'Rescripsi ἀτοπώτατον esse, me, qui Romam omnino post hæc arma non accesserim, subito ad ludos venire,' Cic. 'Alienissimo loco positum' is the explanation of Ern. We say, It was out of place. See the note on τοπάξω. May it be derived fr. τόπος in the sense of, an argument?

ἄ-τρακτος: a spindle, distaff; an arrow.—Fr. An old word τράκω = τρέχω, L.¹⁴ "Ἀτρακτον πολυ-δινέα, Suid.

ἄτρακτυλλίς, ἦ: a thorn.—It has its name, says Pliny, from the use of its stiff stalk by the women of ancient times, as a distaff. See above

ἄ-τρεκής: very clear or manifest.—Fr. τέτρεκα p. of τρέω, I perforate. I. e. finely penetrated, seen through perspicuously. See τορός. Ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἄ-τρεκέως κατα-λέξον, Hom.

"Ἀττα, τάτα, τάττα, τέττα: terms of respect used by a younger in addressing an elder person.—Of the same kind as ἄππα and πάππα

ἄττα and ἄσσα: for ἅ τινα fr. ὅστις. Whatsoever things, quæcunque. "Ἄλλα ἄττα μύρια, a thousand other things whatsoever they may be; in which construction ἄττα is nearly the same as τινα, any

Ἀτταγᾶς, ἄτταγῆν: diversely trans-

9 Unmarried. Said properly of the cow which has not yet received the bull. 'Nec tauri ruentis In venerem tolerare pondus,' Hor. 'Heimsius,' says Bl., 'has rightly noticed that a virgin is so called, fr. ταῦρος, αἰδοῖον ἀνδρός.' But ταῦρος in this sense is doubtless derived by allusion fr. ταῦρος, a bull.

10 L. supposes it a lengthened form of ἀτέω = ἀτάω.

11 Who observes that the γαῦς ἀπενεὺς of Plutarch is wrongly translated by St. naves demissores: 'They mean, firmly compact.'

12 The slave fled delighted from slavery.

13 For ἀσμός, fr. ἄω [or ἄξω], L.

14 Compare ἔτραχον a. 2. of τρέχω, as ἔσ-τραφον a. 2. of στρέφω.

15 An arrow sent forth by drawing the string.

lated, a wood-cock, heath-cock, hazelhen, quail, rail, snite. It was marked or streaked on the back, and hence was applied to slaves marked.—'Non Afra avis descendat in ventrem meum, Non attagen Ionicus,' Hor.

* Ἀτταλαττατὰ: a joyful exclamation

* Ἀτταπαττατὰ: a sad exclamation

Ἄττω: I rush forward, spring or leap forth.—For ἄττω=ἄττω=ἄττω.

Ἄττω without ι is the later Attic form

Ἀττάραγος: a crumb which falls from bread too much baked; a fragment.—Fr. ἄττω, I leap, L. Ἀττοντες ἀττάραγοι. Horace has 'saliente micā'

* Ἀτταταῖ, ἀτταταιᾶς, ἱατταταῖ: exclamations

Ἀττέλαβος or ἀττέλεβος: a kind of beetle without wings, having springy legs.—Fr. ἄττω, St. Fac.

Ἀττικίζω: I side with the inhabitants of Attica

Ἄττω: see before ἀττάραγος

ἀνύζω:¹⁶ I confound, perplex, harass, perturb. Ἀνυχθεῖς, perturbed or dismayed at any thing; followed by an accus., like φοβηθεῖς.—Ἀνυζόμενοι φοβέοντο, Hom. Πάτρὸς φίλον ὄψιν ἀνυχθεῖς,¹⁷ Id.

Ἄτω: see ἀτάω

Ἀῶ: by turns, reciprocally, vice versâ, vicissim; correspondently, back, back again, again.—Fr. ἄω, L. From the reciprocation of the breath

Ἀύγη:¹⁸ splendor, lustre; the splendor of a mirror; the splendor of the eye.—'Υπ' αὐγὰς ἡελίου, Hom. Ἐν πυρὸς αὐγῇ, Id.

Ἀγάζομαι: I see or know clearly.—Fr. αὐγή. Properly, I see by the rays of the sun¹⁹

Ἀὐδή: a voice, sound.—Fr. the interjection αἶ, Bl. Audio, I perceive a sound, is fr. αὐδή, L.

αὐθ-έκαστος: i. e. ὁ αὐτὸς ἐν ἐκάστῳ, the same in every thing; one of a stern temper, who is neither delighted with

the happiness, nor sorry for the misery of others; and who, without regard to persons, times and circumstances, preserves the same mind in every thing, Hoog.

αὐθ-έντης: one who has authority or power; the author of any thing.—Fr. αὐτὸς and ἔνται pp. of ἔνω=ἄνω. One who has himself or by himself the management of things. Hence an *authentic* copy, i. e. possessing undoubted authority

αὐθ-έντης: one who finishes or dispatches himself, or who dispatches another with his own hand, a suicide or murderer.—Fr. αὐτὸς and ἔνω=ἄνω

ΑΥΤΟΣ:²⁰ one's self, the same, the very same; one's self and no other; one's self, without others, by one's self, alone; one's self, without being ordered by another, spontaneous; one's self as superior to others, as, 'If the muses themselves, if the very muses, if even the muses should sing.' One's self, just as one is, without change, as, He rushed to battle (αὐτὸς) unarmed as he was. One's self at one time opposed to one's self at another, as, The cavalry (αὐτοὶ) themselves fought on foot. It is also used for, this or that same man, this man, that man.—Hence *auto-graph*, one's own hand-writing; an *auto-maton*; an *auto-crat*;² *tautology*; i. e. το-αυτο-λογία, the speaking the same thing

Αὐθι: in this or that very spot.—For αὐτόθι, fr. αὐτός

αὐθις: again; back, contrà. Οἶμοι . . . οἶμοι μάλ' αὐθις, Æsch.; Oh me . . . oh me once more; or, as Hm. renders it, Ah me not once only, but twice miserable. So Ἴδὸν μάλ' αὐθις, See, see! Αὐθις marks also contrariety: as, 'Tho' they be not immediately, αὐθις εἰσι, yet presently they are or will be, useful.' 'This shall be αὐθις, but now I must hasten.'—Fr. αὐ

16 L. and Dm. derive it from the same root as ἀτάω.

17 Dismayed at the sight of his dear father.

18 For ἄγη, L. Rather fr. αἶω, αἶγω, I shine.

19 Compare εἰλικρινής.

20 'Fr. αὐτε=αὐ, again. Properly, iteratus, repeated. It means, this person of whom I speak. In the use of this word, it is the special

object of the speaker to make it clear of whom or of what he speaks. Hence its primary use is to mark one thing as distinct from and opposed to another. As, He himself, and no other, can perform the cure,' Hm.

1 A thing which moves by itself.

2 One who reigns alone, independently, or after his own will.

αὐ-ἰαχος: 'dry-shouting, loud,' J. Fr. αἶος and ἰαχή. Comp. ἄξ-ηχίς. Hes. supposes it put for ἄ-ἰαχος

Αὐλός: 'a pipe; flute; any thing narrow or long, and hence (αὐλὸς αἵματος) a long stream of blood; the handle of a spear; the bar or bolt of a clasp.—Hence Ptolemy *Auletes*; and *hydr-aulics*'

Αὐλαξ, ακος, ἡ: a furrow.—Possibly, a passage for water, extended like a pipe or αὐλός.⁶ See ἀλοξ

Αὐλή: *aula*; a large open place at the entrance of great houses, a courtyard; hall; a fold for animals, *aula*, caula; a cave or den: 'Illâ se jactet in *aulâ* Æolus,' Virg.

Αὐλίζομαι: I stable in the fold; pass the night; take my station, encamp.—Fr. αὐλή; or rather αὐλῖς, wh. *Aulis* in Boeotia

Αὐλός: See before αὐλαξ

Αὐλὼν, ὁ: a narrow passage, channel, or streight; a narrow valley.—Comp. αὐλαξ and αὐλός

Αὐξω: see ἀέξω

αἶος: dry.—Fr. αῦω

Αῦρα: 'aura, a gentle air such as blows in the morning, a breeze. Comp. *Aurora*

Αὔριον: the morning; but specially, the morning of to-morrow or the morning of the next day;⁹ as 'mane,' in 'Noctes vigilabât ad ipsum Mane,' Hor. So, 'By the second hour in the MORNING Desire the Earl to see me,' Shaksp. It is used also for, the whole of the next day; just as 'morrow' is used: 'The original meaning of MORROW seems to have been MORNING; which, being often referred to on the preceding day, was understood in time to signify the whole next day following,' T.—Fr. *aûra*

3 'Fr. αὐω=εω, I breathe. As being an instrument of blowing in,' Schl. See the note on αὐλαξ.

4 Who was so fond of the pipe that he played on it openly like a minstrel, Fac.

5 The science of conveying water through pipes. Fr. ὄδω, water.

6 'Ab ἔλω est ἔλος et αἶλος, tubus volvendō in longum productus; inde, tibia. Inde αὐλή, atrium. Et ἔλωξ aut αὐλαξ, meatus in longum productus in morem tibie, per quem aqua perducitur,' L.

7 'Where the Greeks met to deliberate whether they should attack Troy: from αἶλῖς,

ἀνσταλέος: dry; thin, meagre, coarse.—Fr. αὔσαι pp. of αῦω, I dry

Αὐστηρός: dry, rough, harsh, *austere*.—Fr. αὔσαι pp. of αῦω, I dry

αὐτ-ἀγρετος: in one's power to take or choose.—Fr. αὐτός, and ἀγρέω, I take. 'Αγρεῖ δ' ὄλινον ἐρυθρὸν ἀπὸ τρυγός,'¹⁰ Archil.

αὐτάρ: on the contrary; otherwise, but, ΑΥΤΕΜ; then, in turn.—Fr. αὐτε =αὖ; and ἀρ. 'Ἥφαιστος μὲν δῶκε Διὶ . . . Αὐτὰρ ἔρα Ζεὺς δῶκε διακτόρῳ 'Αργεῖφόντῃ. 'Ερμείας δὲ ἄναξ δῶκεν Πέλοπι . . . Αὐτὰρ ὁ αὐτε Πέλοψ δῶκε' 'Ατρεί,'¹¹ Hom. So: Δαρδανίδης Πρίαμος θαύμαζ' 'Αχιλλῆα, Αὐτὰρ Δαρδανίδην Πρίαμον θαύμαζεν 'Αχιλλεύς,'¹² Id.

αὐτέω: I cry or bawl out.—They said in the present αὐτέω, in the future αὐσω, as fr. αῦω, Bl. See αῦω, I shout

Αὐτίκα: at the very time, on the very spot, immediately. 'It frequently occurs at the beginning of a sentence, in proving an argument; and means, *exempli gratiâ, verbi causâ* [comp. 'instantly' and 'for instance']. The Latins similarly use, *continud, ne longè abeam*, R.—Fr. αὐτός

'Αὐτμή:¹³ vapor, exhalation, ἀτμός αὐτό-γυον ἄροτρον. 'There are two kinds of plough; the one fixed, the other αὐτό-γυον. That, which is fixed, has the ἔλυμα or tail joined on,' Schol. on Apoll. Rh. 'Having the γύης its own or natural (αὐτο-φυής),' Tz. 'Having the γύης or share-beam (*dentale*) not fixed on with nails, but naturally adhering to the ἔλυμα,' St.

αὐτόθι: see αὖθι

αὐτο-κάβδαλος: made or done at the very moment, or off-hand, αὐτο-σχέδιος.—It might be supposed that

a tent or camp,' Fac.

8 Fr. αὐω, I breathe, or I shine.

9 Eurip. has τὴν αὐριον μέλλουσιν, i. e. *hμέραν*.

10 Take the red wine from the lees.

11 Vulcan gave it to Jove; then Jove gave it to the messenger (Mercury), the slayer of Argus; and Mercury the king gave it to Pelops; then Pelops again gave it to Atreus.

12 Priam, the son of Dardanus, was admiring Achilles; Achilles in turn was admiring Priam, the son of Dardanus.

13 For αὐτμή, fr. αῦω, L. Rather fr. αὐξω =έξω, wh. ἀσμός or ἀτμός.

this word was put for *αὐτό-καύδαλος*,¹⁴ and flowed from some word allied to Lat. *caudex*, a stump; and signified, made from stumps just as they are, unwrought; for it is frequently joined with boats or rafts. But Suid. says it was originally applied to meal kneaded in a hurry; and hence it is referred by some to *κάβος*, meal; but *κάβος* is rather a meal-measure

Αὐτό-ματος: that which moves of itself; spontaneous.—Fr. *μέμαται* pp. of *μάω*, I move. Hence an *automaton*

αὐτο-μολέω: see *μολέω*

Αὐτός: see after *αὐθέντης*

αὐτός: for *ἐ-αυτός*, himself

Αὐτοῦ: in this or that very (spot or time); in ipso temporis articulo, at the very moment, immediately.—Fr. *αὐτός*

Αὐτως or *αὐτως*:¹⁵ in this very way or manner. 'Going *αὐτως* towards the foss, appear to the Trojans,' i. e. just as you are, without your arms. 'He laid down a caldron, even yet *αὐτως*,' i. e. just as it had been, unalteredly white. 'They gave him no presents, but he drove off the mischief *αὐτως*,' i. e. but even in this case, sic quoque, nevertheless. 'I give you this reward *αὐτως*; for you must not fight;' here *αὐτως* is transposed; and signifies, nevertheless, gratis. 'But *αὐτως* a load of earth;' only, merely, i. e. thus and nothing more. 'An infant *αὐτως*,' merely. 'To boast *αὐτως*,' i. e. to boast merely, to do nothing but boast. Hence *αὐτως* is, without profit, without effect, without reason.—Fr. *αὐτός*

Αὐχέω:¹⁶ I elevate or erect myself; I am proud or presumptuous; boast; presume; am confident; confidently believe.—*Ἡὕχεις τις εἶναι*,¹⁷ Eurip. Hence *μεγαλ-αυχούμαι*, I boast great things

Αὐχὴν, *ένος*, *ὁ*: the neck; a neck of land, an isthmus.—Fr. *αὐχέω* is *αὐχης*, one who raises himself on high,

or who makes himself great by an erect NECK, which is hence emphatically called *αὐχὴν*, L.

Αἶχμος: drought; thinness, meagreness, leanness; sordidness; squalidness.—Fr. *αἶχμαι* pp. of *αἰζω*=*αῖω*, I dry

Αῖω: I dry.—See *αἰσθηρός*

Αῖω and *αῖω*: I shout; I emit a sound.—Fr. the interjection *αῖ*, Bl. See *αἰδή*. *Αἶον αἶσε*, Hom., It sounded drily; said of a tunic broken by a spear

Αῖω: I cause to shine; I cause fire to shine, raise a spark or flame, light up.—Fr. *αῖω* is *aurum*, *aura*: 'Auri per ramos *aura* REFULSIT,' Virg.

αῖω: I breathe hard like one sleeping, *αἰτὲ* dormio.—Fr. *αῖω*, I breathe, L. See *ἄεσα*

Ἄφαρ: immediately; suddenly; quickly.—Fr. *ἄφα* p. of *ἄπτω*, I connect.¹⁸ I. e. connectedly, nothing being between or intermediate. Comp. 'immediately' fr. 'in' and 'medius;' and 'continud' fr. 'contineo'

Ἄ-φανρός: infirm; weak; light, thin.—For *ἄ-φάρος*, fr. *φάρω*=*φέρω*, *fero*. So fr. *φόρω* is 'fortis,' L. Not able to bear burdens

Ἄφάω: I touch, handle, feel.—Fr. *ἄφα* p. of *ἄπτω*=*ἄπτω*, wh. *ἄπτομαι* *ἄ-φελῇ* *πεδία*: plains without (*φέλοις*) hard rocks; plains without rocky hills, plain, open, R.—See *φέλος*

ἄφελος:¹⁹ simple, plain; artless, innocent, integer vitæ. Used also for, integer membrorum, entire in limbs; as in Josephus: 'Moses ordained that the chief priests should be *ἄφελεις* *πᾶσαν ἀφέλειαν*, entire in all entireness of limbs.'—*Μισῶ τὴν ἀφελῇ*, *μισῶ τὴν σφόδρα λίην*, Epigr.

Ἄφ-ενος, *ου* and *εος*: revenue, income, wealth.—Fr. *ένος*=*έννος*, wh. *annus*. 'The wealth collected (*ἄφ' ένου*) from one year, a year's revenue,' St. 'For *φένος*, Lat. *fenus*,' L.²⁰

ἄφ-ήτωρ: a thrower of a missile

Compare *ἔχθη*.

17 You boasted you were some (great) one.

18 Compare *ἐξῆς*.

19 Perhaps fr. *έλω*. But the application is obscure.

20 *Ἄφενος* is derived by L. fr. *α* and *φέω*=*φύω*. Vossius derives *fenus* fr. *feo*, wh. *fecundus* and *fetus*.

14 Some Mss. on Lyc. 745 read *αὐτοκαύδαλον*.

15 'There is only one form *αὐτως*; if *αὐτως* was ever used, I imagine that it was peculiar to the Attics who loved the aspirate, or that it was a refinement of the grammarians,' Hm.

16 'Fr. *αἶχα* p. of *αἶγω*, (wh. *αἶζω* and Lat. *augeo*),=ἄγω, I bear i. e. on high,' L.

weapon.—Fr. ἤραι pp. of ξω, mitto

ἄφθαι, ὦν: ulcers in the mouth attended with a troublesome sensation of HEAT, the thrush.—Fr. ἄφθαι pp. of ἄπτω, I light up

ἄ-φλαστον: the highest part of the stern of a vessel.—Fr. πέφλασται pp. of φλάω: 'From its not being easily battered by the waves,' E. Hence perhaps Lat. *aplustre*, an ornament on the top of the stern

ἄ-φλοισμός: foam or froth.—Φλοίω is allied to φλύω, *fluo*. 'Φλοίω was originally said of the *flowing* of the sea dashing against the shore, by which the FOAM is raised,' TH.

ἄφνειός: opulent.—For ἀφένειος fr. ἄφενος

ἄφ-ορμή: the same as ὁρμή. Also, that ἀφ' οὗ τις ὁρμᾷ, means, opportunity: Τοῖς ἐαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουναι, Xen., They leave their children better means of sustaining life. Πολὺν πλεόνους ἀφορμὰς εἰς τὸ τὴν παρὰ Θεῶν εὖ-νοίαν ἔχειν, ὥρῳ ὑμῖν ἐν-ούσας ἢ ἐκείνην, Demosth., I perceive you have many more means or opportunities of obtaining the good will of the Gods than he has. So, opportunity, occasion, handle: Ὅταν δὲ μηδεμίαν ἀφορμὴν παρὰ τῶν πραγμάτων τοιαύτην λάβῃ, Dionys., But when he can get no such handle as he wishes from the circumstances.' Ἀφορμὴ is used also for, the means of life, livelihood, provisions, money, property

Ἀφροδίτη: Venus; desire; grace, elegance.—She was supposed to have sprung from the froth (ἀφρός) of the sea. Hence an *herm-aphrodite*¹

Ἀφρός: foam, froth.—See Ἀφροδίτη

Ἀ-φροσύνη: folly, &c.—Fr. ἄ-φροσι dat. plur. of ἄ-φρων fr. φρήν

Ἀφύη, ἀφύνη: a small kind of fish, as an anchovy, minnow, loach, bleach or sprat.—Said to spring from the foam (ἀφρός) of waters which is occasioned by showers,' Fac. But the origin is very uncertain

ἀφ-ἄλιζω: I take off the dregs.—

Fr. ὑλη, dregs

Ἀφύω and ἀφύσσω: I suck up, drain, draw off, exhaust, empty; I suck up, draw together, collect.—Apparently derived from the noise made by the mouth in sucking up, L. "Ἄγε μοι ἐν ἀμφοφορεῦσιν ἀφύσσω Οἶνον,"³ How. "Ἀφενος καὶ πλοῦτον ἀφύξειν,"⁴ Id.

Ἀφυσγετός: that which is sucked up and drawn together by a torrent, slime, mud.—Fr. ἀφύσγω formed fr. ἀφύσω fut. of ἀφύω. Comp. ἀλισγέω

Ἀχαιά: Ceres.—So called, say the Grammarians, from the pain (ἄχος) she felt at the loss of Proserpine

Ἀχαινή: a kind of stag.—"Ἡ ἐλάφοιο . . . ἦντ' ἀγρῶσται ἀχαινήν" καλέονσιν,⁵ Ap. Rh.

Ἀχαιοί: *Achæi*, *Achivi*, the Greeks Ἀχάνη: a Persian measure.—'Perhaps fr. ἔχανον a. 2. of χαινω, I hold or contain,' L. But the word is probably foreign. It is used by Aristophanes in a jocose allusion to χαῦνος (allied to χαινω) which precedes it

Ἀχάτης: *achates*, the *agate* stone

Ἀχελῷος: the river *Achelous*; hence used for any river or river-water

Ἀχερδός: a species of thorn.—'Fr. α and χεῖρ, χεῖρὸς and χερὸς, as that which the hands may not touch,' EM.

Ἀχέρων, ὄντος: *Acheron*, a river of Hades

Ἀχερῶϊς, ἶδος, ἥ: a poplar.—'So called fr. *Acheron*; on the banks of which river poplars and other sterile trees grew in abundance. Hercules, on his descent to *Acheron*, made a crown from it and carried it with him on his return,' Dm. 'HERCULEA bicolor cum POPULUS umbrâ Velavit-que comas,' &c. Virg.

Ἀχλὺν: being in want.—For ἀ-εχλύν, fr. ἔχω.⁷ One who has nothing

Ἄχθος, εὖς: a burden or weight; trouble, grief.—Fr. ἄχθαι pp. of ἄγω.

¹ From Ἑρμῆς, Mercury. For *Hermaphroditus*, the offspring of Mercury and Venus, was fabled to be of either sex.

² For ἀφρός, that which easily adheres by contact. Fr. ἀφή, tactus, L.

³ Come draw off wine for me (from the

cask) into jugs.

⁴ To collect revenues and wealth.

⁵ 'From *Achaia*, a city of Crete,' Schol.

⁶ Of a stag which huntsmen call *achæine*.

⁷ Bl. derives it fr. χάω. But α is long.

Onus quod fertur, L.⁸ 'Αχθεσιν ἀχ-
θεις, Broken by troubles

ἀχίλλεια, ὠν : a kind of cake.—
'Αχίλλεια μάζα, ἔχουσα τι (ὡς εἰκὸς)
ἐξ-αίρετον, ἧς 'Αχίλλεια ἐλέγετο τὰ
ἀλφита,⁹ E.

ἀχλὺς, ὅς, ἡ : a dark cloud, thick
darkness, obscurity; the cloud of
grief, ἀχλὺς ἄχεος. — 'For ἀχελὺς,
(from ἄχος) bringing sorrow and woe;
and hence emphatically, a kind of
cloudy darkness,' L: "Ὅπως κλύης ἀχνη
δεσπότου, φάνηθι' στυγία γάρ τις ἐπ'
ἀχλὺς πεπότηται,¹⁰ Æsch.

ἄχνη : any thing very thin and
light on the surface of bodies; chaff
or husk; froth, foam; dew; down.
—For ἀ-έχνη, fr. ἔχω. That which
does not adhere or stay, E.¹¹

'Αχος, εὐς : pain, grief.—T. com-
pares *ache*

† 'Αχράς,¹² ἄδος, ἡ : a wild pear-
tree

ἄχρι and ἀχρίς : the same as μέχρι
and μέχρις, as far as, as long as, until

ἄχυρον : chaff.—' *Acus*, ἄχυνς, ἄχυ-
ρον,' Fac. Εὐθὺς ἐν τῇ ἀχυρο-δόκῃ¹³
ἔσται τὰ ἄχυρα, Xen., The chaff will
soon be on the chaff-heap

'Αχὼρ, ὠρος, ὁ : a running sore of
the head. — 'Sic turpes *achoras*'¹⁴

pelles, furfurque nocivum,' Æmil.
Macer

'Αψ : back, retro.—I. e. ἀπς, *abs*,
as *ab* fr. ἀπ. 'Nunquam accedo ad
te, quin *abs* te abeam doctior,' Ter.,
where *abs* implies return

ἀψί-κορος : who is tired of any thing
by simply touching it.—Fr. ἄψω fut.
of ἄπτω, wh. ἄπτομαι, and κόρος

ἀψι-μάχος : qui leviter pugnam at-
tingit, one who lightly enters on the
fight, a skirmisher.—Fr. μάχη. See
above

'Αψινθος,¹⁵ ἀψίνθιον : *absinthium*,
wormwood.—'Temp'ring *absinthian*
bitterness with sweets,' Randolph

'Αψις, ἰδος, ἡ : a connexion or link;
applied to the links or meshes of a
net; any curved link or chain as an
arch or wheel; the pole or firmament.
—Fr. ἄψαι pp. of ἄπτω. Compare
hasp, Saxon *haps*

'Αω : see after ἀείρω

ἄω, fut. ἄσω : I sleep.—The same
as ἀέω, wh. ἄεσα, which see

'Αωρον : a flower; and, like 'flos'
and 'flower,' it is applied to the best
and most exquisite of any thing.—
Fr. ἄωω=ἄω, I blow, as 'flos' fr.
'flo,' L.

B.

B' : 2. B : 2000

Βαβαί : O strange, wonderful. —
The same as παπαί, *pape*

Βάβαξ : a babbler, chatterer, ha-
ranguer.—Fr. βεβάβαξαι pp. of βα-
βάζω, which is derived from the
sound βαβα of *babies* or of children
babbling, ζω being a mere verbal
termination.¹⁶ Βάζω is a simpler
form

Βάω, βῆμι,¹⁷ βιβάω, βιβημι, βαίνω,

8 Compare φόρτος from φέρω.

9 The cake of Achilles, containing in it (as
it would seem) something choice, the flour of
which was called Achillea.

10 Appear that you may hear the woes of
my lord; for some hateful cloud has being fly-
ing over him.

11 'Fem. of ἄχυνος=ἄχυνος fr. ἄχος=ἄκος,
acus, husk, chaff, and whatever rises to a very
slender point (*acumen*). Hence it is transfer-
red to any thing, which being very thin and
light blooms, as it were, on the surface of

βάσσω, βέω, βέλω : different forms of
the same verb. The radical meaning
appears to imply tendency, in the
sense of tending upwards, downwards,
or towards; and is most aptly ex-
pressed by the Lat. 'nitor.' They
are used most commonly in the sen-
ses of motion and advance. But ten-
dency downwards is implied in the
ideas of leaning, resting, or of being
supported; hence βάω (like 'nitor'

things,' L.

12 G. derives it fr. α and χράω, I use. That
is, useless.

13 Fr. δέδοκα pm. of δέκα=δέχω, wh. δέ-
χομαι, I receive.

14 Incorrectly for *achōras*, as Fac. ob-
serves.

15 Ὠίνθος· τέρεψις, Hes.

16 So ἄζω fr. ᾶ, φεύζω fr. φεύ, σίζω fr. σι,
μύζω fr. μύ, Bl.

17 Formed fr. βέβημαι pp. of βάω.

in Latin) is used also for, I am supported firmly, I am firmly fixed. The a. 1. ἐβησα is used actively, I caused to go. In Homer, 'Why should I, wretched woman, *βελομαι*?' is translated by M., 'Why should I live? properly, why should I WALK upon the earth?' by J., 'Why should I GO ON in life?'¹⁸—Fr. βέβακα p. of βάω is *baculus*, that on which I support myself; and fr. βέβασται pp. of βάω is *basis*, a *base*, that on which any thing is fixed firmly. See ἄ-βαρος

Βάδην: step by step, gradually, slowly; at a marching pace.—Fr. βάω. See ἄν-έδην. Comp. 'gradatim,' 'gradually,' fr. 'gradior;' 'passim' and 'passus'

Βαδίξω: I advance slowly; 'I walk and not run; I walk and not ride,' J.—Fr. βάδην

Βάδος: a way or path.—Βάδος ᾧ βαδίζομεν. Comp. Lat. *vado*

Βάζω, ξω: I babble, prattle, talk, speak.—See βάβαξ

Βάθος, εος: depth, profundity; profundeness. 'The Greeks use this word, to express an abundance of good or ill. Thus depth (βάθος) of evils or riches, a deep (βαθὺς) meadow, deep old age, deep peace,' Bl.—Fr. ἐβάθην a. 1. p. of βάω; from the idea of tendency downwards. Hence *bathos*, the art of sinking in poetry. Of this word there are other forms, βένθος, βόθος, (wh. βόθρος) βυθός, βυσσός, wh. *a-byss*

Βαθμός:¹⁹ a step, gradus; an advance, advance to dignity, opposed to degradation.—Fr. ἐβάθην a. 1. p. of βάω, gradior

Βαθμῖς, ἴδος, ῆ: a step; the step of a ladder; a prop or base.—See the foregoing words

Βάθρον: a step; ladder; that on which we lean or rest; a seat; bottom, foundation.—See the preceding

Βαίρω: see βάω after βάβαξ

Βαίος: gradual, that which takes place by degrees, qui fit paulatim; only a few or small in number at a time (So, 'paulatim ex castris discedere cœperunt,' Caesar. Not all together, but few at a time); few, small in number or extent.—Fr. βαίω = βάω. See βάδην. Τὸ ῥόδον ἀκμάζει βαίον χρόνον,²⁰ Epigr.

Βαῖς or βαῖον: a branch of palm.—'Bay-color denotes a sort of red inclining to chesnut. In this sense, the word *bay* is formed fr. *baius* and *baῖς*, a palm branch; so that *bay* properly denotes, color phœniceus. Hence among the ancients *bay-horses* were denominated, equi palmati,' EB.

βαῖρα: a countryman's leathern garment.—Τὰν βαῖραν ἀπο-δὺς ἐς κύματα τῆνα ἀλεῦμαι,' Theocr. Βαῖρα βούτον

βά-κηλος: one of great stature, but silly and addicted to women, Hes. A great he cowardly [or idle] fellow, N. It seems to be used also for a eunuch.²¹—Fr. βα [see the note on βασκαίνω], and κηλός³ for καελός fr. κάω. One who burns with desire,' L.

Βάκκαρις or βάκχαρις: a sweet smelling herb, supposed to drive off enchantments, 'the herb sage of Jerusalem, clown's spikenard, our Lady's gloves,' Fac.—'Baccare frontem Cingite, ne vati noceat mala lingua futuro,' Virg.

Βακτηρία and βάκτρον: a staff, a stick; a rod, badge of power.—Fr. βέβακα (p. of βάω) wh. *baculus*

Βαρχέω: I am inspired with *Bacchus*, I revel

Βαλανεῖον:⁴ *balneum*, a bath

Βάλλω,⁵ βαλλέω, βαλέω, βλέω, βλήμι, βελέω, βολέω: I throw, throw at, hit at; hit, strike; throw out, as applied to tears and shoots; throw

18 See βίος.

19 Comp. σταθμός fr. στάω.

20 The rose is at its height or flourishes but a small time.

1 Having stripped off my garment, I will leap into these waves.

2 Quum eunuchi et id genus homines in venenem proniores putentur, licet non possint, factum est ut etiam illi βάκχοι aliquando sint dicti, L.

3 Comp. βηλός and δῆλος. So perhaps τῆλε

is for τάλε fr. τάω=τείνω. 'Τῆλος fuit, extensus, protensus. Hinc 'tela,' extensum limum; 'telum,' jaculum in longum protensum,' TH.

4 Fr. βάλανος, a bolt; hence βαλανεύς, one who shuts another in by fastening the bolt; wh. βαλανεῖον, a place in which any one is shut by the βαλανεύς, L.

5 Α βάω. A notione movendi nitendique eam accepti jaciendi, L.

away; throw down money, place down, deposit or pay it; strike up a treaty; cast in the mind, meditate on.—Hence *ballista*, an engine to throw stones with; *hyper-bole* ⁶ (ὑπερβολή); *pro-blem* ⁷ (πρό-βλημα); *emblem*; ⁸ *sym-bol*; &c.

Βάλανος, ⁹ ἡ: glans, an acorn, mast, chesnut, &c. It is applied also to things having the form of the acorn.—Hence *balanus*, a kind of chesnut from which a perfume was taken: 'Pressa tuis *balanus* capillis,' Hor. Also from *βάλανος*, Dor. γάλανος, γλάνος *glans* is supposed to be derived

βάλανος, ἡ: a bolt or bar.—Fr. *ἐβαλον* a. 2. of βάλλω. 'Ο βαλλόμενος εἰς τὸν μοχλὸν, Schol. Thucyd. Qui injicitur pessulo, L. So ἐπι-βλής; ¹⁰ and 'obex, obicis' and 'objicis' fr. 'objicio.' See βλήτρον

Βαλάντιον and *βαλλάντιον*: a purse.—Fr. *ἐβαλον* and βάλλω. Hence Plut.: τὸ βαλάντιον, ἐμ-βληθέντος τοῦ ἀργυρίου, &c.

Βάλβις, ἰδος, ἡ: the starting-place, goal; beginning.—For *βαλῖς*, ¹¹ fr. *βαλῶ* fut. of βάλλω, I cast or send. ¹² 'Locus unde ii, qui cursu certant, EMITTUNTUR,' St. Or like *βαλός*, fr. *βάω*; i. e. locus unde nitimur

Βαλὴν, *βαλλήν*: a king.—'Whatever was round, and in particular the head, was called *Bál*, *Bel*, *Bol*, *Bül*. Among the modern Persians the head is called *Pole*. Πόλος is the head or *poll*; and πολεῖν is to turn. *Βῶλος* also signified a round ball, whence *bowl* and *ball*. Figuratively, the Phrygians and Thurians by *βαλλήν* understand a KING. Hence also in the Syriac dialects, *βαἰλ*, *βήλ*, *βῶλ*, is lord,' Baxter

Βαλῖος: swift. As applied to stags, it is translated either swift or spotted.

—Generally derived fr. *ἐβαλον* a. 2. of βάλλω. The sense of swift might be derived from any thing THROWN rapidly. Ormston derives the sense of spotted, from a color THROWN or interspersed on another. 'The winged coursers . . . Xanthus and *Balius*, of immortal breed, Sprung from the wind, and like the wind in SPEED,' Pope's *Iliad*

Βάλλω: see after *βαλανεῖον*

Βαλός and *βηλός*: a threshold.—Fr. *βάω*. Limen quo nitimur vel unde nitimur, L. 'Nulli fas casto sceleratum INSISTERE LIMEN,' Juv.

Βάλσαμον: *balsam*

βάμβα: an immersion.—For *βάμμα* ¹³ fr. *βέβαμμαι* pp. of βάπτω. Hence *βαμβακείω*, I immerse in water, dilute; and *ἀ-βαμβάκευτος*, undiluted

Βαμβαίνω and *βαμβάλλω*: I stutter, stammer, falter in speech.—Fr. the sound, as *balbus* and *balbutio*, Lat.

βαμβakis, ἰδος, ἡ: an instrument for putting color or paint on the face.

—Fr. *βάμβα*, immersion, dye

Βαμβαλίζω: I stammer and chatter through extreme cold.—See *βαμβαίνω*

βάνανσος: a worker at the furnace, an artificer.—Fr. *βάνος*, wh. *κλι-βανος*, L.

Βάπτω, ψω: I dip, immerse; dye by immersion, tinge, color.—Hence *βαπτίζω*, I baptize; and a *baptist*

Βάραθρον: ¹⁴ a deep pit; a pit for criminals at Athens.—'Atque imo *barathri* ter gurgite vastos Sorbet,' Virg.

Βάρβαρος: using a vicious and uncouth pronunciation; *barbarous*, foreign, as opposed to the Greeks; rude, unpolished; fierce.—From the harsh sound *βαρ βαρ* ¹⁵

6 A mode of speaking by which we shoot beyond the mark, exaggeration.

7 That which is cast down or placed before us, a proposition.

8 In-lay, enamel; as, 'Underfoot the violet, Crocus, and hyacinth, with rich inlay Broder'd the ground, more color'd than with stone Of costliest emblem,' Milton. Also, that which is cast as in a mould, a stamp or mark, as Shakspeare: 'The rod and bird of peace, and all such emblems.'

9 Fr. *ἐβαλον* a. 2. of βάλλω. That which

a tree sends forth.

10 Pessulus, repagulum, vectis; ex eo quòd foribus INJICIATUR vel SUPERJICIATUR, St.

11 Comp. *βόλβιτον* and *βόλιτον*.

12 So *ἀφ-εθήριον* fr. *ἐται* pp. of *ἔω*, the same as βάλλω.

13 So *βολγός* and *μολγός*, &c.

14 Fr. *βαρβός*: i. e. a place into which bodies sink by their GRAVITY, L.

15 So L. and Fac. We are informed by Drusius that the Syriac *bar* means, without, extra.

Βάρβιτος, ἡ: a harp, lute.—‘Age dic Latinum, *Barbite*, carmen,’ Hor.

βάρδιος: See **βαράδς**

Βάρος, ¹⁶ *εὖς*: a weight, burden, load.—Hence *baro-meter*.¹⁷ Fr. **βαρύτης** is derived *brutus*, as ‘*bruta tellus*’ in Horace

Βάρης or **βάρης**, *ιος*, *ιδος*, ἡ: a vessel or boat; any thing inclosed like a boat, as a tower, &c.—Fr. *Baris*, a city of Egypt, where this ship was used, Bl.¹⁸ ‘*Baridis et contis rostra Liburna sequi*,’ Propert. Hence G. derives *barca*, a *bark*

Βάρυς: heavy.—Fr. **βάρος**

Βάσανος, ἡ: a stone with which gold is tried, touchstone; a trial; a trial made by torture; a trial, distress, sickness.—‘Near Thebes in Egypt is the Mons *Basanites*, or mountain of touchstone, from which the Egyptians used to make ornamental vases and household utensils,’ Butler

Βασιλεὺς:¹⁹ a king, rex, regulus.—*Kyros βασιλεὺς βασιλῆων*, Epitaph; *Cyros king of kings*. Hence the *basilic*²⁰ of St. Peter in Rome; and *basilisk*¹

Βασιλiscos: a *basilisk*; also, a wren, regulus.—See **βασιλεύς**

Βάσις, *εὖς*, ἡ: a footstep, gradus, gressus; a foot; the base of a column.—See **βάω** after **βάβαξ**

Βασκαίνω:² I kill; I enchant with the eyes, fascinate, bewitch; I am malignant, or envious; I revile.—Hence *fascino* (for *bascino*).³ ‘*Nescio quis teneros OCVLUS mihi fascinat agnos*,’ Virg. ‘*Malâ fascinare LINGUA*,’ Catull.

* **Βάσκας**: some bird

Βάσκω: see **βάω** after **βάβαξ**

Βασσάρα: a priestess of Bacchus;

a prostitute.—‘*Non ego te, candide Bassareu, Invitus quatiā*,’ Hor.

Βασσάρα: a fox.—Some derive *Bassareus* fr. **βασσάρα**, a fox; because the Bacchanals were clothed with foxes’ skins, Fac.

Βάσσων: deeper.—Fr. **βαθύς**. See **ἄσσω**

Βαστάζω, *σω*: I carry, bear, support, hold up; hold in my hand.—Fr. **βάστος**, one who leans or on whom any thing leans; fr. **βάω**, L. *Bâton*, anciently *baston* [wh. *bastinado*, a beating with a stick], is fr. **βαστός**, which is properly a stick to CARRY burdens with, Mor.

Βάταλος: cinædus.—A **βάω** est **βάτος**, unde **βατέω**, quod de co-itu animantium ponitur. Sic et **βατάω**, unde **βάταλος**, L. Sic et **βαίνω**, **βεινώ**, **βατεύω**, hoc sensu dicuntur

Βατεύω: I go.—Fr. **βέβηται** pp. of **βάω**

Βάτος, *ὀ*: a Hebrew measure.—‘Ten acres of vineyard shall yield one *bath*,’ Isaiah

Βάτος, ἡ: a bramble, thorn.—**Βάτος ἄ-βατος**, A thorn which you may not approach

Baris, *ιδος*, ἡ: the thorn-back, a sea-fish.—Fr. **βάτος**, a thorn

βάτραχος: a frog.—For **βοά-τραχος**, from its having **βοήν τραχεῖαν**, a rough voice, EM.⁴ Hence *Batracho-myomachia*,⁵ the Greek name of Homer’s Battle of the Frogs and Mice

Βατταρίζω and **βαττο-λογέω**: I repeat over and over, **ταυτο-λογέω**; I repeat over and over like one who stutters.—From one *Battus*, who composed long and verbose hymns, expressing the same thing again and again, Schl.⁶ ‘That heathenish bat-

16 Fr. **βάω**, L. That is, tendency downwards.

17 A machine for measuring the weight of the atmosphere.

18 ‘Dum accuratius omnes, quos **βάσις** induit, significatus revolvō, de etymologiarum fallaci studio aliquantisper edoctus, eo pene de labor, ut nulla planē Hebraici *byrh* in h. v. animadvertam vestigia; Idque cum Phavorino a **βάρος** derivandum statuam. Convenit in primis significatus; pariter sermonis Gr. analogia, ut a **βάρος** descendat **βάρης**. Dantur tamen alia, quæ huic originationi obstant. Potius igitur nil quidquam statuo quam quid temere,’ Vk.

19 Commonly derived fr. **βάσις** and **λεῖος**:

1. e. one on whom the people rest.

20 These *basilics* were first made for the palaces of PRINCES, and afterwards converted into courts of justice, and lastly into churches, T.

1 A fabulous serpent, feigned to have on its head tufts in the form of a crown.

2 From **βᾶ** (a Cretan augmentative prefix like **βοῶ**); and **καίνω**, I kill. So **βασκαρίσαι** for **σκαρίσαι**, **βαστραχηλίσαι** for **τραχηλίσαι**, L.

3 So ‘fremo’ fr. **βρέμω**.

4 L. thinks **βα** is the Cretan augmentative prefix. See note on **βασκαίνω**.

5 **Βατραχο-μυο-μαχία**; fr. **μῦς**, **μυὸς**, *mus*; and **μαχέω**, I fight.

6 Or from *Battus*, a Cyrenean king. See

tology of multiplying words,' Milton
 Βαύζω or βαύζω: I bark like a
 cub; speak in a muttering manner.
 —Fr. the sound βαυβαν. So Lat.
baubor

Βαυκαλάω. St. says: 'Hes. informs
 us that βαυκαλῶν is, to lull boys to
 sleep by singing. But Lucian uses
 the word in another sense: 'Ἐπι-ρύσ-
 σων τὸν ἄνθρωπον, βαυκαλῶν, καὶ δια-
 -κωδωνίζων.' This other sense he
 does not explain. Benedict translates
 it here, cantillo. J. translates it, I
 tickle

* Βαύκαλις, ἡ, and βαυκάλιον: a
 vessel with a narrow mouth, from the
 sound it makes, while water is poured
 into it; for then it βαύζει,⁷ *baubatur*,
 St. It is specially used of a cooling-
 vessel

βαυκός: little, pretty, nice; βαυκί-
 -δες, delicate shoes used by women of
 quality; βαυκο-παν-οὔργος,⁸ one who
 is cunning in little things, meanly
 cunning, J.

Βάω: see after βάβαξ

Βδάλλω: I squeeze out by sucking
 or milking. — Βδάλλω ὡς βδέλλα, I
 suck like a leech

Βδέλλα: see βδάλλω

Βδέλλιον: an aromatic gum, or
 tree bearing the gum.—'And the gold
 of that land is good; there is *bdel-*
lium, and the onyx-stone,' Genesis

βδέω: I break wind; smell offen-
 sively.—*Pedo* (wh. *podex*) is fr. βέδω
 i. e. βδέω, or fr. πέρδω, Fac. 'Υπὸ τοῦ
 δέους βδέονσα, Aristoph., Ob timorem
 pedens

βδεύσσομαι: I turn away from as
 from an offensive smell, I execrate,
 detest.—Fr. βδέω. *Detestor*, L.

βδύλλω: used in the senses of
 βδέω and βδεύσσομαι.—Fr. βδύω=
 βδέω

Βέβαιος: resting firmly, secure,
 steady.—Fr. βέβαια fr. βάω, St.

Βέβηλος: accessible to all, com-
 mon, profane.—Fr. βεβάω=βάω, I
 go or come. So σιγηλός fr. σιγάω,
 Bl.

Βείνω: see βάταλος

Βεῖω: see βάω after βάβαξ

βεκκε-σέληνος: 'one who has
 eaten much bread and lived many
 months,' Scap. 'One who lived be-
 fore bread and the moon,' Hederic.
 Old, decrepit, delirious.—Fr. βέκκος
 and σέληνη. Herodotus mentions that
 Psammitichus, wishing to know what
 people were the most ancient, deliver-
 ed two children to a shepherd to bring
 up in a solitary cot; and ordered
 that no one should speak in their
 presence; that one day, when the
 shepherd entered, they both cried
 out *becos*; that Psammitichus dis-
 covered that *becos* in the Phrygian
 language was BREAD; and gave the
 Phrygians the palm of antiquity

Βέλος, eos: a missile weapon, dart,
 stone, thunderbolt, &c.—Fr. βέλω.
 See βάλλω. So 'jaculum' fr. 'jacio'

Βελόνη: a needle; the needle-fish.
 —Perhaps fr. βέλος, (as ἀκόνη fr. ἄκος
 or ἄκω), from the form or the point

Βέλτερος and βελτίων: better.—Fr.
 βέλω, as φέρτερος fr. φέρω. I. e. one
 who STRIKES his mark better than
 another. Metaphorically, it refers to
 prudence and judgment, L. It is
 properly, more sagacious, M. *Better*
 seems of the same origin as βέλτερος
 [βελτερ] and Persian *behter*, Val.

βέμβηξ,⁹ βέμβιξ, ἡ: a top with
 which boys play.—Βομβῶν ὡς βέμβιξ,
 humming like a top

Βένδις: Diana among the Thra-
 cians.—Hence Βενδίδια, her festival.
 'Romanorum primum agmen extra
 saltum circa templum *Bendidium*
 castra loco aperto posuit,' Livy

Βένθος, eos: depth.—A form of
 βάθος, as πένθος of πάθος

Βέρεθρον: the same as βάραθρον

Βερονικίδες: a kind of woman's
 shoes.—Doubtless from Queen *Bero-*
nice or *Berenice*, St.

* βερέσχεθος; the deity of folly.—
 'It is folly to advance words without
 meaning. Thus *Bereschethus* is a
 name formed without analogy,' Cas.
 'It is a fictitious word, with scarcely
 any Greek in it,' Dindorf. Βερέσχε-
 θοί τε καὶ κόβαλοι καὶ μύθωνες, Ari-
 stoph.

Herod. 4, 155.

⁷ Compare βομβύλη.

⁸ From πᾶς and ἔργον.

⁹ Pro βέβηξ a βεβήσσω a βεβάω=βάω; a
 nitendo in orbem, L.

* Βεδός, εος : a vest

Βῆ βῆ : the sound of sheep.—'Vox ovium non mee, sed bee, sonare videtur,' Varro

Βῆλος : see βαλός

Βῆμα, ατος : a step, footstep ; gradus, a ladder ; a place ascended by a ladder, tribunal, pulpit. — Fr. βῆμι (which see in βάω after βάβαξ) or βέβημαι pp. of βάω

Βήρυλλος : a precious stone.—'May the billows roll ashore The beryl and the golden ore,' Milton

Βῆσαι : places on mountains through which we may go. So valleys are said to be βησσηντα, i. e. says St., having many paths.—Fr. βήσω fut. of βάω

βήσω and βήτω, ξω : I cough.—Fr. p. βέβηχα is βήξ, ηχός, a cough. Ἐξ αὐτῶν πταρμός ἐπ-εγγινετο ; καὶ ἐν οὐ πολλῷ χρόνῳ κατ-έβαινεν ἐς τὴν καρδίαν ὁ πόνος μετὰ βηχὸς ἰσχυροῦ, ¹⁰ Thucyd.

Βητ-άρμοιες : persons who trip it with just and appropriate steps or in concert.—Fr. βέβηται pp. of βάω, and ἄρμαι (pp. of ἄρω) wh. harmony

Βία : energy, vehemence, violence, vis ; force, strength. Βίᾳ, per vim, by force and compulsion, against the will.—Fr. βίω=βάω, nitor, L. Hence perhaps bias, ¹¹ an inclination or TENDENCY to one side. See βάω

Βιάζω : I make to go.—For βάζω fr. βάω

Βιβάω, βίβημι : see βάω

Βίβλος : an Egyptian plant of the bark of which was made paper ; a book.—Hence βιβλίον, a tablet or book, wh. the Bible (i. e. the Book), biblio-graphy, &c.

Βίκος : a vessel, urn, pitcher, jar.—N. compares beker. 'Bicker in the Northumb. dialect is a quart vessel,' T.

Βινέω : see βάταλος

Bios : ¹² life ; means of living.—H. amphi-bious and bio-graphy

¹⁰ After these things succeeded a sneezing ; and not long after the distress descended into the heart with a violent cough.

¹¹ Bias, biasis Fr., said to come fr. bihay, an old Gaulish word, signifying cross or thwart, Johnson says ; but may it not, with as much probability, be referred to βία ? T.

¹² See βελομαι in βάω.

¹³ Fr. βλαίω=βλάω and βλέω, wh. βλέπω,

Βιός : a bow.—Fr. βίω=βάω, nitor ; from the notion of a person violently straining, L. Σὺν βίᾳ τείνειν βιόν, To stretch a bow with violence

Βλαισός and βλεσός : ¹³ one who is distorted in his legs ; or hurt in his speech, a stammerer.—Hence Lat. blæsus

Βλάξ, gen. βλακός : AB-JECTUS præ luxu vel fatuitate, St. Silly, dull, supine, sluggish.—Fr. βέβλακα p. of βλάω=βλέω, wh. βέβληκα ; i. e. de-jectus, abjectus, L.

Βλάπτω, ψω : I hurt, injure ; deprive.—Blas-phemia, [βλασ-φημία for βλαψ-φημία,] is fr. βλάπτω and φήμη, fama. I. e. language hurting the reputation of another, Fac. Compare θεο-βλαβέω

Βλύω and βλύω : I flow ; make to flow, pour out.—Fr. βλύω is perhaps fluo. So 'fremo' is fr. βρέμω

Βλαστέω, βλαστάνω : I break or shoot forth, germinate : make to germinate.—Fr. βέβλασαι pp. of βλάω=βλέω, ¹⁴ I shoot out. Mor. compares the low Latin bladium, a blade of corn

Βλασ-φημία : obloquy ; blasphemy.—See βλάπτω

βλαύται : shoes or sandals.—Δε-λουμένον τε καὶ τὰς βλαύτας ὑπο-δεδεμένον, ¹⁵ Plato

Βλέννα : mucus flowing from the nose.—Fr. βλέω=βλύω, L. 'Stulti, stolidi ; fatui, fungi ; bardi, blenni,' ¹⁶ Plaut.

Βλέπω, ψω : I see, look at. Οἱ βλέποντες, the seeing, is used for the living, in opposition to the dead.—Βλέποντες οὐ βλέπονσι, ¹⁷ NT. Βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε, ¹⁸ Id.

Βλέφαρον : the eye-lid.—Fr. βέβλεφα p. of βλέπω. Appertaining to the sight

Βλέω and βλήμι : see βάλλω

Βλήτρον : an iron clasp or hoop put round the shaft of a spear at certain intervals in order to brace it, J.—Fr.

L. Hence it is a generic word. Comp. κωφός.

¹⁴ L. compares it likewise with βλάω=βλύω.

¹⁵ Washed and having his sandals tied on.

¹⁶ See κόρυζα.

¹⁷ Seeing they see not.

¹⁸ Seeing ye shall see and not perceive.

βέβληται pp. of βλέω. For ἀμφι-βλήτρον. See βάλανος

Βληχάσαι : said of sheep bleating. Βληχή, a bleating. Οἶων τε βληχὴν ἤκουσα,¹⁹ Hom.

Βληχρός : weak, infirm.—Fr. βέβλη-κα p. of βλέω. I. e. thrown down, dejected, L.

† Βληχῶ,²⁰ ἦ, and βλήχων, ὁ : the herb penny-royal or pudding-grass

Βλίτον, βλίττον : an insipid, useless herb, blit, blite, or blits

Βλιτο-μάμμας : one who is as useless as blit, and as silly as an infant perpetually calling its mother.—Fr. μάμμη, *mamma*

Βλίττω, βλύττω : I squeeze or press out, as honey from the hive, or milk from the teat.—Fr. βλύω and βλίω, I make to flow out²

βλιμάζω : I squeeze or press, applied to persons pressing the breasts of birds when buying them ; I excite in myself desire by feeling. — Fr. βέβλιμαι pp. of βλίττω or βλίω ; or fr. βλίμαι and μαζός

βλοσυρός : terrible, horrid ; severe, stern or grave ; horrid as applied to woods, as Pope : ‘ In shelter thick of horrid shade.’—Δεινωποῖ, βλοσυροί τε, δα-φοινοί τ’, ἄ-πλητοί τε, Hesiod

Βλώω, βλώσκω : I shoot up, advance in height ; advance, approach. ‘ As persons coming from a distance seem more and more to grow taller and larger, it is used for, I approach,’ L.—Fr. βολέω. ‘ If the first syllable has an o, this is retained after syncope in the principal syllable, but coalesces with the termination εω into ω ; βολέω, βλώω, βλώσκω ; βορέω, βρώω, βι-βρώσκω ; νοέω, γνέω, γι-γνώσκω ; θορέω, θρώω, θρώσκω ; στορέω, στρώω, στρώννυμι ; τώω, τρώω, τρώσκω. So θνήσκω fr. θανέω,’ M.

19 And I heard the bleating of sheep.

20 Fr. βληχῶ. ‘ Gustatum a pecore caprisque BALATUM concitat,’ Pliny.

1 Qui infantis instar matrem perpetuo vocantis simplex et stolidus est, Hm.

2 Some trace βλίττω through βλίβω to βλίβω.

3 Fr. the sound, L. Or fr. βοῦς.

4 ‘ Rondolet says that in Gallia Narbonensis it is called *bogue*,’ Fac.

5 Fr. βόω, I feed, L. Some derive it fr. the sound made by oxen.

6 The money, not literally, but as it were pressed the tongue and prevented it from speak-

See βάλλω

Βλύω, βλύζω : See after βλάπτω

Βλωθρός : tall. — Fr. βλώθω fr.

βλόω, as βρώθω fr. βρώω. See βλόω

βλωμός : a mouthful.—Fr. βέβλω-μαι pp. of βλόω, cresco, protubero : I.

e. qui os quasi protuberans efficit, L.

Βοάω,³ βοῶ : I roar, bawl out, vociferate.—H. *boo, reboo*

βοάξ, ακος : ‘ With Pliny βῶξ is *bos* or *bos*; with others *boca* or *bocca*, as Isidorus : *Boccas* dicunt etiam *BOVES*

MARINOS, quasi *boacas*. Festus : *Bocas* genus piscis a *boando*. It is

called also βόαξ and βόηξ, fr. βοή,’ Ritterhuis. ‘ So also βό-ωψ, from its

eyes being like those of oxen,’ Fac.⁴

‘ Βῶξ, ὤκος, a SEA-CALF ; hence *phoca*,’ J. See φωκή

Βοῦς, gen. βοῶς,⁵ ὁ, ἡ : an ox, a

cow ; an ox-hide ; money stamped with the figure of an ox. Hence the

Greeks said, an ox on the tongue, to

denote that a person was bribed and

dared not use his tongue.⁶—Hence *bos*, *bois* or *boVis*

Βοεὺς : a thong from ox-hide.—Fr. the preceding

βοη-δρομέω : I run to the cry of

another, I run to help, I help.—Fr.

βοή fr. βοάω, and δέδρομα pm. of δρέμω

βοη-θέω : I run to the shout of war,

or with the shout of war, I run to the

fight, attack ; defend.⁷ Unless this

sense proceeds from the notion of

running to the cry of another.—Fr.

βοή and θέω, I run.⁸ Πόθεν βοῆς

ἤκουσα πολεμιστηρίας ; Ποῦ χρὴ βοη-

θεῖν ;⁹ Aristoph. Compare the ex-

pression of Homer, βοῆν ἀγαθὸς Μενέ-

λαος

Βόθρος and βόθυνος : a ditch or pit.

—Fr. βόθος=βάθος

Βοκάνη, βουκάνη, βυκάνη :¹⁰ *buccina*,

ing. This seems more natural than to explain

it with Suidas of the fine imposed on persons

who spoke out ; or with Bl., of the custom of

holding money in the mouth, which they collected from the sale of their goods.

7 Compare ἔμνω.

8 L. derives it fr. βοή, simply. See however

βοη-δρομέω.

9 Whence did I hear this war cry ? Whither

should I run to assist ?

10 Doubtless fr. βύκος (wh, *bucca*) fr. βέ-

βυκα p. of βύω ; so that βύκος is that which

fills the mouth, *bucca* ; hence βυκάνη, apper-

taining to a mouthful, L.

a trumpet

* Βοκέριος, Epigr. : an uncertain word, but supposed by Br. and Gro-tius to be a proper name

Βόλβα : the matrice or womb.—H. Lat. *vulva*

Βόλιτον : See βόλιτον

Βολβός : a round root, leek, onion.—Fr. βόλβω, (fr. ὄλω) Lat. *volvo*. H. *bulb*, *bulbous* roots

Βολή : any thing cast, thrown, or shot, as a weapon, thunderbolt, sun-beam, &c.—Fr. βέβωλα pm. of βέλω. See βάλλω. T. compares *bolt* with βολίς

Βολίξω : I make a βολή or cast with a line or plummet

Βόλιτον, βόλιτον : reijiculum, any thing thrown away, refuse ; dung, specially of asses.—Fr. βολή

Βομβός : *bombus*, the humming of bees.—Fr. the sound βομ βομ ; wh. a *bumble-bee* and a *bomb*

Βομβᾶξ and βομβαλοβομβᾶξ : a jocular word formed fr. βομβός : ' hurly burly, hey-day,' J.

Βομβύλη : a *bumble* or humming-bee ; a vessel with a narrow mouth, making the sound of the βομβός, when any thing is poured into it or out of it

Βόμβυξ, υκος, ό : a kind of wasp. Also, an animal like the silk-worm, and perhaps the very same,¹¹ wh. *bombycinus*, *bombasin*.—Fr. βύμβος

Βόνασος,¹² βόνασος : the *bonassus*, a kind of buffalo.

Βώ,¹³ βόσκω : I feed, lead to pasture.—Fr. βέβοται pp. is βοράνη, (wh. *botany*) grass or herb. Fr. βόσκω is *pro-boscis*. See προβοσκίς

Βορά : food ; nourishment. — Fr. βόρω, Lat. *voro* ; or fr. βώω=βόσκω

Βορβορύξω : applied to the rumbling of the intestines.—Fr. the sound βορ βορ, like κορκορύξω fr. κορ κορ ; and Lat. ' murmuro' fr. ' mur mur,' L.

Βύρβορος : dung produced from βορά, Schl. It seems properly to be used of filth putrefying and bubbling

up, and to be made from the sound, L. See above

Βορέας,¹⁴ ου, ό : *boreas*, the north wind ; the north

Βορείγονοι : a corruption of Lat. *aborigines*

Βόσκω : See before βορά

βόστρυχος : hair in clusters.—For βόστρυχος¹⁵ fr. βότρνς, a cluster of grapes. Εὐ-πλέκτου βότρνν κόμης, Epigr.

Βοράνη : see βώω above

Βότρνς, ή : said of all kind of autumn fruit, although sometimes said specifically of the fruit of the vine, of grapes and clusters of grapes, Schl.—Fr. βέβοται pp. of βώω. ' The outside is thick set with *botryoid*¹⁶ efflorescences, or small knobs yellow, bluish, and purple,' Woodward

Βου : a prefix, expressing greatness or hugeness, i. e. a likeness in size to (βοῦς) an ox¹⁷

Βούβαλος : the wild ox, *bubalus*, *bufalus*, a *buffalo*, wh. *buff*.¹⁸—Fr. βοῦς

Βουβών : the groin ; a swelling in the groin, a *bubo*

Βού-γλωσσο : *bu-gloss*, a herb, from its resemblance to an ox's tongue.—Fr. βοῦς and γλῶσσα

* Βού-δεια : Minerva, from her binding oxen to the plough, Tz. From βοῦς and δέω

Βου-κόλος : a feeder or attendant of cattle.—Fr. βοῦς and κόλον, food. Hence the *Bucolics* of Virgil

Βουκολέω : I soothe by care and attention, beguile (pain).—Fr. βου-κόλος

Βούλω, βούλομαι : I wish, desire.—'Fr. βόλω, fr. βάλλω ; I cast my mind toward any thing,' L. ' The future *will*, originally *vol*, is the same as βουλ, and *vol* for *volo*. Ama-bo is, amare βούλομαι,' Val.

Βουλή : will, design, purpose ; expression of my will, desire, deliberation, counsel.—Βούλω, I wish ; βου-λεύω, I will. ' Η δέ κακή βουλή τῷ βου-

11 Fac. in ' bombyx' may be consulted.

12 From βογός=βουγός, L.

13 Perhaps fr. βοῦς, βοός.

14 Fr. the same root as βορά. I. e. vorax, devouring. From the nature of this wind, L.

15 So δίσκος from δίκω.

16 Βοτρυο-ειδής, fr. εἶδω. Seeming like clusters of grapes.

17 ' Novi majestatem boum, et ab his dici pleraque magna, ut *bu-mammam*,' Varro.

18 Buff is the *buffle* or wild ox itself, Lat. *bufalus* for *bubalus* fr. βούβαλος, T.

λέουσιν καίστη, ¹⁹ Hesiod

Βουνός: a high place, mound; a high heap; an altar. — For *βονός* fr. *βῶν* = *βάω*, L. From the notion of tending upwards. See *βάω*. '*Δοῦνος*, a Celtic word, or rather the Celtic mode of expressing *βοῦνος*, a hill,' J. With the Celtic *T*. compares a *down* or *downs*

βού-παμων: possessing cattle. — Fr. *βούς*, and *πέπαμαι* pp. of *πάω*

Βοῦς: see after *βοάξ*

Βούτης: a herdsman. — Fr. *βοῦς*

Βού-τομον: a plant, called the water-gladiolus. — Perhaps fr. *βον* and *τέτομα* pm. of *τέμνω*, 'from its vehemently cutting the hands'

Βού-τυρον: *butyrum*, *butter*. — Fr. *βούς*, and *τυρός*, any thing coagulated

Βῶν: see before *βορά*

Βραβεύς: the decider of a contest, the adjudger of the reward to the successful combatant. — '*Brave*, fr. Lat. *bravium*, fr. *βραβεῖον*, the reward of victory,' Mor.²⁰

βράβυλον: a damson, bullace, or sloe. — '*Ὅσον μᾶλον βραβύλοιον Ἀδίων*,' Theocr.

Βράγχια, ὤν: the gills of a fish. — From their serving the office of the *βράγχος* or wind-pipe. '*Reddit mortiferos expirans branchia status*,' Auson.

Βράγχος, ὤν and *εὖς*: affection of the wind-pipe, hoarseness. Properly the wind-pipe. — See *βράγχια*. There are four forms: *βράγχος*, *βρόγχος*, *βρόχθος*, *βρόχος*

Βραδύς: heavy, dull, slow. — For *βαραδύς* fr. *βάρος*, L. Hence Lat. *bardus*: '*Zopyrus stupidum esse Socratem dixit et bardum*,' Cic. *Βάρδιστος* is used for *βράδιστος*

βράζω, *βράσσω*, *βράττω*: I make to boil or bubble; I agitate, put in agitation as fire agitates water when boiling, *ταράττω*: I shake about, sift. — '*Ὅστέα δ' αὖτε βέβρασται ψυχρῇ*

¹⁹ Bad counsel is most bad to the counsellor of it.

²⁰ *Brabeum*, *brabium*, or *bravium*, the reward of victory, *βραβεῖον*, Fac.

1 As much as an apple is sweeter than a damson. '*Ἀδίων* Doric form of *ἡδίων*.

2 'To *bray*;' (second meaning) to make an offensive, harsh, or disagreeable noise; Gr. *βράχω*, 'T.

3 The primary meaning of *βρένθος* appears to me to be that of swelling and *ὄγκος*, TH.

τῇδε παρ' ἡτόνι, Epigr.

* *Βράκανον*: some herb

βράκος, *εὖς*: a garment. — For *ράκος*, E. That is, *φράκος*. J. compares Lat. *braccæ*, *breeches*

Βράσσων: more slow. — Fr. *βραδύς*. See *ἄσσω*

Βραχίον, ὄνος, ὅ: the arm, properly from the elbow to the hand. — 'Comparative of *βραχύς*, short; as *ταχίων* of *ταχύς*; i. e. a *SHORTER* part or member of the body,' L. Hence Lat. *brachium*

Βραχύς: short, *brevis*; of short duration, brief; of short extent, small. '*Ἀξία βραχέος*, things worthy of short consideration, things of no moment. *Βραχέα*, like Lat. *brevia*, is used for shallows. — See *βραχίων*. Hence a *tri-brach*, a foot of three short syllables, like *βραχέῃ*

Βράχω: said of things crashing or cracking. — Fr. the sound, St. L. So *break*, Goth. *brak*. Hence Lat. *bractea*: '*Sic leni crepitabat bractea vento*,' Virg. Perhaps *bray*² may be compared: 'Heard ye the din of battle *bray*?' Gray

Βρεκεκεξ, βρεκεκεκεξ: sounds resembling the croaking of frogs

Βρέμω: I make a vehement noise, roar, rage. — H. Lat. *fremo*

βρενθιομαι: I swell with conceit and vanity; ³ carry myself conceitedly, stalk about. 'It may also be translated, I swell with anger, like proud men thinking themselves neglected or injured. It seems to have also the sense of, *fremo*, *βρέμω*, I mutter, am indignant and threatening,' St. — '*Βρενθύει τ' ἐν ταῖσιν ὁδοῖς, καὶ τῷ φθαλμῷ παραβάλλει*,'⁴ Aristoph.

βρέτας, τὸ: a statue of the Gods. — Allied to *βροτός*,⁵ a man. 'B²etas is properly an image of a God in the form of a MAN,' Cas.

βρέφος, εὖς: a child in embryo; a

From *μετὰ βάρους θῶω*, says the EM. This may lead to the derivation. For, as *πένθος* and *πάθος*, *βένθος* and *βάθος* are allied, so *βρένθος* might be allied to *βράθος* for *βάραθος* fr. *βάρος* (as *βραδύς* fr. *βάρος*). I. e. a certain gravity of demeanour.

4 You walk conceitedly in the streets and cast your eyes askant, *Βρενθύει*, the Attic form of *βρενθύη*.

5 This is unnecessarily ridiculed by Bl. on *Æsch. Th.* 169.

child recently born; a babe; little child.—For τρέφος,⁷ E. Βρέφος φέροντα τόξον,⁸ Anacr.

Βρέχω, βρύχω: I wet, moisten; moisten the mouth, drink. Comp. Lat. 'madidus.'—L. derives these from [βέβρεκα and βέβρυκα p. of] βρέω and βρύω,⁹ which may be compared with *brue*, and *im-brue*. Fr. βέβροχα pm. are, to *em-brocate* and *em-brocation*

Βρέχμα, ατος: the top part of the head, the *bregma*.—Fr. βέβρεχμαι or βέβρεγμα pp. of βρέχω. For in infants this part is always very moist, Mor. Dm.¹⁰

Βρι: weightily, mightily.—Fr. βάρι¹¹ fr. βάρις=βαρὺς, L.¹² Compare βριαρός

Βριαρός: weighty, mighty.—Fr. βρι. 'Et centungemini *Briareus*,' Virg.

βριάω: I am strong and mighty; make strong.—Fr. βρι. Compare the preceding. 'Ρέα μὲν βριάει, ρέα δὲ βριάοντα χαλέπτει,¹³ Hesiod

Βριζω, ξω: I am heavy with sleep, nod. Hence ἀ-βριζ, vigilantly.—For βαριζω,¹⁴ res graves imitor; fr. βάρις=βαρὺς, L.

Βρίθω: I am heavy; heavily laden; incline downwards by weight; press heavily on any thing; am strong or powerful.—Comp. βρι and βριζω

Βριμάομαι¹⁵ and -όμαι: I rage with anger, βρέμω

Βριμώ, οὖς, ἡ: Hecate, Proserpine.—Fr. βριμώω, wh. βριμόμαι. From her furious and menacing spirit. 'Im-mitem *Brimo*, stagna invida,' Statius

Βρόγχος: the wind-pipe, throat.—A different form of βράγχος. Hence the medical term *broncho-cele*

Βρόμος: fremitus, a violent crash-

ing or noise.—Fr. βέβρομα pm. of βρέμω, *fremo*

Βρόμιος: Bacchus.—Fr. βρόμιος. 'Because he was born amid the noises of thunders, whilst his mother Semele was struck with lightning; or because drunken men rage and are noisy,' Fac.

Βροντή: thunder.—Perhaps fr. the sound. Hence Virg., '*Brontesque Steropesque*,' Thunder and Lightning, feigned by him as being Cyclops

Βρώω, βρώσκω, βιβρώσκω, βρώμι, βεβρώθω: I devour.—Βρώω is for βορέω or βορώ, *voro*. See βλώω

Βροτός: fr. βέβροται pp. of βρώω, is properly one who, whether by putrefaction or by any other means, is eaten and consumed; [or rather, consumable, corruptible,]¹⁶ and hence it is that βρότος is used of the putrid matter in a wound. But βροτός is specially put for a man, on account of his mortal nature; as 'mortalis'¹⁷ is by the Latin poets and historians, L. It has been taken in an active sense, one who eats; and compared with 'Quicumque terræ munere vescimur' in Horace. The active meaning agrees well with βρότος. See the note on ἀμ-βρόσιος

Βρότος: the putrid matter in a wound.—See above

Βροῦκος or βροῦχος: a kind of locust.—Fr. βέβρογκα p. of βροῖω=βρώω, 'Aut populator *edet* gemmantia germina *bruchus*,' Prudentius

Βροχή: wet, rain.—Fr. βέβροχα pm. of βρέχω

Βροχετός: an outer garment to keep off the rain.—Fr. βροχή

Βρόχθος: wind-pipe, throat.—Fr. βρόχος, wh. βρόγχος

Βρόχος:¹⁸ a cord for the throat. Properly, the throat.—Hence is βρόγχος

7 Comp. 'libra' and λίτρα. L. derives it fr. βρέω=βρώω. Bos supposes it transposed for φέρβος. But all these derivations are suspicious.

8 A child bearing a bow.

9 Fr. βάρος; wh. βρέχω is, I immerse, L.

10 This part should have been rather called from its softness than its moistness.

11 So γραία for γέραια, πλάτις for πέλατις, δμῶς, σικληρὺς, κλησις, &c.

12 L. says also it is the same as βριθὺν, as εὖ and εὐθύ.

13 Quickly makes strong, and quickly weakens the strong.

14 Scap. for βορίζω: Μετὰ βορὰν ἀπονυστάζω.

15 L. considers this, like βρέμω, to be formed fr. the sound. But Bl. derives it from βέβριμαι pp. of βρίω: 'Βριμὺς, ὕβριμιος, βριμόμαι, βριαρὺς, βριθῶω do not proceed from the intensive βρι of the grammarians, but from βρίω.'

16 'Hes. βροτός' φθαρτός ἢ γηγενὴς ἀνθρώπος; CORRUPTIBILIS vel ex terrâ natus homo,' Biel.

17 'Multos MORTALES captos aut occisos,' Sallust.

18 Perhaps fr. βρέχω, I drink. Comp. βρόχω.

Βρόχω: I swallow; suck up.—Fr. *βρόχος*, the throat; or fr. *βέβροχα* pm. of *βρέχω*, I drink

Βρώω: see after *βροντή*

Βρώω:¹⁹ I spring, flow, or bud forth; I germinate, pullulate, flow out, *βλώω*.—Hence a child in *em-bryo*, i. e. pullulating in the womb

Βρῶζω: I spring or rise up; spring up, bound, exult.—Fr. *βρώω*

βρυγμός: See *βρύχω*

βρώκω: I devour, *βρώσκω*, eat, bite, gnaw.—For *βρωύκω* fr. *βρωώ*, *voro*, L. Compare *βροῦκος*²⁰

Βρύλλω: I sip, tipple, guzzle.—Formed, says Symmachus, in imitation of the sound made by children in drinking¹

* **Βρῦν**: a word formed in imitation of the sound of infants asking for drink

Βρύον: a plant pullulating plentifully, as grass, moss, fungus, weed, &c.—Neuter participle of *βρύω*

Βρύτον: beer or ale.—‘To *brue* or *brew*, fr. *βρύτον*, beer when *brued*,’ N.

Βρύχω: I immerse.—See *βρέχω*

Βρύχιος: immersed.—See above

βρύχω: I gnash with my teeth, roar or rage violently.—Fr. pp. *βέβρυγμαι* is *βρυγμός*. ‘Εκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων,’² NT.

βρύχιος: roaring. — See above. **Βρύχιος**, in the sense of roaring, is frequently said of the sea. *Βρυχίης ἁλὸς*,³ Ap. Rh. “*Ἀλμην βρύχιον*, Aesch.

βρώω: See before *βρῶζω*

βρώθω: See *βρώω* before *βροτός*

βρωμάομαι: said of asses braying from desire of food.—Perhaps fr. *βέβρωμαι* pp. of *βρώω*

βρωμο-λόγος. Perhaps, says Guiletus, it should be written *βρομο-λόγος* fr. *βρόμος*

Βρώμος: a bad smell.—Specially,

19 ‘Alberti conjectures, not without some appearance of truth, that it is the Æolic form of *βρώω*, fluo; as *βρόδον* for *ρόδον*,’ Bl.

20 Schl. thinks that *βρύκω* is another form of *βρώω*, I gnaw or gnash with the teeth.

1 Compare *βρῖν*.

2 There shall be weeping and gnashing of teeth.

3 Bl. supposes there was an old word *βρῶξ*, *βρωχός*, the sea; but without necessity.

4 See the note on *βοκάνη*.

perhaps, arising from things eaten and becoming putrid. Fr. *βέβρωμαι* pp. of *βρώω*

Βρώσκω: see in *βρώω* after *βροντή*

Βύας: an owl.—Comp. *bubo*, Voss. From the sound which it makes, called by the Greeks *βύζειν*, and by the Latins *bubulo*, L.

Βύβλος: the Egyptian papyrus. The same as *βιβλος*

Βυθός: depth; the deepest part; the bottom. The Ionic form is *βυσσός*, wh. *a-byss*, a place without bottom. See *βάθος*

Βυκάνη: See *βοκάνη*

βύκτης: a wind which FILLS the sail. — Fr. *βέβυκται* pp. of *βύζω* = *βύω*

* **Βύνη θεά**, Lycophr.: Leucothea, who was the goddess of the sea

Βύρσα: skin, hide. — Allied are, a *bursar* and *purse*. ‘*Mercatique solum, facti de nomine Byrsam, Taurino quantum possent circumdare TERGO,*’ Virg.

Βύσσος: a bottom.—Hence *a-byss*. See *βυθός*

Βύσσος: a kind of fine flax or lint. — ‘He was eke so delicate Of his clothing, that ev’ry daie Of purple and *bysse* he made him gaie,’ Gower

Βύω, βύζω: I fill, cram; stop up by filling.—Fr. p. *βέβυκα* are *bucca, buccia*, a mouthful, and *buccina*,⁴ a trumpet. From *βύω* Voss. and Mor. derive *im-buo*, wh. *imbue*. Comp. ‘*satur*’ and to ‘*saturate*’

Βῶλος:⁵ a clod of earth; a mass. —Hence a *bolus*

βωμο-λόχος: a gross or vulgar jest-er, low buffoon. — *Παίζειν εἰθίζον καὶ σκώπτειν ἄνευ βωμο-λοχίας*, Plut. It seems to be taken from persons taking their station or lurking at the altars. But the application is dubious⁶

Βωμός: a base or any thing which

5 See *βαλὴν*.

6 *Βωμολόχοι κυρίως ἐλέγοντο οἱ ἐπὶ τῶν θυσιῶν ἐπὶ τοῖς βωμοῖς λοχῶντες, (ὅ ἐστι, καθεζόμενοι) καὶ μετὰ κολακείας προσαιτοῦντες· οἷω γὰρ ὑπὲρ τοῦ λαβεῖν τι παρὰ τῶν ἀποθυνόντων, πολλὰ λικαροῦσι κολακεύοντες. Μεταφορικῶς δὲ καὶ οἱ παραπλησίως τοῦτο ἐνεκα ὠφελείας τινὰ κολακεύοντες ἄνθρωποι, εὐκόλοι καὶ ταπεινοί, καὶ πᾶν ὀτιοῦν ὑπομένοντες ἐπὶ κέρδει ἐπὶ τοῦ παίζειν τε καὶ σκώπτειν, EM.*

serves for the support of things placed on it; a place on which sacred offerings are put, an altar.—For βασιμὸς fr. βάω, wh. *basis*. Θεῶν ἱεροῖς ἐπὶ βωμοῖς,⁷ Hom.

βῶξ: see βόαξ

Bῶs and βώτης: the Doric form of βούς and βούτης

Βωστρέω: I bawl out.—For βοηστρέω, (as βωθέω for βοηθέω) fr. βοήσω fut. of βοάω

Γ.

Γ: 3. Γ: 3000

Γαγάρης: *jet*. The Saxon is *gagat*. *Jel* was formerly written *geat*. The second G is lost as in 'giant' fr. 'gigas, gigantis.'—Fr. the river Gages in Lycia, Pliny

γαγάμη: a net. — Redupl. for γάμη;⁸ and this fr. γέγαμαι pp. of γάω=χάω=χάζω, I receive, take. 'The word γάω originally signified, capio.⁹ When χ was introduced into the language, they began to write it χάω,' Vk. Γέω and γύω also appear to be obsolete forms

Γαγγίτης: a gem found in the river Ganges. Whence it is also called ἔγ-γαγγίς for ἔν-γαγγίς

Γάγγραινα:¹⁰ a gangrene or mortified flesh

Γάδαιρα, ων: *Gadir, Gades, Cadiz*

Γάζα: the palace, furniture, revenues, and riches of the Persian king; wealth and treasures generally.—'Icici beatis nunc Arabum invades Gazis,' Hor.

Γαῖα,¹¹ γεία, γέα, γῆ: the earth; land; soil; country; region.—Hence *geo-graphy*,¹² *geo-logy*, *geometry*

Γαισὸς: a dart or javelin.—'Duo quisque Alpina coruscant¹³ Gæsa manu,' Virg.

Γάω or γάω:¹⁴ I am merry or gay, exult, frolic, exult; exult beyond measure, triumph, boast. 'Exsultare

lætitia et triumphare gaudio,' Livy. 'Exsultare immoderatèque jactari,' Cic.—'Gay; gae, Celt.; γάω, Gr.,' T.

Γάλα,¹⁵ (for γάλαξ) γάλακτος, τὸ: milk.—H. *lac, lactis*. 'The galaxy Powder'd with stars,' Milton

Γαλέη, γαλή: a weasel or cat.—Hence Lat. *galea*, as made of its skin,¹⁶ Voss.

Γαλεὺς: a kind of sea-weasel.—See above

† Γαλεώτης: a starry lizard. Also, the sword-fish

γαλήνη and γαληναίη: a quiet tranquil sea; tranquillity; serenity.—Fr. γάλα. So Homer: Λευκὴ δ' ἦν ἀμφὶ γαλήνη.¹⁷ Or fr. γελάω,¹⁸ as 'Vultu RIDET fortuna SERENO,' Ov. Οὐδ' εἰ μοι γελώσῃ κατα-σπορέσειε γαλήνη Κύματα,¹⁹ Leonidas. 'Ἐντεῦθεν ἐπι-γελᾷ γαλήνην ἢ θάλασσαν, Theophylact. 'RIDET æquora ponti,' Ovid. See ἀγάλλω

Γάλλοι: eunuchs, priests of Cybele, *Galli*.—Jerome writes that they were so called from the custom, which the Romans had of devoting to Cybele and of castrating men of the *Gallie* or *Gaulie* race in revenge for the capture of their city by the *Gauls*. But the Romans received this word from the Greeks. Hence it is most probable that the *Galli* were so called from the *Gallo-Greeks*, who migrated

7 On the sacred altars of the Gods.

8 Compare γάγγραινα.

9 Vk. adds: 'Γάω will not be found in the Lexicons; but it is three times noticed by the EM. and explained λαμβάνω, δέχομαι.' See the notes on γαστήρ and γωνιός.

10 For γραινα fr. γράω=γράφω, I eat. That which eats the flesh.

11 Fr. γαίω=γάω=χάω. I. e. terra latè patens, L. From γάω=γενέω. That which produces, J.

12 Fr. γράφω, I describe.

13 I. e. vibrant, vibrate.

14 Ab explicandi notione translatum ad eam nitendi splendendique; inde ad lætitiā, &c., L.

15 Fr. γάω, I glitter, am white, L. See γελάω.

16 Comp. κυνέη, ικτι-δέη. Also 'galerus' and 'galera' an otter.

17 There was a WHITE serenity around.

18 L. derives γαλήνη fr. γάω=γέω, wh. γελάω.

19 Nor if the smiling tranquillity of the air should hush for me the waves.

from *Gaul* into Greece, Phrygia, &c., Fac.

Γάλως, ω and ωος, ἡ: *glos*, a husband's sister.—'Æacidæ ad tumulum mactata est Andromachæ *glos*,' Ausonius. I. e. Polyxena the sister of Hector, who was the husband of Andromache

Γαμέω: I marry.—Hence *bi-gamy*, *poly-gamy*

Γαμβρός: a son in law, gener; a wife's brother, sister's husband, &c.—For γαμερός fr. γαμέω. Generally, one who becomes related by marriage

γαμφός: crooked, bent.—Fr. γέ-γαμφα p. of γάμπω=κάμπω

γαμφαί, γαμφηλαί: res flexæ, things bent; talons; jaws; a beak.—See above

γάνος, εὖς: gaiety, mirth, and joy; or any thing productive of them. Hence it is applied to the juice of the grape: (Virg. 'Munera LÆTITIAM-QUE Dei:') thus: Σπείσον ἐμῇ σποδῇ, σπείσον γάνος,² Epigr. And hence it seems to have acquired the meaning of, liquor, latex, a stream in general.³—Fr. γάω, I am *gay*. See ἁ-γανός. Hence perhaps *ganea*,⁴ and *ganeo*, a reveller

γάνος, εὖς: whiteness, brightness.—Fr. γάω, wh. γάλα. Propertius has 'CANDIDA convivia;' i.e. says Fac., joyful, jovial. This identifies the senses of this word. See above

Γάρ:⁵ for. Σκόπει ὁ λέγω πρῶτον γάρ &c., Plato: Consider what I say; for in the first place, &c. It is used in interrogations, like 'nam' in, 'Quisnam hoc fecerit?' and 'enim' in, 'Semel enim pacem defendi?' Cic.⁶ Other meanings are given to this word; but the meaning assigned above may al-

ways be traced by the aid of ellipsis⁷

Γαργαίρω: I am full, abound.—'Gargara, the top of mount Ida. Towards Mysia it abounds with such fertility of soil that, whenever we wish to denote an infinite number of any thing, we adopt a similitude from the productions of Gargara,' Macrobius.⁸ 'Ipsa suas mirantur Gargara messes,' Virg.

Γαργαεών, ὁ: the throat.—Fr. the sound γαρ γαρ made by the throat, wh. γαργαρίζω, I gargle

Γαργαλίζω: I tickle.—An imitative word, like Lat. 'titillo.' Γαργαλίζων τὸν γαργαεῶνα, tickling the throat

Γάρον: pickle or sauce made from salted fish.—'Garō de succis piscis Iberi,' Hor.

Γάρῳ:⁹ I prate.—Hence *garrio* and *garrulus*. The Ionic form is γη-ρύω

Γαστήρ,¹⁰ τέρος, τρὸς, ἡ: the belly, stomach.—Hence the *gastric* juice

Γάστρα: the hull, hulk, bottom, or hold of a ship.—Fr. γαστήρ

γαστρο-κνημία: the plump, bulbous part of the leg, the calf.—Fr. γαστήρ (by allusion) and κνήμη

* Γάυας, αντος: Adonis

γαυλός: a pail or vessel for milk; a vessel, galley. So we say 'boat' and 'butter-boat;' and the Greeks σκάφη and σκαφίς.—Fr. γάλα. Or for γαλός fr. γάω=χάω, I hold. Properly, any thing of capacity or content. Νᾶον δ' ὀρῶ ἄγγεα πάντα Γαυλοὶ τε σκαφίδες τε,¹¹ Hom.

Γαῦρος: exulting, frolicsome, elated, proud.—Fr. γάω (wh. *gaudium*) =γαίω and γάω. See γαίω

γανσός:¹² crooked, bent.—Μηρός γανσός ἐστίν ἐς τὸ ἔξω ἢ ἐς τὸ ἔσω, καὶ

γὰρ θεοὶ ἐκ-ορέουσι. The meaning is: Te enim alloquor, quem respiciunt Dii,' Hm. 'Γὰρ is not redundant in ἀλλὰ γὰρ, which means, at enim,' Br.

8 L. supposes it to come fr. γαρ γαρ, sounds expressive of the noise and step of an assembled multitude, and hence to have acquired the notion of a multitude.

9 From the sound expressed by the throat, L.; who compares γαργαεών.

10 Fr. γέγασται pp. of γάξω=χάξω, capio, Vk. L. See γαγγάμη.

11 And all the tubs and pails and pans swam with whey.

12 Perhaps fr. γάω=γάω=χάω, wh. χαῖνος.

1 Fr. γάω [pp. γέγαμαι], I am gay or glad. Hence it is transferred to the festivities of marriage, L.

2 Pour to my ashes, pour the wine.

3 Compare the meanings of 'latex.'

4 A place of intemperate mirth and revelry.

5 Apparently for γε ἄρ, L. So γοῦν for γε οἶν.

6 In all interrogations there is room for γάρ. I know not, tell me, or something equivalent is always implied. So Lat. 'quisnam' and 'nam quis,' Hm.

7 'Wess. swam without reason that γὰρ means 'certè' in Herod. Ὁ παῖ Καμβύσῳ, σὲ

ἐς τὸ ἔμπροσθεν μᾶλλον ἢ ἐς τὸ τοῦ-πισθεν,¹³ Hippocr.

Γάω : See γάω

γάω : I generate, produce.—An old form of γείνω, as τάω, τείνω ; κτάω, κτείνω are forms of one verb, M. Perhaps fr. γῆ, the earth, and γᾶς participle of γῆμι=γάω, is by corruption γίγας,¹⁴ *gigas*, a *giant*, i. e. earth-born

Γε : a particle of emphasis, as in Latin *eu-ge* (εὐ-γε), well indeed, well certainly. 'Εγώ-γε, I indeed. It is perpetually used emphatically by way of opposition. Thus : 'If you will not give the whole, a part γε,' i. e. certainly you will give a part, you will give a part at least. 'I will heal this, as far as my powers γε.' 'Disgrace is inferior to no calamity, to the prudent γε.' 'The voice comes from far, certainly clear γε,' i. e. yet, nevertheless

Γέα : See γαῖα

Γέγειος : ancient. — Perhaps for γέιος fr. γέα. As old as the earth. Γαῖα γέγεια, 'Terra antiqua'

γεγώνω, and -έω : I speak out with a loud audible voice.—Γέγωνα for γέγωνα pm. of γνώω, i. e. γνωστῶς βῶν, I cry out so as to be understood, St. But L. considers this a fiction, and derives γεγώνω fr. the sound. 'Ατρείδης . . . Ἀντιλόχῳ ἐγεγώνει,¹⁵ Hom.

Γέεννα : hell.—Fr. the Hebrew *ge-hinnom*, the valley of *Hinnom*. 'His grove The pleasant valley of *Hinnom*, Tophet thence And black *Gehenna* called, the type of hell,' Milton

γεῖνομαι : See γένω

γεῖσα, ων : projections from walls, the eaves or edges of the roof which overhang a house or battlement.—'Υπερ-βαίνοντα γεῖσα τειχέων, Eurip.

Γείτων, ορος : a neighbour.—Γεῖα is earth, but is also cultivated land.

[So 'land,' which is opposed to 'sea,' is used of territory, as in 'land-mark.'] Hence γείτων, a neighbour, by the same change in the sense, as in 'vicinus' fr. 'vicus,' TH.

γελανῆς : serene, tranquil, cheerful.—Fr. γελᾶω. Comp. γαλήνη.

Γελάω : I smile ; laugh ; laugh at, deride.—'Gelu'¹⁶ is fr. γέλα, whiteness, brightness. From the same idea of whiteness γάλα means milk. Fr. γέλα is γελᾶω ; for laughter gives brightness to the countenance.' Mor. Hence κατα-γελάω ; whence Athenæus jocosely says : 'This man who is from *Gela*,¹⁷ but is rather from *Cata-gela*,' i. e. deserves to be laughed at. And Plautus : 'Nunc ego nolo e *Gelasimo* mihi te *Cata-gelasimum*'¹⁸

† Γέλαις, ἰδος, ἡ : a clove of garlic

Γέμω :¹⁹ I am full, burdened, groan under a weight.—So *gemo* is used, L. 'Gemuūt sub pondere cymba,' Virg. 'Varro thinks that *gemo* is formed fr. the sound ; but Jos. Scaliger thinks it can well come fr. γέμω ; for we groan, when burdened with a weight or with grief,' Mor.

Γένω, γενέω, γείνω, γίνω, γίγνομαι,²⁰ γεννάω : I generate, produce, beget.—Hence (*geneo*), *genui*, *genitum*, *genitura*, *genero*, *genus*, *gigno*.

Γενεά : progeny, race ; generation ; a generation, age, &c.—Fr. γενέω. Hence *genea-logy*

Γένειον, γένυς, vos, ἡ : the cheek-bone, jaw ; cheek.—'Genæ, the eyelids, the eyes. Often, the parts above the cheek-bone, and the exterior part of the cheek-bone itself (for these are easily confounded by reason of their nearness) where the beard grows. Some suppose this to be its first and proper meaning, and derive it fr. γενεῖας, or fr. γένυς,' Fac.

¹³ Μηρὸς γανός is a thigh which goes out rather than in, and which projects before rather than behind.

¹⁴ L. supposes it to come fr. γίγνμι=γῆμι=γάω, capio. But he adds : 'Nihil tamen pro certo definitio.'

¹⁵ The son of Atreus called out to Antilochus.

¹⁶ 'According to Suidas, γέλα signified *gelu* in the language of the Siculi, an ancient dialect of the Greek,' Mor.

¹⁷ A city of Sicily.

¹⁸ *Gelasimus* (fr. γελᾶω) is the name of a parasite in the play. Therefore the meaning is : I am unwilling that you, who have hitherto been a laughing-stock, should have now the laugh against me, Fac.

¹⁹ Apparently fr. γέω [pp. γέγεμαι]=γάω, capax sum, L.

²⁰ M. supposes γίγνομαι to be put for γιγνέω by redupl. for γένω, as μένω, μύμνω, μύμνω.

Γενεῖα, ἄδος, ἡ : lanugo prima, quā genæ vestiuntur, St. The first down; the beard. Γενεῖα τοῦ γενείου

Γενέω : See before γενεά

Γενναῖος : well-born, nobly-born, generous; noble, excellent.—Fr. γεννάω

Γεννάω : See before γενεά

Γεννητῆς, γενητῆς : one of the same race.—Fr. γέννα and γένος, 'genus. See γεννάω

Γέντα, ων : the entrails.—Fr. ἐντὸς, *intus*, G. So γέντερ is acknowledged by Hes. for ἐντέρον, *venter*²

Γεντιανῆ :³ the herb *gentian*

γέντο : he took. — For ἐντό = ἔλτο, (as ἦνθον for ἦλθον) = ἔλετο fr. ἔλω

Γένυς, νος, ἡ : a hatchet, axe, &c. — Παγ-χάλκων γενύων πλαγὰ,⁴ Soph.

Γένω : See before γενεά

Γέρανος, ἡ : a crane, or stork.—Hence the plant *geranium*, or crane's bill⁵

Γέρανος, ἡ : a kind of dance, so called from its resemblance to cranes flying. Also, a crane, an instrument to draw up stones

Γέρας, ατος, αος, ως : an honorary office; an honorary reward. Comp. 'munia' and 'munera.'—Fr. the same root as Lat. *gero*. It is applied to honorary offices, like Lat. *gesta*, L. So, *gerere* consulatum, magistratum, &c.

Γεραίω : I give honor to, reward with honor.—Fr. γέρας

Γέρρον : a Persian wicker shield; any defence. — Hence Lat. *gerræ*. 'Tuæ blanditiæ mihi sunt, quod dici solet, *gerræ* germanæ,' Plaut. 'It is taken from the folly of the Sicilians in using wicker shields in their battles with the Athenians,' Fac.

Γέρων, οντος : an old man.—Participle of γέρω, *gero* : One bearing offices. And this is the attribute of age, L. Τὸ γὰρ γέρας ἐστὶ γερόντων, Hom.

Γερουσία : a senate.—Fr. γέρονσα, fem. of γέρων. A constituted body

bearing offices of state

ἡγεσάιος : belonging to the land.—For χερσάιος

Γέρων : See before γερονσία

Γέωω : I cause to taste. Γέβομαι, I cause myself to taste, I taste.—Fr. γέγευσται pp. is perhaps *gusto*

Γέφυρα : a bridge. 'Bridges of war' in Homer are, according to E., intervals and paths between the ranks of an army, admitting a passage from one to another.—From γέφω, pm. γέγοφα; wh. γόφος and γόμφος, a nail or wedge. Γέφυρα is any thing fastened by nails or wedges, L. Statius has: 'Et crebris iter alligare gomphis'

Γεφυρίζω : I insult, scoff at.—In the procession on one of the days of the celebration of the Eleusinia it was customary to rest on a bridge (γέφυρα) built over the river Cephissus, where they jested on travellers who passed by

γεφυρο-ποιός : a word in Plutarch, answering to the Lat. 'ponti-fex'

Γε-ωργός : a worker or tiller of the land.—Fr. γέα, and ἔργω, I work. Hence the *Ge-orgics* of Virgil

Γῆ : see γαῖα

Γῆδιον : a small portion of land; farm.—Fr. γῆ

† Γῆθειον, γῆτειον, γῆθενον : a leek, onion, &c.

Γῆθω, γηθέω : I am gay or glad, I rejoice.—Fr. ἐγήθην a. l. p. of γάω. So ἀλήθω fr. ἄλέω, νήθω fr. νέω

γη-πάτταλος : a pile of the earth. 'Lucian seems to mean a radish, since its root is oblong' and imitates the form of piles. Or in a more general sense he may mean any oblong roots. But the word is probably a fictitious one, as are many in the *Lexiphanes*, St.⁷

Γῆρας, ατος, αος : old age.—Comp. γέρας and γέρων

Γῆρυς, εος, ἡ : the voice.—See γαρύω γίγαρτον : a grape-stone.—Hence

where they are twisted together at the point, so as to form the resemblance of a stork's beak,' Miller.

6 From γέω, capio, L.

7 Γηπαττάλους τερρε plantas puto esse, quasi papillos s. clavos. Dicit enim Festus in v. impages : 'Dicuntur agricolæ pangere plantas i. e. infigere;' quemadmodum sc. clavi panguntur,' Vorst.

1 So fr. φυλή is φυλέτης, fr. φρατρία is φράτωρ.

2 See also γέντο.

3 Said to be fr. *Gentius*, king of Illyria, who is reported to have first discovered the properties of this plant, T.

4 The stroke of iron hatchets.

5 'The flower is succeeded by five seeds, each being wrapped up in the husk of the beak,

κατα-γυαρτίζω, I bruise or grind grape-stones; applied by Aristophanes, in a venereal sense, as 'permolo,' &c. in Latin: Τὴν Στυρμωδῶρου Θράτταν μέσση λαβόντ', ἄραντα, κατα-βαλόντα, κατα-γυαρτίσαι

Γίγας, αντος: *gigas*, a *giant*. See γάω

γυγγλυμοὶ: joints on which a door or gate turns; 'a mutual indenting of two bones into each other's cavity in the manner of a hinge; of which the elbow is an instance,' T.—Perhaps from the noise [*gingling*] made by a door turning on its hinges, L.⁸ Ἀντ-εμ-βαίνουσιν εἰς ἀλλήλους, ὥσπερ καὶ ἐν ταῖς θύραις οἱ γυγγλυμοί, Hippocr. 'The malleus is joined to the incus by a double or *ginglymoid* joint,' Holder

Γίγγρας, ου, ὁ: a small kind of flute uttering a melancholy sound.—Polux says it was the invention of the Phœnicians, who so named it from Adonis whom they call *Gingras*. Perhaps from this instrument is Lat. *gingrîo*; which Festus says, however, is properly used of the sound of geese, and that hence a kind of small flute is called *gingrinæ*, St. 'In anserum *gingritibus*,' Arnob.

Γίγνω, wh. γίγνομαι: See γένω before γενεά

Γνώ, ὃ γνῶμι, γνῶσκω, γιγνώσκω, γινώσκω: I understand, perceive; comprehend, know, recognise; know one from another, discriminate, judge, &c.—Γνώω, γνῶ, and *know* seem allied. Fr. γνῶσκω are *gnosco*, *nosco*, *cognosco*; and fr. ἐγνοῦμαι pp. of γνῶω is *prognosticate*

Γάλαγος, εος: milk.—Perhaps for γάλαγος fr. γάλαγς=γάλαξ, gen. γάλακτος γλαμάω: I am blear-eyed.—As fr. νοέω is γνοέω, so fr. λημάω or λαμάω might be formed γλαμάω. See λήμη. Ἀρχέδημος ὁ γλάμων, Aristoph. Neokleidēs ὁ γλάμων, Id.

Γλαυκός: milky white, azure, cerulean.—For γαλαυκός fr. γάλα, L. 'Tau-

tum effata caput *glauco* contextit amictu,' Virg.

Γλαυξ, αὐκός, ἡ: an owl.—Fr. γλανκός, from the azure color of its eyes. Hence Plautus has 'Noctuiui oculi,' i. e. says Fac., '*glauco*, quales sunt noctuæ'

Γλάφω, γλύφω:¹⁰ I engrave, carve, excavate.—Hence *hieroglyphics*¹¹ and Lat. *glaber*

γλεῦκος, εος: sweet juice, new wine.—Comp. γλυκός

Γλῆνος,¹² εος: splendor; any thing splendid.—'Bend stubborn steel, and harden *gleening* armour,' Prior. *Gl* commences various English words conveying the idea of splendor or light: *glance*, *glare*, *glass*, *glaze*, *gleam*, *gleen*, *glimmer*, *glisten*, *glitter*, *glow*

Γλήνη: any thing splendid; the pupil of the eye; pupilla, a little girl.—See above

Γλήχων:=βλήχων. So βλέφαρον, γλέφαρον; βάλανος, γάλανος

Γλίσχος: glutinous; tenacious; sparing, saving.—Fr. γλίχος fr. γλίχω, formed fr. γέγλικα p. of γλίω¹³=γλώω, to which *glue* is allied

Γλίχομαι: I am glued to or cling to any thing; am eagerly bent on attaining any thing, desire eagerly.—See γλίσχος. 'To *like*' may be compared

Γλοιός: glue; any viscous substance, as oil, dregs of oil, &c.; a slippery man, one who easily glides from his creditors; a mutable man; a tenacious, saving man.—Γλοιώ, γλίω, γλώω are allied. Comp. *glue*

Γλουτός: nates, clunes.—Α γέγλουται pp. verbi γλούω=γλώω et γλοιώ; nam ea pars sedendo levigatur et politur¹⁴

Γλύζω: I swallow.—Comp. *glutio*, to *glut*, *glutton*

Γλυκός,¹⁵ εἶα, ὃ: sweet; pleasant.—Hence in Terence *Glycerium*, i. e. a sweet little dear, and in Horace *Glycœra*. Fr. γλυκύ-ῥίζα, sweet root,

⁸ Unless, he adds, it is for γλυμός fr. γέ-γναιμι pp. of γάλω (wh. γλάφω), I polish.

⁹ Fr. νόω=νοέω, L.

¹⁰ From γάω and γλώω, L.

¹¹ From ἱερός, sacred.

¹² Perhaps for γάληνος fr. γάλα. See γάλαγος. So probably Lat. *glacies*. So 'glos' fr.

γάλως.

¹³ Γλία, glue, is in Suidas.

¹⁴ 'Sine dubio pro γλοτός a γλώω, niteo, polio, &c.; ex quibus significationibus rationem nominis explicent qui volent,' L.

¹⁵ Fr. γέγλυκα p. of γλώω; from the viscusness of sweets, L.

is Ital. *liquoricia*, (for *gliquoriccia*) *licorice*

Γλίσσων: comparative of γλυκός. See ἄσπον

Γλύφω: see γλάφω

Γλυφίς, ἶδος, ἥ: a notch graved or cut in the arrow, to which the bow-string is applied, J.—Fr. γλύφω

Γλῶσσα,¹⁶ γλῶττα: the tongue; speech; a word of any tongue; the tongue of an instrument. — Hence *glossary* and *poly-glot*

γλωχίς,¹⁷ γλωχίν, ἵνος, ἥ: a sharp polished point of a spear.—Οἷσθ' τρι-γλώχινι, Hom., With a trebly-pointed arrow

γλῶχες: the sharp points or beards of the ears of corn.—See above

Γνάθος, ἥ; γναθμός, ὁ: the jaw, jaw-bone, cheek.—Fr. [ἐγνάθην a. 1. p. of] γνάω, L. Bl. Γνάω is allied to γναύω, which seems allied to *gnaw*. Hence *Gnatho*, a parasite, in the Eunuch of Terence, where a request is mentioned as being made that parasites should from him be called *gnathonici*

γνάμπτω: = γάμπτω, κάμπτω, and κνάμπτω

γνάπτω: the same as κνάπτω

Γνήσιος: legitimately born, in opposition to spurious; legitimate, according to law.—I. e. born; for γενήσιος fr. γεγέννηται pp. of γενέω. So γενναῖος is, well-born. Comp. 'genuinus' and 'generosus'

Γνόφος: darkness.—For νόφος fr. νένοφα pm. of νέφω [wh. νεφέλη, *nebula*], I cover, L. All these words seem allied: νέφος, νεφέλη, κνέφας, γνόφος, δνόφος

Γνώ: See γιγνώσκω after γίγνω

* Γνόθος, εὐς: a cave or pit

Γνῦξ: on the knees.—For γονῦξ fr. γόνυ, *genu*

Γνώμι: See γιγνώσκω after γίγνω

Γνωρίζω: I know, acknowledge, recognize; make known, indicate.—Fr. γνώω, wh. γνώερος, γνῶρος

γνωσι-μαχέω: I decline an engage-

ment.—Fr. γνώω and μάχη. I judge of, consider the probable effects of a battle; think myself unable to fight
γοῶ, γοῶ: I lament, moan.—Fr. the sound, L. St. Γοῶσά τε μυρομένη τε, Hom.

Γόγγρος:¹⁸ *congrus*, a *conger* eel; Γογγύζω: I grumble, murmur.—From the sound

γογγύλος:¹⁹ round, στρογγύλος
γογγύλη: a round mass; a round cake; a turnip, from its round form. Fem. of γογγύλος

γόης, ητος, ὁ: an enchanter.—'Fr. γοῶω; from the plaintive notes used in calling up the spirits of the dead,' J.²⁰ Γόης καὶ φαρμακεὺς καὶ σοφιστής, Plato

Γόμος: the lading of a ship, freight.—Fr. γέγομα pm. of γέμω

Γόμφος: a wedge or nail.—See γέφυρα

Γομφίος: a jaw-tooth. On Lyc. 918 Tz. remarks: 'Γομφίοι is specially, jaw-teeth; but is here, weapons, from their biting persons wounded.'—Fr. γόμφος. From its being fixed to the jaw like a nail or wedge, St. 'Gum (i. e. of the teeth), Dutch *gom*, appear to be abbreviations of γομφίος,' T.

Γονεύς, εὐς: a parent.—Fr. γέγονα pm. of γένω

Γονίας: found in Æsch. Ch. 1054. Bl. believes it to be spurious, and reads *στονίας* fr. *στόνος*

Γόνυ, ατος, and γοῦνυ: *genu*, a knee; the knot of a straw or reed

Γοργὺς: 'It is not only translated, swift, active, alert; but vivid, brisk; and indeed so as to be at the same time terrible. It is applied to Mars, to an armed man, to the eyes,' St.—Hence the *Gorgons*, celebrated in the fables for their keen, piercing, and terrible countenances.—I know not, says L., whether γοργὺς be allied to [γέγορα pm. of] γέρω; i. e. *promtus* ad *gerendum*. See γέρας

γοργύρα: a dungeon.—Hence (i. e.

16 Fr. γέλωσαι pp. of γλώω, I polish, grave. I. e. any thing polished or graved like the point of a spear, L.

17 Fr. γέλωκα p. of γλώω, I polish, L.

18 Fr. γράω; the fish being very voracious, T. See γάγγραινα.

19 Compare γάλαον, γάλιος.

20 'E. derives it fr. γόος; i. e. ὁ μετὰ γόνυ ἐπαῖδαν; which he renders probable by the passage he adds from Sophocles, θροεῖν ἐπαῖδας, πρὸς τομῶντι πῆμντι,' St.

fr. *εορκύρα*) J. derives *carcer*. Ἐμὲ, ἀδικήσαντα, οὐδ' ἐν ἄξιον δεσμοῦ, δῆσας γοργύρης ἤξισας,¹ Herod.

Γούν: for γεούν. 'It does not every where retain the meaning of both; but sometimes means γε only, sometimes ούν. It therefore sometimes signifies, certainly, indeed,' St.

Γουνός: a fertile spot or place.—For γονός fr. γέγονα pm. of γένω

Γραῖα: an old woman.—For γέραια. See γέρων

ΓΡΑΦΩ, ψω: I engrave, write, describe, paint; I write up an accusation.—H. *auto-graph*, *ortho-graphy*, *geo-graphy*, *tele-graph*, &c. Compare *grave*, *engrave*

Γραμμή: any line written or painted; the line from which racers started; a line on the chess-board.—Fr. γέγραμμαι (wh. *dia-gram*), pp. of γράφω

Γράσος: filth on the arm-pit, or on a sheep's fleece.—Comp. *grease* and French *graisse*

Γραῦς, g. γραός: an old woman, the same as γραῖα. Also, scum, froth. An old woman in the *Plutus* of Aristophanes having said that she would carry certain jars, a servant exclaims: 'Truly then their case is the very reverse of all other jars; for in others the γραῦς (scum) is on the top, but here the jars are on the top of the γραῦς (the old woman)'

Γράφω: See after γραῖα

Γράω: I eat, corrode.—Fr. γράω = γράω is γάγγραινα, a *gangrene*

γρηγορέω: for ἐγρηγορέω

Γρίπος, γριῖφος: a net; an enigma, as catching and seizing the mind, 'ænigma quo animus ir-retitur et capitur,' St.—With this has been compared to *gripe*, or lay hold of. Hence *Gripus*, a fisherman in the *Rudens* of Plautus.⁴ Or spun out riddles and weaved fifty tomes Of *logo-gripes*,² Ben Jonson

γρόσφος: a javelin.—Γροσφο-φόρος, one who carries the γρόσφος. Μάχαι-

ραν φορεῖν καὶ γρόσφους, Polyb.

Γρύ: an imitation of the grunting of swine. Hence,³ 'to answer οὐδὲ γρύ,' ne gry quidem, not the least word. Hence οὐδὲ γρύ is generally, not in the least.—Comp. *grunnio*, I *grunt*, *grumble*. 'A gry is one-tenth of a line, a line one-tenth of an inch,' Locke

Γρύζω: I *grunt*, mutter.—See γρύ

Γρύλλη: a *grunting*. See γρύ

γρυμαιο-πώλης, ον: a seller of small wares, trifling articles, old rags, &c.

—Fr. γρύ. See γρύτη and πωλέω

γρυνός and γρουνός: a trunk of oak or other timber. Some understand these to be the same as γρύψ; γρυνός.—'For δρυνός=δρύνιος fr. δρύν,' Suid. So δᾶ is γᾶ. Γρυνός πῦρ εὐδον ἐξ-ἄπτων φλογί,⁴ Lycophr.

Γρύψ, γρύψ, ὁ: a fabled animal, said to have the wings and face of the eagle, and in other respects to be like the lion.⁵—'Griffin'; it should rather be written *gryphon* or *gryphon*; Lat. *gryphus* and *gryps*, Gr. γρύψ, Goth. *greip*; fr. *gripan*, to seize; and so, in our old language, it is termed the *gripe*,⁶ T.

Γρυνός: curved; aquiline, as applied to the nose, wh. Antiochus *Grypus*. See γρύψ. 'I imagine,' says Pliny, 'that the winged Pegasi with a horse's head, and the long-eared griffons (*gryphas*) with a CURVED BEAK, are fabulous'

Γρύτη: trifling articles.—See γρύ. Hence Lat. *scruta* ('Vilia vendentem tunicato *scruta* popello,' Hor.) and *scrutor*, I look into minute things; wh. *inscrutable*

Γρύψ: See before γρυνός

Γρώνη: a cavern.—For γράβνη fr. γράω.⁶ I. e. a place eaten through

Γύα: a field.—Comp. γέα, land

γύαλον: any thing hollow; the hollow of the hand or foot; a hollow or valley; the hollow of a cup, of a breast-plate, &c.—Γυάλοις ὑπὸ Παρνησσοῖο,⁷ Hesiod. Πῦξ δὲ θώρηκος γυά-

¹ Me, who have not done any harm, and do not deserve bonds, you have bound and thought deserving of a prison.

² From λόγος, a word.

³ Unless it is in this sense derived, as J. suggests, fr. the Hebrew.

⁴ A trunk of wood lighting up with flame a

sleeping fire.

⁵ So Fac. But T. says: 'Said to have the head and paws of the lion and the wings of the eagle.'

⁶ Compare τράγλη from τρώγω.

⁷ Under the valleys of Parnassus.

λον, Hom. From γύω. See γαγγάμη γύης,⁸ ου, ό: the share-beam of a plough, answering to Lat. dentale.— See αὐτό-γυον ἄροτρον

γυῖον:⁹ a limb; a foot, hand, &c. —Γυμνός τῇ γυῖα, Naked about the limbs

γυῖος: mutilated in the (γυῖα) limbs
γύλιος: a knapsack.— Παῖ, παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί,¹⁰ Aristoph.

Γυμνός: naked; without arms.— H. *gymnasium*,¹¹ and *gymnastic exercises*

Γυνή,¹² ναῖκος: a woman; a wife. —'There was born at Sinuessa an infant of an ambiguous sex, between male and female; such as are commonly called *andro-gyni*¹³ from the Greek, which is a frequent case, the Greek being better adapted than the Latin for compounding words,' Livy. 'Junius, at the first little better than a *miso-gynist*,¹⁴ was afterwards so altered that he successively married four wives,' Fuller

Γῦρος: a circle, curve; a round cake; a round hole for planting trees.

—'Angulus Septem ingens *gyros*, septena volumina traxit,' Virg.

Γύργαθος: a basket.— Fr. γυρός, round, L. See above

Γυρίνος: a tad-pole, from its round form.—Fr. γυρός

Γύρις, εως, ή: fine flour.—Fr. γῦρος, from the circular motion of the mill, G.

Γῦρος: See before γύργαθος
γύψ,¹⁵ γυπός, ό: a vulture.—Τάχα κέν ἐκύνες καὶ γῦπες ἔδονται,¹⁶ Hom.

Γύψος, ή: *gypsum*, the plaster stone, white lime.—Generally derived fr. γῆ and ἔψω. I. e. baked or concocted earth

γωλεὶον, γωλειὸν: a hole.—Φωλειοῦ ὑπὸ γωλεᾶ, Nicand.

Γωνία: a corner, angle.—H. *penta-gon*, *octa-gon*, *tri-gono-metry*

Γωριάω, which is quoted in the Lexicons from Plutarch, is acknowledged by the more recent critics to be corrupt

Γωρινός:¹⁷ a quiver, bow-case. —'Queis tela, sagittæ, *Corytique* leves humeris, et letifer arcus,' Virg.

Δ.

Δ': 4. Δ: 4000

δα: 'According to the grammarians, δα has the same intensive meaning as ζα; and perhaps the ancients said δα-σκίος, δά-φοινος, &c. for διὰ-σκίος, διά-φοινος, &c. But it appears more probable that δά-σκίος is contracted from δασύ-σκίος,' Bl. See ζα

Δᾶ: Doric form of γῆ

* δαγὺς, ὕδος, ή: 'Ἄλλ' ἐπάγην δαγῦδι καλὸν χρῶα πάντοθεν ἴσα, Theocr. 'A very rare word, and of uncertain origin. A child's plaything; a little figure made up of wax, gypsum, or brass,' Vk. But St. is inclined to think

it means, ice or crystal, by comparing Theocr. 2, vs. 106 and 110

Δάω, δαέω, δαίω, δήω,¹³ δάζω, δάσσω, διδάσκω, δαίνυμι: different forms of one verb, but of different significations. Δάω, (like δῖω, allied to διὰ,) δάζω, δαίω, signify, I divide. Δάω and δαίω, I divide asunder or rive with FIRE, (as 'diespiter IENI corusco nubila DIVIDENS,' Hor.) I burn. Δάω, δαίω, δαίνυμι, I divide meat in portions at a FEAST, I give a feast, celebrate a feast, festival, or marriage. From the notion of penetrating or of going THROUGH any thing (see διὰ),

8 Perhaps fr. γύω=γάω: that which takes or receives. See γαγγάμη.

9 Fr. γύω, I open, expand. For the limbs are capable of expansion and extension, L.

10 Boy, boy, bring out here the knapsack for me.

11 A place of exercise for wrestlers; for it was the custom to exercise naked, &c., Fac.

12 Fr. γύω=γάω, capio, recipio, ac. virum, L. From γύω=κύω, Hörster. Plato sup-

poses it the same as γονή fr. γένω, L. G1

13 From ἀνῆρ, ἀνέρος, ἀνδρός. G3 A. G2

14 Woman-hater. Μισέω, I hate.

15 Perhaps fr. γύω fr. γύω (as δάω from δάω)=γάω, L. See γαγγάμη.

16 Soon should the dogs and vultures devour him.

17 Fr. [γαρέω=] χωρέω, I contain, EM. Compare γάω and χάω.

18 From δέδρα pin, of δαίω.

is acquired that of searching into KNOWLEDGE: hence δάω and δαέω have the senses of teaching myself or another learning. Fr. διώ is *disco*, which is related to δάσκω and διδάσκω, I teach. Fr. δεδιδάκται pp. of διδάσκω, is *didactic* poetry. Finally, from the same notion of penetrating into any thing we gain the notion of discovering and finding; hence δῆω is, I discover or find

Δαῖς, ἴδος, ἦ: a burning torch.—Fr. δάω or δαίω, I burn. Hence Lat. *dæda*, which for euphony became *tæda*

Δάειρα: the torch-bearing goddess, Proserpine.—See above

Δαήμων: learned, skilful.—Fr. δε-δάημαι pp. of δαέω, I learn

δαήρ, ἑρος: a husband's brother.—Τὸν δ' Ἑλένη μύθοισι προσ-ηύδα, Δᾶερ ἑμείω, Hom. Here Helen addresses Hector, the brother of her husband Paris. From δαήρ or δαήρ is Lat. *devir*,¹⁹ wh. *levir*, as 'dacryma' became 'lacryma'

δαί: Mt. supposes it an Attic form of δέ. Πῶς δαί; how then? So, Τί δαί;

Δαιδάλλω,²⁰ fut. δαιδαλῶ: I work ingeniously, curiously, and with art, I variegates, &c.—Hence *Dædalus*, the famed artist

Δαῖζω: I divide, rend; divide the limbs asunder, kill.—Fr. δαίω or δαῖω

Δαίμων, ονος: an intermediate being between Gods and men, a *demon*; deity, genius; fortune, fate, lot. 'The Jews without exception regarded the *demons* as evil, while the Pagans worshipped them as Gods,' J.—Fr. δέ-δαιμαι pp. of δαίω, I divide, distribute; for they were considered as the distributors of the fortunes of men, L.¹

Δαίμων: skilled.—Fr. δέδαιμαι pp. of δαίω=δάω

Δαίνυμι: I give a feast.—See δάω
δαίρω: I skin or peel; I take off the skin by beating.—Another form of δέρω

Δαῖς, αἰτὸς, ἦ: a feast.—Fr. δέδαι-ται pp. of δαίω. Δαίνυ δαῖτα γέρον-σιν,² Hom.

Δαῖς: a torch. See before Δά-ειρα

Δαῖς, ἴδος, ἦ: battle.—Fr. δαίω, I (divide,) cut in pieces, EM. Or fr. δαίω, I burn; i. e. burning, hot, flaming battle³

Δάϊος and δῆϊος: burning, consuming, laying waste; hostile. Also, one who suffers from an enemy, taken by an enemy; or rather, taken in battle. Also, learned, skilled.—Fr. δαῖω (I burn; learn) and δέδρα pm.

Δαιτρός: one who divides meat, a carver of meat.—Fr. δέδαιται pp. of δαίω

Δαίω: See after δαγύς

Δάκρυ,⁴ vos, τὸ: a tear.—Hence δα-κρύω, I weep. Fr. δεδάκρυμαι pp. is δάκρυμα (a weeping); wh. Lat. *dacryma*,⁵ and for euphony *lacryma*

Δάκτυλος: a finger. Also the foot called *dactylus*, a *dactyl*, from its consisting of one long and two short syllables, as the finger consists of one long and two shorter joints

Δάκω, δάκνω, δήκω: I bite.—Fr. δέδακα p. of δάω; i. e. I divide or separate by the teeth. Hence δάκος, a serpent. Δάκος δάκνον τοὺς δακτύ-λους, a serpent biting the fingers

Δάκος, εος: See above

Δαλός: a burning or burnt torch, a fire-brand.—Fr. δάω,⁶ I burn

Δάμω, δαμάω, δαμνάω, δάμνημι, δμάω, δαμάζω: I harass, subdue, tame.—H. Lat. *domo*; and *a-damas*, *a-damant*. I. e. so strong that it cannot be subdued

Δάμαλις, ἦ: a heifer.—Fr. δαμάω. One fit to be subdued to the yoke

Δάμαρ, δάμαρς, ἀπος: a wife. —

19 A word mentioned by Varro.

20 'A δάω, δάλω, δάλος, δάδαλος, δαδάλος, fissor sc. lignorum; quod in Dædalum quadrat, qui rudibus suis temporibus artificiosius e ligno statuas fecisse dicitur, pedibus nempe divaricatis, quam ante id tempus ruditer fierent, pedibus junctis,' L.

1 Formed fr. δαήμων, skilled; in which sense δαίμων is itself used by Archilochus: Ταύτης γὰρ κείνοι δαίμονές εἰσι μάχης; Bl. See the

second δαίμων in the text.

2 Give a feast to the old men.

3 So St., who quotes from Hes. δαή μάχη κανοστήρᾳ; and Hom. Πόλεμος ἔστω ἀμφι-δε-δήει.

4 Fr. δάκω, I bite, L. Seneca has, 'Lentius luctus lacrymæque mordent.'

5 Used by Livius Andronicus.

6 So δειλὸς from δαίω.

Fr. δάμω. One subdued to the marriage yoke

δανὰ ἔζλα : wood fit for burning, dry wood.—Fr. δάω, I burn, as δελ-
τος fr. δείω

Δάνος, eos : a gift, donum ; do-
num mutuum, a loan or debt.—Fr.
δάνω=δάω,⁷ δῶ, do. Plautus has da-
nam for dabo. Hence also δανείζο-
μαι, I borrow ; and fr. pp. δεδάνει-
σται is danista, a usurer

Δαπανάω : I spend, consume, waste.
—Fr. δάπω, wh. Lat. daps, dapis, an
expensive and sumptuous entertain-
ment. Hence also Lat. dapanum,
darnum,⁸ damnum

δάπεδον :⁹ pavement, ground, soil,
πέδον.—Δάπεδον δ' ἄπαν αἵματι θύεν,¹⁰
Hom.

Δάπις : tapes, τάπης, tapestry
δάπος : soil, earth, δάπεδον.—Hence
ἄλλο-δαπός, of another soil, a foreigner ;
παντο-δαπός, of every region and place ;
ἐν-δάπιος, born in the soil, indigenous,
a native ; &c.

Δάπτω :¹¹ I consume, devour.—See
δαπανάω

Δαρδάπτω : for δαδάπτω, by redupl.
for δάπτω

Δάρεικος : a daric, a coin struck in
the reign of Darius, worth twenty
drachmæ

δάρθω, δαρθάνω, I sleep.—Fr. ἐδάρ-
θην a. l. p. of δαίρω=δέρω, whence
δέρας, a skin. Properly, I sleep on
skins. —Fr. δέρμα [formed fr. δέδερμαι
pp. of δέρω,] is Lat. dormio for der-
mio ; for it was the ancient custom to
strew skins and sleep on them : ' Cæ-
sarum ovium sub nocte silenti Pellibus
incubuit stratis, somnosque petivit,'
Virg., Cas.

δά-σκιος : very shady.—See δα and
σκιὰ

Δασμός : a division ; a share, one's

share of the expences of the govern-
ment, tribute.—Fr. δέδασμαι pp. of
δάζω

δασπλῆς¹² and -ῆτις : fierce, cruel.
—Θεὸς δασπλῆτις Ἐριννός, Hom. Χαῖρ',
Ἐκάτη δασπλῆτι, Theocr.

δασύς :¹³ thick ; thick with hair,
hairy.—H. densus, Val. Δά-σκιος is fr.
δα and σκιὰ, or is put for δασύ-σκιος.
See δα

Δατέομαι : I divide ; cut in pieces.
—Fr. δέδεται pp. of δάω

δαυλός : very woody.—For δα-υλός,
fr. ὕλη

Δάφνη :¹⁴ a laurel.—' Yield me one
leaf of Daphne's deathless plant,' By-
ron. See Ovid's Metamorphoses

Δαψιλῆς : abundant, properly ap-
plied to feasts ; exuberant, luxuriant.
—Fr. δάψ, Lat. daps, dapis, L. ' Con-
vivabatur dapsile,' Sueton.

Δάω : See after δαγύν

ΔΕΩ : I bind, tie.—Fr. pp. δέδημαι
is διά-δημαι, a diadem¹⁵

ΔΕ : and ; but.—Fr. δέω, Hoog. A
particle binding together or connect-
ing sentences

—δε : to ; as Hom., ὄνδε δέμονδε,
to his house

Δέελος,¹⁶ δῆλος : manifest, apparent.
—Hence the mythologists derive the
island of Delos from its having made
its APPEARANCE on the surface of
the sea¹⁷

Δέκω, δέκομαι, δέχομαι, δείκω, δείκ-
νυμι, δεικνάνομαι : ' Δέκω appears to
be the original form, and δείκω the
same made long. It seems properly
to have signified, I stretch out the
hand ; either (1) to point out some-
thing, to show : (2) to take something,
receive : or (3) to give the hand to
any one as a token of welcome,' M.
From δέκω or δίκω, I show, appears to
come Lat. in-dico, I indicate. From

7 I divide, distribute, give away.

8 So παλάμη, 'palma.'

9 Some derive it from δα for γὰ and πέδον.

10 And all the ground smoked with blood.

11 Fr. δάω, I divide. So M. derives δάπτω
fr. δάω.

12 Fr. δα and πλέω. Making full, making
unpleasant, L. From δα and πλήσσω, Dim.
From δῶσι πλήσσω, J.

13 Fr. δέδασαι pp. of δάω, I divide ; i. e.
which has many tops into which it is divided ;
opposed to smooth. Hence it signifies, hairy,
rough, &c., L.

14 Perhaps fr. δέδαφα p. of δάπτω. The

priestess of Apollo was called by the poets
δαφνη-φάγος, L.

15 A band binding the head of kings.

16 Fr. δάω=δάω, I divide, cleave. Comp.
the senses of φάω.

17 Τόφρα δ' ἔτ' Ἀσπερίη σὺ καὶ οὐδὲ πω ἔκλεο
ΔΗΛΟΣ . . . Οὐνεκεν οὐκ ἔτ' Ἀ-ΔΗΛΟΣ ἐπ-έ-
πλεες, ἀλλ' ἐνὶ πόντου Κόρμασιν Αἰγείοιο ποδῶν
ἐν-εθήκαο ῥίξας, Callim. So long you were
still called Asteria and not yet Delos . . . There-
fore you no longer sailed (ἀδηλος) un-appa-
rent, but placed the roots of your feet in the
waves of the Ægean sea.

δόδοι pp. of δέκω or δέχω are δεξία, δεξιτερὰ, *dextera, dextra*, the right hand, as that hand we stretch out to point, to take, or to give as a token of welcome. We say, To give the RIGHT HAND of fellowship

Δεδίσκομαι, δειδίσκομαι: I give the hand as a token of welcome, I welcome.—Δέκω, δίκω, and δίσκω were probably allied. Δεξιτερῇ δειδίσκετο χειρὶ, Hom., He welcomed him with the right hand

Δέω, δίω, δείω, and some add δείδω: I fear.—The pm. of δίω is δέδια and δείδια. 'A-deēs déos dediênai, Plato; To fear a fearless fear, to fear where no fear is

Δεδίσσομαι, δειδίσσομαι: I frighten; I fear.—Δέδια is pm. of δίω; hence a new verb δέδιω, fut. δεδίσω, wh. δεδίσσομαι

Δεῖ: it is binding, there is a necessity, it is necessary, it is behoving as a necessary obligation.—For δέει fr. δέω, I bind

Δεικανάομαι: I welcome, receive hospitably.—See δέκω

Δείκω, δεικνύω, &c.: I show.—See δέκω

Δείκλον, δεικλον, δίκηλον: any thing shown, an exhibition, show; representation; likeness, image.—Fr. δέικω and δίκω. So to 'show' is, to appear like: 'She shows a body rather than a life, A statue than a brother,' Shaksp. Some compare δείκλον with εἶκλον, like

Δειλός: timid, cowardly, dastardly; mean, low, abject; sluggish, indolent. So 'ignavus' is, timid and indolent.—For δειελός fr. δείω, I fear

Δεῖλη, δεῖλη: the time when the sun is becoming sluggish and dull, the time from the verging to the setting of the sun.—Fr. δειλός

Δεῖμα, ατος: fear, or rather that which produces fear, Bl.—Fr. δέδειμαι pp. of δέλω

Δεῖνα: some one unknown.—Ἐγὼ τοῦ δεινός καὶ ἡ δεινά μοι μήτηρ,¹⁸ Gregory. Δεῖνα τοῦ δεινός τὸν δεῖνα εἰσ-ήγγειλε, Demosth.

Δεινός: to be feared, dire. 'Of a talent to be feared; clever, skilful, apt,' J. 'Contorquet nodis et obusto robore *diram* Vel portas quas-sare trabem,' Silius; where Fac. observes that *diram* is used for, potentem, powerful, able, as Gr. δεινός γράφειν.—Fr. δέω, I fear. H. *dirus*

* Δεισαλία: excrement, dung

Δείπνον: a meal, a feast.—Fr. δέπω = δάπω, wh. *daps, dapis*, L. *Dîner*, [to dine] formerly *dipner*, is fr. δειπνεῖν. This is the most general derivation, G.

Δέκα:¹⁹ ten.—H. *decem* and the *de-ca-logue*

δεκάζω: I corrupt by bribery.—I corrupt by giving a tenth part, J. But St. derives it fr. δέκω, I receive: i. e. I corrupt another by causing him to hope to receive from me. Δικαστὴς ἀδέκαστος, an unbribed judge

Δέκω: See after δέελος

Δέλεαρ and δέιλαρ, ατος: a bait; lure. Fr. δέλω, pm. δέδολα wh. δόλος, *dolus*, cunning

Δέλετρον: a torch.—As δαλός, a firebrand, is fr. δάω, so δέλετρον is probably fr. δέω = δάω, I burn

* Δέλτα: Usurpatur apud Aristoph. pro pudendis muliebribus

Δέλτος: a tablet in the form of a Δ (*delta*)

Δελφός: the matrice, womb; paunch.—Hence ἁ-δελφός, a brother

Δέλφαξ, ἄκος, ὁ, ἡ: a little pig.—Fr. δελφός. I. e. one having a large paunch. Nouns ending in ξ are augmentative

Δελφιν, δελφίς, ἴρος, ἡ: a *dolphin*. A massy piece of lead or iron, cast into the form of a *dolphin*, which, when thrown on board an enemy's ship, shattered or sank it, Rob.²⁰

18 I am the son of some one, and some one is my mother.

19 'It has been derived fr. [δέκω wh. δέκομαι=] δέχομαι; from its receiving or comprehending all the kinds of numbers. Vossius thinks this is an allusion rather than a derivation. I do not concur with him in this censure,' HT. 'Meistingh derives it fr. [δέδεκα p. of] δέω, I bind; because in this number all the lesser numbers are bound together into one

sum, and collected into one band,' S.

20 A friend suggests the expression of Pope: 'A nodding bearn or pig of lead.' And T. observes: 'Pig: an oblong mass of lead or unforged iron, or mass of metal melted from the ore is called, I know not why, 'sow-metal'; and pieces of that metal are called pigs.' But this can hardly apply to δελφιν, which would thus rather have been δέλφαξ.

Δέμω :¹ I construct, build, form.—Fr. δέδομα pm. are δόμος, domus

Δέμας, undecl. : a structure, form, frame; the human frame. Applied also to animals. (Κατὰ) δέμας, in the form or likeness of.—Fr. δέμω

Δέμνιον :² a bed, couch.—Ἐς δέμνιον κλῖνον δέμας, Incline my body on the bed

Δέμω : See before δέμας

δενδαλίδες : a kind of cake.—Fr. τένδω, I eat, G. Possibly δένδω was the ancient word, which gave place to τένδω, as 'dæda' to 'tæda'

δενδ-ίλλω : I roll my eyes about.—Perhaps for δεν-ίλλω, fr. δένέω (=δινέω and δονέω) and ἄλλος

Δένδρον :³ a tree.—Hence the shrub *rhodo-dendron*,⁴ the dwarf rose bay tree

Δένρος, εος : reviling; reproach.—An Ionic word, scarcely differing from the common form δεινός.⁵ It received its signification from ATROCIOUS speaking, L. Δέννεα δεινά⁶

Δεξία, δεξιτερὰ : the right hand, *dextra*.—See δέκω

Δεξιός : having the use of the right hand, *dexterous*.—Fr. δεξία

Δέομαι : I am bound by necessity and need; I am in necessity and need; I ask for deliverance from need, I beg; I request.—Fr. δέω, I bind

Δέος, έεος : fear; stupefaction.—See δέω and δίω

Δέπας, αος : a cup.—For δέκας fr. δέκω, Hes. So 'lupus' fr. λύκος. Hes. derives the signification of the word from its receiving drink. Perhaps the following expression of Homer leads to a better explanation : δεικάνωντο δέπασσιν

Δέρω :⁷ I strip off the skin or bark, I peel.—Fr. δέδορα pm. are δόρυ and δούρυ, wood or timber peeled, or which may be peeled.⁸ Fr. δούρυ is Lat. *durus*, hard. Fr. δέδερμαι pp. of

δέρω is δέρμα, a skin; wh. Lat. (*dormio*=) *dormio*, I sleep on a skin. See δάρθω

Δέρας, ατος : a skin, hide.—Fr. δέρω, Δέρω τὸ δέρας

Δέρη : the neck; a neck of land, prominence.—EM. says it is properly used for quadrupeds, as they are excoriated (ἐκ-δέρονται) from this part, St.

Δέρκω :⁹ I am quick-sighted, I look at with attention.—Fr. a. 2. ἔδρακον (poetically for ἔδαρκον) are δράκων, *draco*, a dragon¹⁰

Δέρμα, ατος : a skin.—See δέρω

Δέρτρον : the skin or membrane investing the bowels.—Fr. δέδερται pp. of δέρω. Comp. δέρμα, skin, fr. δέδερμαι

Δέρω : See before δέρας

Δεσμός : a bond, chain.—Fr. δέδεσμαι pp. of δέω, I bind

Δεσπόζω : I have the rule or command.—Fr. δεδέσποται pp. is δεσπότης, (wh. *despot*) a lord or master

Δεύομαι : I am in want, am without; am deprived of; am in want comparatively to another.—Fr. δέομαι

Δεῦρο : hither.—Δεῦρο, δεῦρ', ὦ Ξανθία, Aristoph. Δεῦρο δὴ, δεῦρο δὴ, φίλον ἐμὸν, δεῦρό μοι προσ-έλθε, Id.

Δενσο-ποιός : one who makes things dyed, a dyer; dyed, tinged. But it is used of things DURABLY and PERMANENTLY dyed, and hence, metaphorically, is applied to crimes which cannot be blotted out.—Fr. δέω and ποιέω. If δέω is derived, as L. supposes, fr. δύω,¹¹ I penetrate, the reason of the general signification of this word is obvious. 'Plato opposes to one tinged βαφῇ δενσο-ποιῶ one ἐπι-κεχρωσμένον, slightly tinged, only tinged on the surface,' R.

Δεύτατος : the last.—Compare δεύτερος, second

δεῦτε : venite, come.—Δεῦτε δεῦρο,

1 Fr. δέδεμαι pp. of δέω : i. e. I construct by binding together, L.

2 Fr. δέδεμαι pp. of δέω. But the application is dubious.

3 Perhaps fr. δέρω, δεδέρω, δέδρω, wh. δένδρον, S. So 'n' is added in ἀνδάνω, densus, lantern, &c.

4 From ῥόδον, a rose.

5 So φαεινός and φαεινός.

6 Comp. δεινὰ ῥήματα in Soph. Aj. 1226.

7 Fr. δέω=δάω, I divide, separate.

8 So ξύλον from ξύω.

9 Fr. [δέδερα p. of] δέρω, I penetrate anything by the acuteness of my sight, and, as it were, strip it of its skin, L.

10 Dragons from their acuteness of sight were fabled by the poets as guarding the golden fleece of Colchis, the gardens of the Hesperides, &c.

11 See διαίρω and διερός.

Come hither

Δεύτερος;¹² second.—Hence *Deutero-nomy*,¹³ the second book of the law

Δεύω : I wet, moisten.—Fr. δύω, I penetrate. Comp. *dew*, *bedew*

Δέφω, ψω, and δεψέω : I rub or soften skins, dress leather; by rubbing I excoriate, δέρω.—‘Id ubi excorieris, *depsito* bene; oleo manum ungito, postea magis *depses*,’ Cato de Re Rust.

Δέχομαι, δέχνημαι : I receive.—See δέκω

Δέω : I bind. See before δέ

Δέω : I want, I want (δέω) little to cry, I am all but crying, I want (δέω) much to answer for myself, I am very far from doing so. Fifty years wanting (δέοντα) two; forty-eight years.—See δέομαι, Δέω has here a neuter sense

Δῆ : certainly, verily, indeed; truly, forsooth, used ironically. Ναὶ δὲ, næ sane, truly indeed. Ἄγε δὴ, age nunc, come now.—J. supposes it put for δάε (imperative of δάω), learn, observe. Comp. ‘to wit’ and ‘scilicet’ for ‘scire licet’

Δῆγμα, ατος : a bite, sting.—Fr. δέ-δηγμα pp. of δήκω. See δάκω

Δῆω : I discover, find.—See after δαγνῆς

δῆθα : for a long time; a long time ago.—Μηκέτι γυν δῆθ’ αὐθι λεγώμεθα, μηδέ τι δηρὸν Ἀμ-βαλλώμεθα ἔργον,¹⁴ Hom.

δηθύνω : I abide in a place a long time; I am long about any thing, I delay, loiter.—Fr. δῆθα

Δήϊος : hostile, predatory.—Ionic form of δάϊος

Δήκοκτρα : the Lat. *decocta*, i. e. aqua, water boiled

Δηλέω;¹⁵ I hurt, lædo; I deceive, delude, ludo.—Fr. δεδήληται pp. is δηλητήριος, wh. *deleterious* drugs

δήλομαι : I wish, βούλομαι.—Τίς δέ, παρ-εύσας Αἰγὸς πρωτο-τόκοιο, κακὰν κύνα δήλετ’ ἀμέλγειν;¹⁶ Theocr.

Δῆλος : manifest, clear. See δέε-λος

Δη-μήτηρ : for γη-μήτηρ, mother earth, Ceres

Δῆμος : a people; the people; assembly of the people; government of the people; a division of the people, tribe.—Fr. δέδημαι pp. of δέω. I. e. bound in one. So we speak of a bond of union. H. *demo-cracy*, *demo-cratic*,¹⁷ *epi-demic*

δημός : fatness, fat.—Fr. δέδημαι pp. of δέω, I bind; from its being bound together and in a state of consistency, or from its binding the flesh and bones.¹⁸ Λυκίης ἐν πίονι δήμῳ, Hom. Among the fat or rich people of Lycia; and οἶων πίονα δημόν, the rich fat of sheep

Δημεύω : I make public property, confiscate.—Fr. δῆμος

δημιουργός : a public workman, one who works for the public; generally, any artificer.—For δημο-εργός; fr. δή-μος, public, and ἔργω

δημο-κόπος : a public orator.—Perhaps fr. κόπις. Πρὶν ὁ ποικιλό-φρων, Κόπις ἡδυν-λόγος δημο-χαριστὴς Λαερτιάδης πείθει στρατιάν, Eurip.

Δημόσομαι : applied primarily to songs PUBLICLY sung; whence δῆμωμα (fr. p. δεδήμωμαι) is a public song, a ballad. But δημούμενος is used by Plato for, being merry, festive, or gay¹⁹

δὴν : the same as δῆθα.—For δέαν (fr. δέω) connectedly, continuously, S.

Δηνάριον : the Latin *denarium*,²⁰ which was derived fr. *deni*, i. e. asses

Δῆνος, εος : a planning, devising.—Fr. δῆν, for planning requires time; or fr. δῆω, EM. Δῆνος is properly deliberation engaged in for the purpose of finding out any thing, fr. δῆω, L.

Δῆρις, ῆ : fight, contention.—For

12 Fr. δέδεται pp. of δέω, wh. δεύομαι, I am in want. ‘It must come,’ says M., ‘fr. δέω, I stand after.’

13 From νόμος, law.

14 Let us now no more be idle here, nor defer the business long.

15 Deleo Lat. is either from δηλέω, or fr. de’ and ‘leo,’ ‘levi.’

16 Who, when a goat, which has produced only its first-born, was at hand, ever wished to

milk a bad bitch?

17 From κρατέω, I govern.

18 For the flesh and bones are bound and held by the cellular membrane which is the seat of the fat, L.

19 Δαμούμενος, ἀγαλλόμενος οἱ δὲ παῖζων, Hes.

20 The Latins used not only *denarius* but *denarium*; as Plaut., ‘centum *denaria* Philipea,’ L.

δάρις fr. δάω, as δῶρον fr. δώω. Comp. δαῖς, battle. Or fr. ἔδηρα a. 1 of δαίρω

δηρὸς: continuing for a long time.—Perhaps for δεερὸς (as δηλός for δέελος) from δέω. See δῆν, and the passage quoted on δηθα

Δῆτα: nearly the same as δῆ

Δῆω: I find out.—See δάω

Δῆώ, ὅος: the goddess who INVENTED corn, Ceres, Δημήτηρ, J. This name Ceres received, say the mythologists, because, when she sought her daughter through the world, all wished her success with the word, Δήεις, You shall find

ΔΙΑ conveys the idea of splitting, dividing, separating; and signifies, (1) apart, asunder; as in *dia-meter*, *dia-gonal*. From *διὰ* is *di* in 'divido.' Separation supposes space between; and we pass through this space in going from one place to another. Hence *διὰ* is, (2) through; a sense, equally with the former, traceable in *dia-meter*. (1) The river was five stadia off (*διὰ σταδίων*). The towers were at (*διὰ*) a short space from one another. After (*διὰ*) a long time, i. e. at the interval of a long time. *Διὰ* the eleventh year, i. e. at an interval of eleven years, eleven years after; or at intervals of eleven years, every eleventh year.¹ *Διὰ* is also used metaphorically: He spoke for the space of (*διὰ*) many or a few words, i. e. he spoke a long or a short time. And it expresses eminence and superiority, as they suppose an interval between one man and another; thus, He was before (*διὰ*) all others. 'Sed longo proximus intervallo,' Virg. (2) Through (*διὰ*) the day, i. e. through the whole day.² Through (*διὰ*) himself, as Lat. PER se, by himself, without external aid. To see through (*διὰ*) the eyes, through the medium of. Through envy, i. e. by reason of envy

διὰ constitutes various periphrases with certain verbs. 'Διὰ φόβου εἶναι, i. e. φοβεῖσθαι. Δι' ἔχθρας γίνεσθαι τινι, to be treated like an enemy by

any one. Δι' ὀργῆς ἔχειν τινά, for ὀργισθῆναι τινι. Δι' αἰδοῦς ὅμμι' ἔχειν, to look ashamed. Δι' οἰκτου λαβεῖν, for οἰκτεῖραι. Διὰ τύχης ἰέναι, for ἐν τύχῃ ἰέναι. Διὰ μάχης ἰέναι, or ἀφ' ἡκέσθαι τινι, to give battle. Διὰ γλώσσης ἰέναι, to speak,' M. Most of these idioms are probably elliptical

Δια-βάλλω: I cast through, hit through, pierce through; transfix; transfix with calumnies, with reproaches or accusations.—Fr. *δια-βέ-βολα*, pm. of βέλω=βάλλω is *dia-bolus*, the *devil*, i. e. the accuser

Δια-βήτης, ου, ὅ: a pipe through which water passes, a water-pipe. Also a pair of compasses in the form of Δ; properly, that which straddles. In this case *διὰ* means, apart.—Fr. βέβηται pp. of βάω: ὅτι ἐκείνῃ τῇ

Δια-βυνέομαι: I make to pass through.—Fr. *βυνέω*, which compare with *βυνέω* and *βαίνω* (see below)

* Διάζομαι: I begin to weave the web, I place the first thread; I weave

διαίνω: I wet, moisten; wet with tears.—Fr. *δίω*, wh. *διερός*, Bl.³ From *δίω*=*δεύω*, L. So *ἀλαίνω*, *ἀκαίνω* fr. ἄλω, ἄκω

Διαιτα:⁴ mode of life; mode of living in reference to food, *diet*; place of living, abode. A decision or arbitration of matters; in which sense some derive hence a *diet* or assembly of states to decide on public affairs

δια-κονέω: I minister, wait on.—See *κόνις* (see below)

Δι-ἄκτωρ, δι-ἄκτορος: one who carries about and disperses messages; applied to Mercury, the messenger of the Gods.—Fr. *διὰ*, in different directions (as in *di-spergo*, &c.) and ἄκται pp. of ἄγω, I carry

δι-ἄκωχῃ: interval of cessation from war, truce.—By redupl. for δι-ῶχῃ, fr. ἔχω, I stop, or rather fr. ὄχα pm. Δι-ἄκωχῃ would be more correct

διὰ-λεκτας: used by the philosophers for, familiar conversation; by the grammarians for, a separate or distinct language, and different inflexion or pronunciation of the same lan-

¹ Interval of time is expressed by *διὰ* in other cases: *διὰ ταχέων*, *διὰ τάχους*, quickly; *διὰ βραχυτάτων*, very shortly.

² 'Δι' ἡμέρας est, per totum diem: non, quotidie,' Hm.

³ Properly applied to things wetted from Jove, i. e. from the sky (ἐκ Διὸς), EM.

⁴ Apparently fr. *δαίω*, wh. *δαίτη*, food, Faç. From *δίω*, in the sense of distributing, L.

guage, or *dialect*, Vk.—Fr. λέλεκται pp. of λέγω. Δια-λέγω, says Vk., is *eligo*, [rather *se-ligo*] I distinguish, separate

Δι-αλλάσσομαι: I change; I am different (ἄλλος) from another; I change from my former animosity,⁵ become reconciled to another.—See ἀλλάσσω

διαμπὰξ: quite through; entirely.—For δια-πάξ or δι-απάξ, fr. πᾶς, πᾶσα, πᾶν, like ἀπαξ. So ἀμβρόσιος, ἀμφασία for ἀβρόσιος, ἀφασία. Unless it is put for δι-ανα-πάξ; but ἀνὰ here seems to have no power, and Hes. explains the word by δι-όλον

διαμπερὲς: quite through, entirely, διαμπάξ.—Fr. δι-ανα-πείρω, and not fr. δια-πέρας, as the EM. asserts. Homer divides it: διὰ δ' ἄμπερὲς, Bl. See above

δια-μυλλαίνω: I turn my mouth awry, distort my mouth.—See μυλλός. Οἱ δ' ἄν-εκρότησαν, πλὴν γε Θεοφράστον μόνον. Οὗτος δὲ δι-εμύλλαιεν, ὡς δὴ δεξιός,⁶ Aristoph.

δι-ανταῖος: applied to weapons which are thrown at any one, and which penetrate the flesh.—Fr. ἄντα

δια-πρύσιος: passing through, penetrating. Heralds are called διαπρύσιοι, and are said to cry out διαπρυσίως, from their voice penetrating the ear.—Supposed to be put for δια-πορεύσιος fr. πορεύω

δια-ῤῥυδὴν: so as to flow away in different directions and be dissipated.—ῤῥυδὴν fr. ῥῥύνται pp. of ῥύω=ῥέω. See ἀνέδην

Δια-σαλακωνίῳ: 'I imitate the motion of a delicate and vain man. Σαλάκων signifies a man arrogant and proud in the midst of the deepest poverty; one who by his eyes, mouth, walk, and the other MOTIONS of his body wishes to appear opulent,' Reisig.—Fr. σάλος, Lat. *salum*, motion of the sea; wh. *salax*, *salacis*, *salacious*,

derived from libidinous motions of the body. 'Cognosti istius *salaconis* iniquitatem,' Cic.

διάσια, ὦν: a festival of Jupiter.—Fr. Δις, Διός, Jove

* Διάσμα, ατος: web.—Fr. δέδιασμα p. of διάζομαι

δια-σπλεκώ: See πλεκώ. 'Πλεκούν and σπλεκούν are the same; so μικρός and μικρός, &c.,' Br.

Δια-σφάξ, άγος, ή: an opening between two places, a gap, canal.—Fr. εἴσφαξαι pp. of σφάζω fr. φάω and φάω, I open, cleave

δια-τεθρυμμένος: 'one who lies broken and debilitated by fear. But this meaning is as rare as the other is common, viz. one who is broken by luxury,' R.—Fr. τέθρυμαι pp. of θρύπτω

δια-τελέω: I carry through to an end; I go on to the end, persevere, continue.—Fr. τέλος

Δι-αττάω: I sift.—Properly, I make to leap through. Fr. ἀττάω=ἄττω, L.

διάνυλος:⁷ a double course or stadium, a course and back again.—Διανυλοῖς κυμάτων φορούμενος,⁸ Eurip.

Δια-φέρω: I carry through; I carry in different directions; I disagree, differ.—Fr. φέρω

Δια-φέρει: it is of consequence, of importance. Opposed to, it is *in-different*

Διά-φορον: that which is carried between persons, circulating medium, money, J.—Fr. πέφορα pm. of φέρω

δια-φύη: a seam or suture by which two things grow together; a fissure, separation, J. But διὰ, perhaps, properly here implies interval.—Fr. φύω

διά-φωνος: dissonant.—Fr. φωνή. Comp. δι in 'dissonant'

Διδάσκω, ξω: I teach. 'The Middle expresses also what we procure to be done to or for us by another. Thus a father is said διδάσασθαι his son, when he has sent him to a master to

⁵ Διαλλάχθηθ' . . . Τῆς πρόσθεν ἔχθρας εἰς φίλους, Eurip.

⁶ They all clapped, except Theophrastus who turned his mouth awry, as a very knowing fellow ('utpote vir scitus et elegans,' Br.).

⁷ Fr. δις; and αὐλός, a long and narrow stadium; generally, any long narrow channel. A double course from the starting place to the end, and back again, Dm. 'Δι-ανυλος,' says

C., 'meant that person in the stadium, who, on the order of the president, ran to report a message, but was expected to run back to the spot whence he started; fr. δις and αὐλίξεσθαι, because he stood twice in the same place.' Αὐλίξομαι is used for, I occupy or hold a station.

⁸ Carried by the reciprocal courses of the waves.

be educated,' Val.—See δάω after δαγύς

Διδυμος: two-fold, twin.—Fr. δύο, δυο, are δύμος and δίδυμος,⁹ Dm. Λέοντες δύο διδύμω, Eurip., Two twin lions. Hence *Didymæus* Apollo¹⁰

Διδωμι: see δόω

δι-ειλύω: I escape through.—See ἀλέω. Ἀλέω and εἰλύω are allied. See ἀπειλέω

δι-έραμα, ατος: a strainer or refiner.—Fr. ἔρω are ἐράω and ἐρίτω, I draw; extract, void, empty, L. From ἔραμαι pp. of ἐράω is δι-έραμα. Comp. ἀπ-έραςις

Διερός: wet, moist. Φεύγειν διερῶ ποδὶ is an expression of Homer. Lucretius has: 'Quà via secta semel LIQUIDO PEDE detulit undas.' A liquid foot, says Ernesti, is plainly attributed by Lucretius to the waves; why therefore should we not in Homer understand it of a ship?—Fr. δῖω = δειύω. Δῖω is properly, I penetrate; and is metaphorically used of penetrating water by dipping any thing in it

δίζω,¹¹ διζήμι: I search, seek, enquire.—Ἄσιον διζήμενος εἶ που ἐφ-εύροι,¹² Hom.

δι-ηγέομαι: I explain, relate.—Properly, I lead, point out, show, the way. See ἡγέομαι

δι-ηνεκής: See ἡνεκής

Διθύραμβος:¹³ a poem written in honor of Bacchus.—'Seu per audaces nova *dithyrambos* Verba devolvit,' Hor.

Δίκη: law, justice, right; law-suit, trial, *dica* (as Ter., 'Sexcentas scribito mihi *dicas*, nihil do'); law, custom; decision of law; punishment adjudged by law; and thus to give *δικην* is to be punished, as in Lat. 'dare pœnam.' Also, law of society, custom, manner. Hence *δικην* is used for *κατὰ δίκην*, more, jure, after the form or manner of, like.¹⁴ Hence Lat. '*dicis causâ*,' for form's or fashion's

sake. From ἐν-δικῶ is probably *vindico*,¹⁵ I vindicate, i. e. put justice in force. H. *licet* for *dicet*. See δάκρυ

Δίκαιος: just, equitable.—Fr. δίκη Δικαστής: a judge.—Fr. δεδίκασται pp. of δικάζω fr. δίκη

Δίς:¹⁶ twice, bis.—Hence *dis-syllable*

Δί-κελλα: an instrument driven with both hands, J. Or, an instrument with two prongs driven into the ground.—Fr. *dis* and κέλλω (*pello*, I drive), wh. *pro-cella*, a driving storm; and *per-cello*, I drive or move vehemently

δί-κηλον: See δέικελον

δί-κρον: a pitch-fork with two prongs.—For δι-κερον, fr. κέρασ, a horn. So Virgil has '*furcæ bi-cornes*'

δί-κραιος: double-pronged.—For δι-κέραιος: See δίκρον

δί-κραιος: double-pronged.—Fr. κραιρα, a horn. See above

Δικτάτωρ: the Latin *dictator*

Δίσκος: a *discus*, a quoit; a platter, *dish*, (Sax. *disc*) from the form; the orb of the sun, *disk*.—For δίκος¹⁷ fr. δίκω, I throw

Δίκω: I throw or cast.—See above

Δίκτυον: a casting-net.—Fr. δέδικται pp. of δίκω. 'Jaculum' is used by Plautus in the same sense

Δικτύνα: 'a nymph of Crete, who first invented hunting NETS. She was one of Diana's attendants. Some have supposed that Minos pursued her, and that she threw herself into the sea, and was caught by fishermen's NETS,' Lempr.—Fr. δίκτυον

Δίκω: See after δίσκος

Δίνη: a whirlpool.—Fr. δινέω. Hence *δινέεις*, whirling. Σκαμάνδρον *δινήμετος*, Hom.

Δινέω: I whirl round.—See above

διζός: double.—A dialectic form of *δισσός*. So *τριζός* for *τρισσός*, *πλάζω* for *πλάσσω*, M.

δι-ὸ: i. e. διὰ ὃ, on account of which,

9 I know not whether *τρίδυμοι* opposes this derivation.

10 'Because he illuminates the sky by a double light; in the day by himself, in the night by the moon, which receives her light from him,' Macrob.

11 Fr. δῖω, (as δάξω fr. δάω) I pursue, L. Compare δάω, I learn; δῆω, I discover.

12 Seeking for Asia, if he could find him

any where.

13 Generally derived fr. *dis* and *θύρα*, a door; from the double origin of Bacchus; first from Semele, then from the thigh of Jupiter.

14 Bl. thinks the primary signification of *δίκη* was, image, similitude. See δέικελον.

15 Varro derives it from 'vim dico.'

16 From *δέδισαι* pp. of δῖω, I divide, L.

17 Comp. *βόστρυχος* and *λέσχη*.

wherefore

διό-νυσος: Bacchus.—Fr. Δις, Διός, Jupiter, and νύσσω, I prick, pierce, wound. Bacchus was so called from having been inserted into the thigh of Jupiter, L. 'Dionysia hic sunt hodie,' Terence

δί-σπος: one who has the care of any thing.—Fr. ὅπα pm. of ἔπω

Δίος: sprung from Jove, *diVus*, *divine*; having some *divine* quality, as immensity, perfection, purity, &c.—For *diōs* fr. Δις, Διός, Jove. Hence 'dia Camilla,' Virg.

δι-πλάζω: I form or make double; I double; I am double.—Probably fr. δι for δις, twice; and πλάζω=πλάσσω. See διζός

δι-πλαξ, ακος, ό: a double surface.—Fr. δι for δις and πλάξ, a plain surface

δι-πλάσιος: double. Fr. δι for δις, and πέπλασαι pp. of πλάω or πλάζω=πλάσσω. See δι-πλάζω¹⁸

Δι-πλόος, πλοῦς: two-fold, double; double in mind, deceitful.—H. *du-plus* and *di-ploma*, *di-plomatic*. See ἀ-πλόος

Δις: twice. See before δέκελλα

Δις, Διός: Jupiter.—H. *diVus*, *dium*, *dies*

Δίσκος. See before δίκω

δίσκ-ουρον: the LIMIT by which the throw of the *discus* is terminated.—Fr. δίσκος and οὔρος

Δισσός, διττός: twin, double.—Fr. δις, twice

Δι-στάζω: I doubt.—Fr. δι for δις, and στάω, στῶ wh. *stō*. I stand in a place where are two roads, not knowing which way to take, Schl.

δι-φάσιος: double.—Fr. δι for δις, and πέφασαι pp. of φάω, I speak, as Lat. 'bi-farius' and 'bi-fariam' fr. 'for, faris'

διφάω: I feel after, search for.—See the passage quoted on τῆθος

δι-φθέρα: a skin twice soaked, prepared, 'his corrupta, putrefacta,' L.; parchment.—Fr. δι for δις and φθερῶ fut. of φθείρω

Δί-φρος: a carriage which bears two.

—For δι-φóρος fr. πέφορα pm. of φέρω Διχά, διχθῆ: in two ways or parts; separately, dividedly; separately from, without.—Comp. δις. Hence *dichotomized*,¹⁹ as applied to the moon when she appears only half illuminated

διχήρης: dividing into two parts.—Fr. δίχα. See νεωρής and ποδηρής

Δίψα:²⁰ thirst.—'In mediis SITIBANT dipsades' undis,' Lucan. 'Scorpion; and αἶψα, and amphibæna dire, And dipsas,' Milton

Δίω: I fear.—See before δεδίσσομαι

δίω, διώω, and διώκω fr. δέδιωκα p. of διώω: I run, fly; make to run or fly, pursue, persecute, prosecute; drive off, repel, expel.—E. derives διώκω fr. δίω ὄκα, but is certainly mistaken. The primary idea of these verbs seems to have been that of FEAR, and δίω seems to have signified, I fly or run through FEAR. See before δεδίσσομαι

διωκάθω: I pursue.—An extended form of διώκω. So ὑπεικάθω for ὑπείκω

δι-ωλύγιος: great, immense, immensely extended, long.—A corruption perhaps for δι-ωρύγιος fr. ὀρέγω, I extend, J. It doubtless proceeds from ὅλω derived fr. ὅλος, *whole* or *solid*, L. Διωλυγίης . . . ἡπείροιο, Ap. Rh.

Διώνη: a nymph, the mother of Venus.—'Sacra Dionææ matri Divis-que ferebam,' Virg.

Δμῶς, ὡς: a slave by conquest.—For δαμῶς fr. δαμῶ, *domo*, I subdue

δυο-παλίζω: I shake with a whirling motion; shake round and round. Homer has τὰ σὰ ῥάκεα δυοπαλίζεις, on which E. observes: 'The word paints exactly the dress of a beggar and the difficulty he labors under in drawing his rags to cover one part of his body which is naked, and, while he covers that, leaving the other part bare.' Our word 'rustle' may perhaps express it.—Fr. δινος and παλίζω fr. πάλω=πάλλω, L. It is explained by E., ταῖς παλάμαις δινέω²

¹⁸ Compare ἐξα-πλήσιος.

¹⁹ I. e. cut in two. From the same root as 'ana-tomy,' 'a-tom.'

²⁰ Fr. διδύμωι pp. of δίντω, wh. διφάω, L.

¹ Serpents, whose bite produces unquench-

able THIRST, in consequence of their THIRSTY nature, Fac.

² Δυναπαλίζω, for δυοπαλίζω, I darken, cover, wrap round, Od. ξ. 512. ἄνῃρ ἄνδρ' ἐδυοπαλίζεν, Il. β. 472: one man assailing

Ἀνόφος : darkness.—See γνόφος

Δόγμα, ατος : an opinion, determination, decree.—Fr. δέδογμαi pp. of δέκω. H. *dogma, dogmatical*

Δόδρα : a drink made of nine ingredients and weighing nine ounces.—Fr. Lat. *dodrans*

δοθῆν, ἦνος, ὅ : a tumor arising from thick humors in fleshy parts of the body.—Δοθῆνων καὶ φυμάτων μεστός, Aristot.

δοῖδνξ, νκος, ὅ : a pestle.—By redupl. for δῶξ, and this fr. δέδυξαι pp. of δύσσω formed fr. δύω, I penetrate, divide, L. Compare δύο, *duo*, two. Δοῖδνξ is that which breaks in pieces and divides. Αἰθιον θυεῖδιον . . . καὶ δοῖδνκα,³ Aristoph.

Δοῖω, δοιοῖ : two, δύω, *duo*

Δοιή : a doubt which of two ways or plans to pursue.—Fr. δοιῶ

Δοιάζω, δοάζω : I doubt, reflect, judge between two opinions. Ἐδοάσαστο, the one course was judged the better of the two, it seemed better.—Fr. δοιή

Δοκάζω, δοκάω, δοκεύω : These verbs are used, like the Lat. EXCIPIO, (as, 'Excipit incautum, patriasque obtruncat ad aras,' Virg.) and INTERCIPIO, for, I intercept, ensnare, or look out for an opportunity of ensnaring ; look out for, observe, expect. Δοκάζω is sometimes used also in the sense of δοκέω.—Fr. δέδοκα pm. of δέκω, capio, excipio, intercipio

Δόκω, ξω ; δοκέω : From the idea of 'observing' which has been noticed in δοκάζω, is gained that of considering and judging. Hence δόκω is, I think, judge ; determine, resolve. It is used also in a neuter sense for, I am thought or judged of, appear, seem. So also for, I am thought highly of, I am honored, receive honor and glory. Comp. 'repute' and 'reputation' fr. 'puto.' Δοκεῖ, it appears, it is judged or determined.—Fr. δέδοξαι pp. of δόκω are *ortho-dox*,⁴ *para-dox*,⁵ and *doxo-logy*.⁶ Also see δόγμα

Δόκιμος : one of whom others have

a good opinion, well thought of, approved.—Fr. δόκω

Δοκιμάζω : I judge of another, examine, try him ; judge well of, approve him.—Fr. δόκιμος

Δοκός, ἦ : a beam. A meteor, from the shape. 'Emitant et TRABES simili modo, quas *docos* vocant,' Pliny.—Fr. δέδοκα pm. of δέκω, I receive. That which RECEIVES the weight of a building

Δόκω : See before δόκιμος

δολιχός : long.—Δολιχαὶ καὶ δόλται ἐλπίδες, Long and deceitful hopes. Δολιχό-σκιον ἔγχος, Hom., A spear casting a long shadow

δολιχος : a length or distance ; the length of a race-course ; a course or career ; a chariot for the course.—See above

Δόλος : *dolus*, deceit

Δόλων, ατος, ὅ : a dagger or stiletto, with which one lies in wait for another. Or a staff with a stiletto in it, so called, says Servius, from its deceptive appearance. 'Pila manu sævosque ferunt in bella *dolones*,' Virg.—Fr. δόλος

Δόμα, ατος : a gift.—Fr. δέδομαι pp. of δόω, δῶ, *do*

Δόμος : *domus*, a house.—See δέμω

Δονέω and -άω : I whirl, agitate, shake.—Comp. δινέω

Δόναξ, ακος, ὅ : a reed as shaken by the wind.—Fr. δονέω

Δόξα : opinion ; expectation ; reputation.—See δόκω

Δορά : a skin, bag.—Fr. δέδορα pm. of δέρω

Δόρξ, ορκός, ἦ : a wild goat.—Fr. δέδορκα pm. of δέρκω ; from its quick sight. 'Capra fera miræ agilitatis ; ACUTISSIMA etiam OCULORUM ACIE PRÆDITA,' Pliny

δόρπον : a repast. — Properly, a plucking of fruits : fr. δέδορπα pm. of δέρπω=δρέπω, L.

Δόρυ, gen. δόρνος, δοῦρος ; and δόρα, ατος : timber, wood ; a plank or beam ; a spear⁷ as made of wood.—See δέρω

another blinded him, i. e. pushed the shield in his face so as to blind him,' J.

3 A stone mortar and pestle.

4 One of right opinions or sentiments. Fr. ὀρθός, right.

5 That which is contrary to what we should have thought or expected, or to general opi-

nion.

6 A solemn enumeration of circumstances which tend to the divine honor or glory. Fr. λέλογα pm. of λέγω, I say or speak of.

7 'That δόρατα are spears, not javelins, is shown by Schelius on Hygin. p. 310=2,' S.

Δορύνιον: a herb used in poisoning the points of SPEARS.—Fr. δόρυ⁸

Δόσις, ἡ: a gift.—Fr. δέδοσαι pp. of δόω, δῶ, *do*. Hence a *dose* of physic δόσκω: See δόω

Δοῦλος: a slave, servant.—For δέο-λος (as φιλοῦμεν for φιλέομεν) fr. δέω, I bind: So we say a 'bond-man' fr. 'bind.' Hence perhaps *adūlor*, *adulation*

Δοῦνος: See βονός

Δοῦπος: a great sound or roaring.—'Our ears are so well acquainted with the sound, that we never mark it; as the Egyptian *Cata-dupes* never heard the ROARING of the fall of Nilus, because the noise was so familiar to them,' Brewer. Δοῦπος is supposed to be imitative of the sound

δοῦρ-ηλεκής: See ἡλεκής

Δοχή: an entertainment.—Fr. δέδοχα pm. of δέχω, I welcome

Δοχμή: a measure equal to the palm or the breadth of the four fingers.—For δοχμή fr. δέδοχα pm. of δέχω; i. e., the measure of that part of the hand by which we take any thing

δοχμός, δόχυμος: slanting, oblique, winding.—For δοχυμός fr. δέδοχα pm. of δέχω; for the foldings of what is crooked are CAPACIOUS, Mar.⁹ Πολ-λὰ δ' ἄν-αντα, κάτ-αντα, πάρ-αντά τε, δόχυμά τ' ἦλθον, Hom. Every ear, says Broome, must feel the propriety of sound in this line

Δόω, δῶ, δῶμι, διδωμι, δόσκω: *do*, I give; give up; give in marriage.—See δάρος

Δράσσω, ἔω: I grasp, seize.—Fr. pp. δέδραμαι or properly δέδραμαι is δραχμή, *drachma*, a *dram*; i. e. as much as one can grasp with the hand, a handful

Δράγμα, αρος: a handful.—See above

⁸ Κνόν may perhaps be derived fr. κνώ==κνάω.

⁹ Forte ab angulis quo quis in cursu exercitur. Ut ut est, certum esse videtur oriri a δέχεσθαι, L.

¹⁰ *Drama*: a poem accommodated to action; a poem in which the action is not related, but represented, T.

¹¹ For δρέπω, fr. δρέω==δέρω, L. This is rendered probable from this passage of Herodotus, φύλλα κατα-δρέποντες κατ-ήσθιον, stringentes, running them through the hands and thus stripping off the outer skin.

Δράω: I do, perform, act, ago; I minister, serve, for ὑπο-δράω.—Fr. δέ-δραμαι pp. is *drama*, (and *dramatic*) the ACTION of a comedy or tragedy; for players, says Fac., AGERE dicuntur, are said to act or to perform¹⁰

Δραίνω: I do or intend to do.—Fr. δράω

Δράκων, οντος: *draco*, a *dragon*.—See δέρκω

δραπέτης: a fugitive, runaway slave.—Comp. δράω, I flee. 'Conferunt sermones inter sese *drapetæ*,' Plaut.

Δρασεύω: I desire to do, I will to do.—Fr. δράσω (I will do) fut. of δράω. So 'facturio' fr. 'facturus,' 'esurio' fr. 'esurus'

Δράσσω: see before δράγμα

Δραστήρ and δραστήρ: an agent, minister, servant.—Fr. δέδρασται pp.

of δράζω=δράω, ago

Δρατὸς: for δαρτὸς fr. δέδαρται pp.

of δαίρω

Δραχμή: a *drachma*, about six attic oboli.—See δράσσω

Δράω: I do. See before δραίνω

δράω, δράσκω, διδράσκω, δρασκάζω, δρῆμι: I run away, flee.—Perhaps allied to δρέμω. See 'A-δράσσεια

Δρέμω: I run.—Fr. pm. δέδρομα are *pro-dromus*, a fore runner; and *dromedary*. 'Vidimus camelos quos ob nimiam VELOCITATEM *dromedarios* vocant,' Jerome

Δρέπω,¹¹ ψω: I crop, mow, reap.—Hence δρέπανον, a sickle. 'Trapani, a seaport of Sicily: it has an excellent harbour in the form of a sickle, wh. its ancient name *Drepanum*,' Brookes

¹² δρίλος:¹² See the note

Δριμύς: cutting, keen, acute, sharp, acid, bitter, morose.—For δερμύς fr. δεδέριμαι pp. of δερίω¹³=δέρω; i. e. having a cutting power, L. See the note on δρίλος

δρίος: See δρίος

¹² It occurs in an epigram of Lucilius: *H-θελε ΔΡΙΜΥΣ ἔγαν τοπρόσθ' Ἱερώνυμος εἶναι, Νῦν δὲ τὸ ΔΡΙ μὲν ἔχει, ΔΟΣ δὲ τὸ ΜΥΣ γέγονε: Hieronymus wished formerly to be very δριμύς, severe or ascetic; now he has δρι indeed, but μύς has become λος. 'Δρίλος is, verpus, circumcised, stripped bare. It here signifies a libidinous man, or not so much a man as a Priapus. Those who drank out of a glassy Priapus were called *drilo-potæ*. Catullus similarly calls the salacious PISO VERBUM PRIAPUM,' Jacobs.

¹³ Compare δριῶ and δηρις.

δροίτη, δρύτη: a washtub made of oak.—For δρύτη fr. δρύς, δρύός

Δρόμος: a course, cursus; a place for a course or for walking. 'Δρόμοι sunt loca cursibus destinata, sive ambulacra publica,' R.—See δρέμω

Δρόσος: dew. Used by metaphor for an animal lately born, as wet from the mother, or as being soft and tender.¹⁴ Because dew, says Cas., is a weak and powerless shower, therefore soft and tender things are compared to it.—In this word the Greeks seem to have added δ,¹⁵ which the Latins seem to have taken away again in the word *ros*

Δρύς, g. δρύός, ἡ: an oak.—'Deru in the Celtic, as *derw* in Welsh and Armoric, signifies an oak; and as the *Druids* held this tree in great reverence, it is supposed that their name was hence derived. Δρύς offers the same reason,' T.¹⁶ Hence the *Dryades* and *Hama-dryades*

Δρυμός: a forest of oak.—Fr. δρύς

Δρύος, δρύος: a forest of oak.—Fr. δρύς

δρύοχοι: beams of oak on which ships are built, the foundations of a new ship.—Fr. δρύς and ὄχα pm. of ἔχω, I hold, support

δρύοψ, οψος: qui versatur in querubus, a wood-pecker.—Fr. δρύς and ὄπα pm. of ἔπω

Δρύπτω: I lacerate, tear.—Fr. δρύς, EM.¹⁷ From the notion of peeling or stripping oak or any wood. But L. with more probability compares it with δρέπω and δέρω. Δέρω may have produced δερέπω and δερύντω, wh. δρέπω and δρύτω, δρύπτω

Δρύς: see before δρυμός

Δρύτη: see δροίτη

δρύ-φακτος: the balusters or rails which encompassed the court of jus-

tice.—For δρύ-φακτος, fr. δρύς and πέφακται pp. of φράσσω

Δρώπαξ, ακος, ὁ: a plaster for PLUCKING OUT the hair.—Fr. δρέπω. Comp. δῶμα and δέρω, στρωφάω and στρέφω

δύη: want, distress.—Properly necessity; fr. δέω, I want; or fr. the ancient δεύω, Bl. Fr. δύω, I sink; from its sinking us in wretchedness, L. Sorrow, causing the mind to sink, J. Νεῖαι νεῖαι δύαι δύαι, Æsch. Αἰ, αἰ, αἰ, αἰ, δύα, δύα, Id.

δυθυή: the Doric form of δυσηή

Δύναμαι, δυνάομαι, δυνάζομαι:¹⁸ I am able or powerful, I can. I am worth, valeo; I am of the same value: A parasang (δύναιται) is the same as 300 stadia.—Fr. δεδύνασται p. of δυνάζομαι is a *dynasty* or sovereignty; and fr. δεδύναιται are *dynamics* in Mechanics

Δυνατός: able, powerful, able to perform, adequate.—Fr. δεδύναιται p. of δυνάομαι

ΔΥΟ, δύω:¹⁹ duo, two

Δύω, δύνω, δύμι, δύσσω: I penetrate into or under; penetrate or go under the earth, as applied to the sun setting; I sink under; go under arms or clothes, put on.—The same as δάω, δίω. Fr. ἐν-δύω is Lat. *in-duo*, I put on. Fr. pp. δέδυνται is ἄ-δυτον (*a-dy-tum*) which see

Δύπτω: I dip, immerse.—A form of δύω, δύνω, M.

δύρομαι: See οδύρομαι

Δύς:²⁰ with painfulness, distress, or difficulty.—Hence *dys-entery*, an ill or disordered state of the bowels, a flux. Hence too *Dys-pari*² in Ovid, i. e. unfortunate Paris. So Eurip., Δυσ-ελένα, unfortunate Helen

δυσ-ηλεγής: applied to war, death, &c. and translated, heavy, painful, &c.

14 Compare ἔρση.

15 For the best derivation of δρόσος is fr. δρόσος fr. ἔρρομαι pp. of ῥόω, I flow. So β is prefixed, as in βρόδον for ῥόδον.

16 Morin makes the following sensible observation: 'Druid, an ancient Gaulish priest, so called fr. the Celtic *derw*, an oak; because the oak was a tree sacred in the nation. Pliny and some others pretend that this word came direct fr. δρύς. Yet, as the Druids were the philosophers and the priests of the ancient Gauls, it seems that it is in their tongue and not in any other that we are to seek for the origin of their name. The resemblance of the

words *derw* and δρύς proves only that they have a common origin, and not that the one comes from the other.' This idea may be extended to such coincidences as τροπῶ, turn; ἄχος, ache; κοννῶ, com, cunning; βάλνω, rain; δέω, dew; οἰφῶ, wife; φοιτῶ, foot; καλέω, call; ὑετός, wet; &c.

17 Compare καταδρύμα.

18 Fr. δύνω, I enter, introduce myself; whence the notion of power, L.

19 From δύω=δάω, I divide.

20 Compare δύη, L.

1 From ἔντερον, wh. 'venter.'

2 The emendation of Heinsius.

—Fr. λέγω (wh. λέχος) I make to sleep, i. e. not easily made to sleep or rest; or fr. ἔλεγος, a lamentation, i. e. producing sad lamentations, EM. But E. derives it more probably fr. ἀλέγω; i. e. one who does not easily mind or care, one who is unmoved by a care or regard for another, savage. Δυσ-ηλεγέος πολέμοιο, Hom.

Δυσ-θετέω: I am ill DISPOSED to any one; I have my affairs ill DISPOSED or arranged, I am perplexed.—Fr. τέθεται pp. of θέω, I place

Δύσις: the setting of the sun, the west.—Fr. δέδυσαι pp. of δύω

Δύσ-κολος: fastidious about food; generally, fastidious, difficult to please, morose, unpleasant; irksome; difficult, arduous.—Fr. κόλον. See βου-κόλος

Δύσκω: see δύω before δύπτω

Δυσ-μενής: having an ill mind to one, inimical.—Fr. μένος, mens

Δυσμή: the same as δύσις

Δυσ-οίζω: I fear, think or suspect ill.—Fr. οἶω, I think, J. From οἶ, Bl.

Δύσ-οιμος. In δυσ-οίμον τύχης in Æschylus Bl. translates it lamentable; and observes: ‘Schol.: δυσ-πορεύτου τύχης. Hes.: Δύσ-οιμος ἐπὶ κακοῦ ἤκουσα ἢ δύσ-οδος. Both therefore derive it fr. οἶμος, a way. I would rather derive it fr. οἶμη or οἶμος, a song, so that it should correspond to δύσ-θροος and δυσ-κέλαδος’

Δυσ-πέμφελος: applied to a sea, over which ships are SENT ON WITH DIFFICULTY; and to sailing, which takes place in a sea which is δυσπέμφελος. Hence it is applied to an unmanageable, intractable man.—Fr. πέπεμφα p. of πέμπω

Δυσ-πετής: falling out ill, unfortunate. Also, difficult. ‘Ορῶ μαθεῖν γὰρ, ἐγγὺς ὦν, οὐ δυσπετής,’³ Soph. See εὐ-πετής

Δύ-στηνος: wretched, undone. —For

δύσ-στηνος, either fr. στήναι, i. e. one who has not the power of standing [or, who can find no place where he may stand] or fr. στένω, EM.

Δυσ-τράπελος: one who is with difficulty turned or changed, immutable, inflexible; uncouth in manners, unpolished, inelegant.—Fr. ἔτραπον a. 2. of τρέπω. Comp. τρόπος, applied to manners

Δυσ-χερής: hard, rough, unpleasant.—Fr. χεῖρ g. χερός. I. e. difficult to the hand or to be handled

Δύσ-χεραῖνω: I judge any thing to be unpleasant or disagreeable; I dislike, am tired of, or angry with, anything.—See above

Δύσ-χιμος: cold.—Fr. χίμα, cold, Bl. See χεῖμα

Δύω: See before δύπτω

Δῶ: for δῶμα

Δώ-δεκα: twelve.—For δύω-δεκα, duo-decim

Δωδεκά-βοιός: worth twelve oxen.—Fr. βούς, βοός

Δῶμα, ατος: a house, domus.—For δόμα fr. δέδομα pm. of δέμω

Δωρίζω: I imitate the Dorians, use the Doric dialect

Δῶρον: a gift; dowry. Also, the breadth of the palm of the hand.—For δάρον fr. δάω, δῶ, δό, L. Hence Pan-dora.⁴ ‘The ancient Greeks,’ says Pliny, ‘called a palm’s breadth δῶρον; and therefore they called gifts δῶρα, because they are given by the hand.’ The reverse would be more probable. So δεξιὰ is formed fr. δέ-χομαι

Δωρο-δόκος: one who receives gifts; also, one who causes gifts to be received, one who gives gifts.—Fr. δῶρον, and δέδοκα pm. of δέκω

Δωρο-κοπέω is used by the LXX. for, I corrupt by gifts, bribe; but the application of κοπέω or κύπτω is not obvious

³ I see him; for he is not difficult to be known, as he is near.

⁴ Fr. πᾶν, neut. of πᾶς, all.

E.

Ε' : 5. Ε₂ : 5000

“Ε: himself; him.—Accusative of οὐ, dat. οἱ. From ε̃ is Lat. *se*, as ‘sex’ fr. ε̃ξ

“Ε: a cry of woe.—Ἰὼ μοι μοι, ε̃ ε̃ ε̃, Æsch.

“Εα: a cry expressive of various emotions of the mind. “Α ἄ, ε̃α ε̃α, Æsch.

“Εαν: if, ἂν: whether, as Lat. *an*. It is used also like ἂν as a particle expressive of supposition, as ‘Whatsoever you shall (ε̃αν) ask, you shall receive’

“Εανός: fit to be put on and worn, applied to garments. Sometimes it is used as a substantive, a garment being understood.—Fr. ε̃ω, I put on. Comp. ε̃δανός

“Εαρ,⁷ ἦρ, g. ε̃αρος, ἦρος, τὸ: the spring.—Fr. ἦρ, ἦρος is Lat. *ver*, *veris*

“Ε-αυτοῦ: of himself, sui. It is used also of the first and second persons, for ε̃μ-αυτοῦ, σε-αυτοῦ.—See ε̃ and αὐ-τός

“Εάω: mitto, permitto, omitto, dimitto, prætermitto, I suffer, leave off, cease, dismiss, let rest without further thought.—Fr. ε̃ω or ε̃ω, mitto

ε̃άων: ‘The form of the gen. plur. fem. is sometimes in the oldest poets joined with substantives of the neuter gender; as δώρων ε̃άων, Hom., fr. ε̃ός = ε̃ύς. So Hesiod, βλεφάρων κυανέα-ων,’ M.

“Εβδομος: seventh.—For ε̃βδομος or ε̃πτομος fr. ε̃πτὰ, *septem*. Somewhat similarly, fr. ὀκτώ, *octo*, eight, is (ὄγ-τοος=) ὄγδοος, eighth

“Εβελος, ε̃βερος, ἦ: *ebony*, a hard heavy black wood

“Εγ-γαγγις. See γαγγίτης

5 Supposed to be the imperative of ε̃δάω; i. e. sine me, let me, let me alone. It is difficult however to trace to this source all its meanings; and it may therefore have been derived from the sound.

6 It seems to be the infinitive of ε̃δάω, I permit, allow. So ‘if’ is for, gif; i. e. give. ‘Grant, allow, that the thing be so.’

7 Fr. ε̃ω=ε̃ω, I send, send out. For the earth at this season sends out from its bosom its fertility, L.

8 Fr. ε̃γγυος, a sponsor; and this fr. ε̃γγυς,

ε̃γ-γυαλίξω: I put into the hand of another, give.—Fr. ε̃ν and γύαλον, the hollow of the hand

ε̃γγύη:⁸ a security, pledge, engagement.—Δειλαί τοι δειλῶν γε καὶ ε̃γγυαί ε̃γγυάσθαι, Hom., Securities for the bad and worthless are themselves bad and worthless⁹

ε̃γ-γύς: at hand, near.—‘Fr. ε̃ν γύη, in the hand, or perhaps fr. ε̃ν γύης, as ε̃μ-ποδῶν fr. ε̃ν and ποδῶν. So μέσση-γύς fr. μέσση γύης,’ Remarks on M. See γύαλον¹⁰

ε̃γγίξω: I come near, draw near to.—Fr. ε̃γγύς

“Εγείρω,¹¹ fut. ε̃γερῶ: I lead up, raise, raise up; raise from sleep, rouse, wake; raise a wall, build.—“Εγειρ’, ε̃γειρε καὶ σὺ τήνδ’, ἐγὼ δὲ σέ, Æsch.

ε̃γ-καίνια: ‘festivals anciently kept on the days on which cities were built; by the Jews, on which their temple was dedicated; by Christians, on which their churches were consecrated, &c.’ T.—Fr. καινός, new

ε̃γ-καέω. Λακεδαιμόνιοι τὸ πέμπειν τὰς βοηθείας ἐν-ἐκάκησαν, Polyb., neglected by BAD counsel, ‘præ animi PRAVITATE,’ Cas. See ἐκ-καέω

ε̃γ-κανάσσω: I pour in with a gurgling noise.—Fr. καναχή, or fr. κανοῦν, a can, EM.

ε̃γ-καρος: the brains.—Fr. ε̃ν and κάρα

ε̃γ-κάρσιος: cross, oblique, transverse.—Fr. κέκαρσαι pp. of κείρω, which TH. translates, ‘I curve and bend OBLIQUELY.’ From κείρω or κέρω is κέρας, a horn. “Εκ-τραπόμενος οὖν τῆς ἐπ’ εὐθείας, ἐγκάρσιον ἀτραπὸν εὐρὼν, Philo

ε̃γκατα, ὦν: the intestines.—Αἷμα

near, L. I would rather retain the common etymology, and derive it fr. ε̃ν and γόνυ, the open hand, S.

9 ‘The Schol. offers the best explanation: Αἱ ὑπὲρ τῶν κακῶν καὶ δειλῶν ε̃γγυαί καὶ αὐτὰς κακαί εἰσι, τὴν πλίστιν ὑπὲρ τῶν τοιοῦτων μηδενὸς τηρεῖν δυνάμενον. Engagements for those, who cannot be driven to pay the debt, are of no avail and should be received by none,’ Cl.

10 If ἀγγίχῃ is rightly derived fr. ἀγγω, ε̃γγυς may similarly be derived fr. ε̃γγω=ε̃γγω.

11 Fr. ε̃γω=ἄγω, wh. ἀγείρω, L.

καὶ ἔγκατα πάντα λαφύσσει, Hom.

Ἐγ-κοιστροῦμαι : I am extravagantly adorned, like *Cæsya*, the wife of Pisistratus, or, more probably, of Alcmaeon

ἔγ-κολη-βάζω : sensu obscæno. Εἴτ', ἀπο-στρέψας τὸν ὦμον, αὐτὸν ἐν-εκολή-βασας, Aristoph. Vide notam¹²

ἔγ-κομβοῦμαι : 'partly, I tie with a knot or band; partly, I put on a garment tied with knots or bands; and generally, I put on a garment, clothe myself,' Schl.—Τὴν ταπεινο-φροσύνην ἐγ-κομβώσασθε, NT., 'Be clothed with humility'

ἔγ-κρατῆς : having power over others; over myself, temperate, continent.—Fr. κρατέω

ἔγ-κρίς, ἶδος, ἥ : a cake made of mixed materials.—Fr. κράω=κεράω,¹³ I mix, L. Mar.

ἔγ-κώμιον : praise, *encomium*.—See κώμη

Ἐγρηγορέω : I rouse myself, am watchful, watch.—Fr. ἐγρήγορα, for ἐγήγορα¹⁴=ἡγορα pm. of ἐγείρω, M.

Ἐγρομαι : I raise or rouse myself. Comp. ἐγείρομαι and ἀγείρομαι. Ἐγείρω, ἐγέρω, ἔγρω. Perhaps ἔγρομαι is sometimes used like ἀγείρομαι

ἔγχελος : an eel, anguilla. For ἔχελυς fr. ἔχω, wh. ἔχομαι, I adhere. I. e., that which adheres tenaciously, L.

ἔγχεσί-μωρος : the general signification of warlike, &c. is learnt from the context; the particular signification of μωρος is not so. It is generally derived fr. μόρος; either in the sense of one who is DESTINED to the use of the spear; or, one who brings DEATH by the spear, as in ὦκυ-μόρος. Ἐγχεσί-μωρος would become ἐγχεσί-μωρος to serve the purposes of poetry¹⁵

ἔγχος, εὖς : a spear.—For ἔχος, fr. ἔχω, I hold, L. Δολίχ' ἐγχεα χερσὶν ἔχοντες,¹⁶ Hom.

ἔγ-χρεμμα, ατος : that which we

spit at any one. Fr. κέχερμαι pp. of χρέπτω=χρέω, Lat. *screo*. See χρέμ-πομαι

ἘΓΩ : ego, I

Ἐδανός : 'fit to be eaten, good to eat,' Bl.—Fr. ἔδω, *edo*

ἔδαφος, εὖς : ground, pavement, δά-πος.—St. arranges it under ἔδω, and ἔδος, *sedes*. Ἀφος might be a termination, as αχος in τέμαχος

ἔδνα, ἔδνα, ἔδνα : marriage presents.—For ἔδνα=ἡδνα,¹⁷ fr. ἡδον a. 2. of ἄδω, wh. ἄδew, I please. "Ἐδνα i. e. δῶρα, presents by which we endeavour to please and to ingratiate ourselves, L.

Ἐδος, εὖς : a seat; a abode; the seat of a statue, and the statue itself.—Fr. ἔδον a. 2. of ἔζω,¹⁸ I sit. Fr. ἔδος is *sedeo*, as 'sex' fr. ἔξ

Ἐδρα : seat, chair; persons seated; sitting, rest or delay; the seat or fundament.—Fr. ἔδω or ἔδος. H. *cathedra*, *cath-edral*. And fr. *συν-εδριον* the Hebrew *sanhedrim* seems derived

Ἐδω : *edo*, I eat

ἐέλδωρ : See ἔλδομαι

Ἐζω,¹⁹ fut. ἔσω : I seat. Ἐζομαι, I seat myself, sit.—See ἔδος

Ἐθος, εὖς : custom, habit; manner, temper, disposition.—Fr. the same root as ἥθος, wh. *ethics*, *ethical*

Ἐθεира : the hair.—Fr. ἔθω, wh. ἔθος. I. e. done after the custom or fashion. 'Comtos de more capillos,' Virg.

ἐθέλω : I wish.—For θέλω

Ἐθίζω : I accustom.—Fr. ἔθος

Ἐθνος, εὖς : a tribe, society, people, nation; flock.—For ἔθινος fr. ἔθος; i. e. living under the same customs and institutions, L. Hence Bentley derives the *heathen*, i. e. the gentiles or (pagan) nations

Ἐθος : See before ἔθειρα

Ἐθω : I am accustomed.—See ἔθος before ἔθειρα

ΕΙ,²⁰ if, si. Although, etsi; ('If I foreknew, Foreknowledge had no in-

12 'Κολη-βάζει significat περαινει, βινει, predicat, a κολον, et βαλινω. Vel κατα-πατει, ut exponit Suidas, παρὰ τὸ ἐπὶ κόλῳ βαλινειν. Κόλα δὲ ἡ γαστήρ. Sed prior significatio κομικω-τέρα,' Br. Κόλον est idem ac κῶλον. Vide Κωλιάς.

13 Comp. κυκῶν fr. κυκῶ=κυκῶ.

14 Still the ρ needs to be accounted for. L. derives the word fr. ἐγρὸς (fr. ἐγρῶ; compare ἄγρ-υπνος) and ἀγρόρεω (fr. ἀγέρω); i. e.

me excitatum colligo, I rouse and collect myself.

15 Bl. derives it fr. μόω, moveo; and explains it, mobilis.

16 Holding long spears in their hands.

17 So ἔσαν for ἦσαν, ἔσαν for ἦσαν.

18 So ἔζω, ἔδον i. e. ἔδον.

19 Fr. ἔω, M. I send downwards, L.

20 For ἔε, imperative of ἔω, mitto; i. e. permit, allow, L.

fluence on their fault,' Milton:) Whether, *utrum, si*. Since, because, seeing that,¹ *si-quidem*.—Hence Lat. *sei, si*

Eia: *eia, eja*, come on

eiaμεν, *ιαμεν*: a watered ground, meadow.—Fem. participles of *είμαι*, *ΐμαι*, fr. *ΐμι*=*ΐάω*, I bedew, water. '*ΐάω* anciently signified, I nourish with a liquid heat or vapor,' TH. See *ιαίνω*. '*Ἡ ῥα τ' ἐν εἰαμενῇ ἔλεος μέγα-λοιο πεφύκει*, Hom.; and again, *Ἀΐ ῥα τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο νέμοντο* *εἴβω*: for *λείβω*

Εἶδαρ: food.—For *ἔδαρ*. *Εἶδαρ ἔ-δουσιν*, Hom.

Εἶδω, *εἶδω*, *εἶδμι*; fut. *εἴσω*, *εἰδήσω*: I see; and, applied to the mind, I perceive, understand, know. *Εἶδομαι*, I seem, appear (as *videor* fr. *video*); I seem or appear like, resemble. '*Εἶδω* in the sense of 'see' occurs only in the a. 2. In the sense of 'know' it does not occur in the present,' M.—Fr. *εἶδέω* or *ιδέω* is Lat. *video*, *videor*. Fr. *εἶδωλον*, a resemblance, is *idol*

Εἶδωλον: See above

Εἶεν: let it be; and, like *εἴα*, come on, *εἴα* age. '*For εἴσαν*, *εἶεν* is more used. This *εἶεν* is also used adverbially in the sense of Lat. '*esto*,' well, be it so; and appears to have been retained in the language of common life from the old *εἴε* for *εἴη*, with *ν* added; for the sense requires the singular,' M.

εἶθαρ: straightly, directly.—Comp. *ἰθὺς* and *εὐθύς*. '*Ἰθαρ*, *εἶθαρ* come fr. *ΐω* and *εἴω* [a. 1. p. *ΐθην* and *εἴθην*], *eo*, I go; so *ΐταρ* fr. *ΐκω*, R.

Εἴθε: fr. *εἴ*, *si*, if. It marks a feeling of desire. Oh if, &c.

Εἴκω, *ξω*: I am like, resemble.—Perhaps fr. *εἴκα* p. of *εἶδω*,² whose middle *εἶδομαι* is, I am like; from which is *εἶδωλον*, a likeness, image, *idol*. Fr. *εἴκω* or *ΐκω* is probably the termination in *ικος*: as *ἀνδρικός* and *ἀνθρωπικός*, man-like, manly; &c.

Εἴκω:³ I yield, give way, retire; obey.—*Ἐκ*, *ἐξ*, *ex*, are fr. [*εἴκω*=] *εἴκω*,

I go away FROM, G.

Εἰκάζω: I liken, compare; I consider as likely or probable, conjecture.—Fr. *εἴκω*. See *εἰκώς*

Εἴ-κοσι, *εἴ-κατι*, *βεί-κατι*: twenty.—

Ei and *bei* have given rise to the *vi* in *vi-ginti*. *Κοσι* appears to have given rise to the *cesimus* in *vi-cesimus*. From *κοσι* is *κοστος*, as in *πεντη-κοστός*, (fiftieth) wh, the feast of *Pente-cost*.⁴ *Vi-ginti* was, probably, originally written *vi-conti*, *vi-gonti*, fr. the termination *κόντα*, which appears in *τριά-κοντα*, *tri-ginta*, 30; &c.

Εἰκάς, *άδος*: the number twenty.—Fr. *εἴκοσι* or *εἴκασι*. See above. The termination as appears in *δυσάς*, *άδος*, a *duad*, *δεκάς*, *άδος*, a *decade*, &c.

Εἰκῇ: yieldingly,⁵ compliantly; and, taken in the sense of excess, too yieldingly and readily, inconsiderately, rashly; in vain. '*Εἰκαῖος*, one who GIVES WAY to any impulse, rash, vain,' J.—Fr. *εἴκω*

Εἰκώς, *νῆα*, *ος*: like; likely, (So Shakspeare, 'If the duke continues these favors towards you, you are LIKE to be much advanced,') probable, reasonable, fit, just.—For *εἰκώς* pm. of *εἴκω*; or a participial fr. *εἴκω*. Fr. *εἰκώς* or *αἰκώς* is Lat. *aquus*

Εἰκὼν, *όνος*, *ή*: a likeness, image; imagery.—Fr. *εἴκω*

εἰλαπίνη: a banquet, feast.—Properly, appertaining to an *εἰλη*, a crowd or multitude; i. e. *εἰλαπίνη δαῖς*, a banquet at which a numerous assembly are present, L. Some derive it fr. *εἰλη* and *πίνω*, I drink; a large drinking feast

Εἴλω, *εἴλλω*, *ΐλω*, *εἰλέω*, *εἰλέω*, *εἰλῶ*: I roll round; roll round with chains, bind; I surround, drive into a corner, shut up, hem in.—*Ἐλω*, *εἴλω* are allied to *ἄλω*, *ὄλω*, &c. See *ἄλω* (before *ἄλη*) and *ἄπ-ελέω*

Εἴλαρ, *αρος*: a place where we may shut ourselves up and be safe.—Fr. *εἴλω*

Εἰλεῖθνῖα: Lucina.—For *εἰλευθνῖα* fem. of *εἰλευθῶς* fr. *ἐλεεύθω*, I come; i. e. one who COMES to bear help, L.

1 *Εε is here, prætermittite, pass by this, &c.

2 L. derives it fr. *εἴκω* or *ΐκω*, venio, convenio.

3 I. e. 'cedo; fr. *εἴκω* or *ΐκω*, accedo, L.

4 This feast was celebrated the FIFTIETH day after the sixteenth of Nisan, which was the second day of the feast of the passover.

5 Εὐπετής· ὁ εὐκολῶς ὑπείκων, Schol. on Soph.

'Rite maturos aperire partus Lenis
Ilithyia tuere matres,' Hor.

εἴλη: see ἔλη

εἴλη: see ἔλη

εἴλησις: the heat of the sun, heat,

R.—See ἔλη

εἰλι-κρινής: perspicuous, clear; bright, pure; sincere, genuine.—Properly, that which is looked at by the sun's rays, and is found pure. Plutarch: 'Ἄλλ' ὅπ' αὐγὰς θεῶν, καὶ πολὺ σοι βέλτιον φανεῖται. Ovid: 'Luce Deas coeloque Paris spectavit aperto,' R. The idea of looking at any thing attentively in the full light by the sun's rays, and diligently examining it, was a frequent one. When Augustus complained of the dark hue of some purple which he had bought, the seller exclaimed, 'Erige altius et suspice.' Hence Pliny speaks of 'purpura suspectu refulgens,' TH. From εἴλη (see ἔλη) and κρίνω

Εἰλινδύομαι: I whirl round, am giddy.—Fr. εἰλινδέω, an extended form of εἰλίω, I roll round

Εἰλίσσω: I roll round.—Fr. εἰλίω

Εἰλίω, εἴλλω: see before εἴλαρ

Εἰλυθὸς, εἰλυνός: a den.—A place where a serpent COILS, J. From εἰλύω. See εἴλαρ

Εἰλυφάω: I whirl round.—Fr. εἰλύω

Εἰλύω: see before εἴλαρ

Εἴλω: see before εἴλαρ

Εἴλωτες, ὦν: 'the inhabitants of *Helos* subjugated by the Lacedæmonians; hence the *Helots* came to signify the most degraded slaves,' J. 'Fr. εἴλω, I hem in, surround, take prisoner,' L.

Εἶμα, ατος: a garment.—Fr. εἶμαι pp. of εἶω=ἔω, I put on

εἶμαρμένη: destiny.—Fr. εἶμαρμαι pp. of μείρω; the destined (lot). 'In verbs beginning with λ and μ, the Ionians, Attics, and others are accustomed to put εἰ for λ and με; εἴληφα, εἴληχα, εἶμαρμαι,' M.

ΕΙΜΙ: See ἔω

Εἶν: for ἐν, in

εἰνάτειρ, or -τηρ: the wife of a hus-

band's brother. Such were Andromache and Helen, Dm.—Ἀμφὶ δέ μιν γαλόφ τε καὶ εἰνάτερες ἄλκις ἔσαν, Hom.

εἰνέα: nine. See ἔνατος

εἰν-ετέας. 'This word occurs nowhere else. R. conjectures οἰ-ετέας. At the least it should be written εἰνα-έτας or rather εἰνα-ετίδας,' Bl. on Callim.

Εἶρω, ἔρω: I weave together, connect, bind together; bind.—Fr. ἔρω are Lat. *sero, series*. Hence εἶρων, (one who weaves words together with art, a dissembler) wh. *irony, ironical*

Εἶρω, ἔρω: I talk, speak.—Fr. ἔρω are Lat. *sero, sermo, dissero*. 'Multa inter sese vario sermone serebant,' Virg. From ἔρω are ἐρέω, ῥέω, pp. ἐρήρηται wh. *rhetor, a rhetorician*

εἶρα-μάγγης: a magical deceiver.—'Fr. εἶρα and μάγανον or μαγγανεύω. The last is used of dealing out magic or other deceptions. Εἶρα [see εἶρεα] is, an assembly or meeting. Hence εἶρα-μάγγης would be, a magical deceiver of assembled multitudes. But, as E. informs us that εἶρα is also used of prophecyings, εἶρα-μάγγης may be better taken for one who makes a great noise about his prophecyings and deceives the world by them,' Gesner. Or it may be derived fr. εἶρω, and μάγανον; i. e. a weaver or contriver of magical deceptions. See εἶρων

εἶραφώτης: applied to Bacchus as sown or bound up in the thigh of Jupiter.—Perhaps fr. εἶρω, as εἰλυφάω fr. εἴλω. Εἶραφώτην Μηρῶ ἐγ-κατ-έραψας, Orpheus

Εἶργω, εἶργω,⁶ ἔργω,⁷ ἔρκω: I drive off; inclose, coop up.⁶—With ἔρκω or ἔρκω compare ἀρκέω

Εἶρεα: a place where men speak, an assembly or meeting.—Fr. εἶρω

Εἶρερος: bondage.—Fr. εἶρω, I bind
εἶρεσία: rowing.—For ἐρεσία. See ἐρέσσω

εἶρεσιώνη: an olive branch bound with WOOL, and crowned with fruits, to signify that scarcity had ceased.—Fr. εἶρος

⁶ E. says that 'the Attics wrote εἶργω for καλύω, as is shown by ἀπ-εἶργεν; and εἶργω for ἐκκλείω, as is shown by καθ-εἶργεν.' They said, ἀπ-εἶργω, abigo, and καθ-εἶργω, subigo; so that the distinction pointed out by E. ap-

pears right,' Bl.

⁷ Ἐργω is fr. ἔρω, *sero*, I connect, as ἀρκέω fr. ἔρω, L. Ἐργω or ἔρκω may flow from ἔρκα p. of ἔρω, as ἀρκέω fr. ἔρκα p. of ἔρω.

Εἰρήνῃ, ἐνός: 'one who can now speak [or speak in a public assembly: see *εἰπέα*]; fr. *εἶρω*. Those were called *εἰρένες* by the Lacedæmonians, who had just passed the second year beyond childhood,' St.

Εἰρήνη: harmony, concord, peace. —Fr. *εἶρω*, I bind together: I. e. the bond of society

Εἰριον: See *εἶρος*

Εἰρμός: series, connexion. — Fr. *εἶρμαι* pp. of *εἶρω*=*εἶρω*

Εἶρος, εὐς, ἔρος, εὐς, εἶριον, ἔριον: wool.—Fr. *εἶρω* and *ἔρω*. That which may be woven. *Εἶρια πελκετε χερσίν*,⁸ Hom.

Εἶρω: see after *εἰρετέας*

Εἶρων: one who dissembles.—Participle of *εἶρω*. Hence *irony*. See *εἶρω* after *εἰρετέας*

Eis: one.—Formerly *ἐνς*, whence gen. *ἐνός* (wh. Lat. *unus*); as *κτεῖς*, whose genitive is *κτενός*, was *κτένς*. With *εἷς* T. compares *ace*, Fr. *as*, Germ. *ess*. From *ἐν*, the neuter of *εἷς*, is *ὑφ-ἐν, hyph-en*, that which brings two words UNDER ONE. T. compares one with *ἐν*, Germ. *ein*, Sax. *aen*

EIS and *ἐς*: into, to, unto. 'Various verbs, which of themselves do not imply motion, receive this sense by the construction with *eis*. Thus: I sell *eis* a place, agrees with the English, I sell into a place. To be present *eis* Σάρδεις, to appear *eis* Προκόννησον, is, to come to Sardis, to come to Proconnesus. In the verbs, 'to say, to show,' the reference or direction to the persons to whom any thing is said, is sometimes considered as analogous to an actual MOTION, and this analogy expressed by *eis*: They exhibited many great actions *eis*, to or before, all men. Hence *eis* stands in this sense with substantives and adjectives: Famous *eis*, before, among, the Greeks. Hence it frequently signifies, with respect to, quod attinet ad; a general reference, which in English is often expressed by, on account of, in consequence of. Thus, To ridicule one about (*eis*) any

thing; To praise one for (*eis*) any thing; To be the first in (*eis*) every thing; I am happy in all respects except in regard to (*eis*) my daughters. [The blood shed *eis*, unto, to the end or purpose of, on account of, the remission of sins.] With definitions of time, it signifies, until: Unto, till (*ἐς*) this, i. e. hitherto. Unto (*ἐς*) which, i. e. until. They went unto (*ἐς*) so far, i. e. to such an extent. Hence, in definitions of time it is used in the sense of, towards: *Eis* ἑσπέραν, ad vesperam, towards evening; and is joined with adverbs of time: For (*eis*) ever. With numerals it, sometimes signifies, about: 'They took all the ships *ἐς*, [unto, as far as,] about, 200. Sometimes it makes them distributive; as *eis* δύο, bini. The genitive is frequently omitted in such cases as: He sent him to (the house of) a master [as in Lat. 'Ubi ad Dianæ veneris,' i. e. templum,], M. 'Eis τρις, unto, to the third time, i. e. not less than twice or thrice. So, Not less than (*eis*) once,'⁹ Hm.—'Εν, *eiv* are, in; *ἐς, eis*, into. 'Εν and *ἐς*, says G., are the same; the Cretans said *ἐν χορὸν* for *ἐς χορὸν*, in chorum, into the assembly. Fr. *eis* is *ἐπ-εἰσ-όδιον*,¹⁰ an episode. From *ἐς* is *ἔσω*, intus, within; wh. *ἐσώτερος*, inward, and the *esoteric*,¹¹ opposed to the 'exoteric' philosophy

Εἰσ-ίθμη: an entrance.—Fr. *ἴθην* a. 1. p. of *ἴω, eo*, I go; or for *εἰσ-ίσμη*, (as *δυθμή* for *δυσμή*) fr. *ἴσω* fut. of *ἴω*

Εἰσ-ιτήρια: sacrifices on the entrance of a new year, or on the entrance of the senators on their office. —Fr. *ἵται* pp. of *ἴω, eo*, wh. *iter, itum*, &c.

Ἐέσκω: for *εἴσκω*=*εἴκω*

Ἔισος: equal, like. Applied to a feast, as being equally divided, or as being equal to one's desires, adequate. To a shield and to a ship, as being equally made on either side. To the mind, as being moderate, exact, and always like itself.—For *ἴσος*

**εἶσ-πνηλος*: a lover. — *Εἰσ-πνέων*

⁸ Card the wool with your hands.

⁹ *Eis* ἅπαξ, *eisάπαξ*.

¹⁰ Fr. *ὁδός*, a way; *εἰσ-οδός*, a way into, a coming in; *ἐπ-εἰσ-οδός*, a coming in over or beyond the purpose or subject.

¹¹ The *exoteric* (fr. *ἐξω*, extra) was the philosophy, which was openly and publicly professed; the *esoteric* was the secret philosophy, confined to a small number of chosen disciples.

τῷ ἔρωτι τὸν ἐραστὴν, Dm.

Εἶσω, ἔσω: within. See εἰς
εἶτα;¹² then, after that, and so; in
consequence of that, therefore.—'Εν-
δον ἔστ' Εὐριπίδης; Οὐκ ἔνδον, ἔνδον
ἐστίν, εἰ γνώμην ἔχεις. Πῶς ἔνδον, εἶτ'
οὐκ ἔνδον; Aristoph. Hence Lat. *ita*,
itaque

Εἴω, fut. εἴσω: for ἔω, eo, I go

—εἴω. See δρασεῖω

'ΕΚ,¹³ 'ΕΞ: *ex*, from, out of. 'It
serves to show a choice out of several
objects; (as, To choose the strongest
ἐκ, out of, the citizens;) or to show
a whole, consisting of several parts
(as, You will find that those who are
in great reputation and renown are
(ἐκ) of the number of those who are
the most learned). But it frequently
expresses, like ἀπὸ, a removal from,
and generally a removal from the in-
side of, a place or thing. Hence ἐκ
or ἐξ is sometimes put for ἔξω, extra,
without. The idea of a distance is
contained also in, The wall ἐκ τοῦ
ἰσθμοῦ, i. e. the wall from thence to
the isthmus, [or, from the isthmus to
that place] as 'a Sequanis,' Cæsar B.
G. I, 1. Hence it expresses generally
the relation of two things, by which
it appears that one proceeded from
the other; and thus a derivation also,
an origin, a beginning, just the same
as ἀπὸ. Hence the phrases, Suspended
to (ἐκ) the girdles; and, To hang
up by (ἐκ) the foot. It is used, there-
fore, to express an immediate conse-
quence, the production of one thing
from another; as, To laugh after (ἐκ)
tears, To fight after (ἐκ) peace, To be
from (ἐκ) the sacrifice,¹⁴ i. e. to have
done the sacrifice. So ἀπὸ is used.
Again, it is put, like ἀπὸ, with words
which import an affection of the mind,
an internal or external impulse: With
(ἐκ) all the mind; and hence, like ἀπὸ,
with an adverb, From unexpected,¹⁵
i. e. Unexpectedly; &c. Hence it
may often, like ἀπὸ, be translated, by,

on account of, through, in conse-
quence of: In consequence of (ἐκ) the
sight of the dream, &c. Thus also
ἐκ, like ἀπὸ, stands for, by, in such
cases as, The things said ἐξ Ἀλεξάν-
δρου, by Alexander;¹⁶ The fortifica-
tions ἐξ Ἑλλήνων, built by the Hel-
lenes. Hence, The deeds ἐκ men,¹⁷
i. e. which can only be done by man,
i. e. great, extraordinary deeds,' M.

ἐκ τρίτων: the third: Or, one out
of three, εἰς ἐκ τρίτων. We might
have expected ἐκ τριῶν

'Εκὰς: far, at a distance; from
afar.—Fr. ἔκω, which compare with
ἐκ, from, at a distance from. 'Εκὰς,
ἐκὰς ἔστε, βέβηλοι, 'Procul, o procul
este, profani,' Virg.

'Εκά-εργος: repelling afar, keeping
off at a distance.—Fr. ἐκὰς and ἔργω.
See εἶργω

'Εκαστος: each.—Fr. ἐκὰς, at a dis-
tance, separately, separately: I. e.
one taken separately from another,
not all together but each separately,
each by himself. See εἰκω, I retire

'Εκάτερος:¹⁸ As ἐκαστος is each out
of many, so ἐκάτερος is each of two,
both the one and the other: 'Many
fell ἐκατέρωθεν,' on each side. Also,
either the one or the other: 'The
rest of Greece sided πρὸς ἐκατέρους,'
with either the Athenians or the La-
cedæmonians

'Εκὼν, ὄντος: willing, of one's own
will, voluntary.—Fr. ἔκω,¹⁹ I come.
I. e. coming, coming readily and wil-
lingly; as in the Psalms, 'Then said
I: Lo, I COME; I DELIGHT to do
thy will.' 'Ferocissimus quisque ju-
venum cum armis VOLUNTARIUS
ADEST,' Livy. From ἐκὼν is ἀ-έκων,
ἄκων, unwilling. Οὔτε ἐκὼν οὔτε ἄκων,
Plato. 'Εκοῦσα κοῦκ ἄκουσα, Eurip.

'Εκατι and ἐκητι: at the will of, it
being the will of; for the pleasure or
sake of, gratiâ; on account of; on
the particular account of, as far as par-
ticularly regards.—Fr. ἔκω, wh. ἐκὼν

¹² Fr. εἶται pp. of ἔω, mitto, præmitto, præ-
termitto. I. e., these things being passed over
and conceded; or, being premised, S.

¹³ See εἰκω, I retire.

¹⁴ Γενέσθαι ἐκ θυσιᾶς, Herod.

¹⁵ 'Εξ ἀπροσδοκήτου. So also, ἐκ προσηκόν-
των, ἐκ τοῦ εὐπροσέχους, ἐκ τῶν δίκαιων.

¹⁶ 'Εξ may be also translated by, per. Know
or learn this ἐξ ἐμέο, from me; scito per me,
me auctore, Hm.

¹⁷ Τὰ ἐξ ἀνθρώπων πράγματα.

¹⁸ Fr. ἐκὰς; or fr. ἐκὰς ἑτέρους.

¹⁹ Perhaps from ἔω, I send; i. e. I send
myself.

ἑκατόν : a hundred.—Fr. *ἐκάς*, afar off. I. e. a remote number, L. Hence *ἐκατόμ-βη*,²⁰ a *hecatomb*. Crete was called *Hecatom-polis*, from its hundred cities; and Thebes in Egypt *Hecatom-pylus*,¹ from its hundred gates

Ἑκατός : Apollo.—Fr. *ἐκάς*. From his FAR darting

Ἑκ-δεῖα : a wanting, failing; failing in doing a required action.—Fr. *δεῖω* = *δέω*, I want

Ἑκ-διαίτησις : a change of mode of living; *ἐκ-διαίτησις τῶν πατρίων*, a dereliction (*rerum paternarum*) of the discipline of our forefathers.—Fr. *δαίτα*

Ἑκεῖ : there.—Fr. the same root as *ἐκάς*, L. At yonder place, at that distance off

Ἑκεῖνος : that man yonder, that man there, ille.—Fr. *ἐκεῖ*

ἐκε-χειρία : a holding of the hand, applied to a truce or cessation from fighting.—For *ἐχε-χειρία*

Ἑκλος : quiet, peaceful.—Fr. *ἐκω*, wh. *ἐκόν*, willing, Bl. From *ἐκω*, I come, I come readily and willingly, without making any opposition, L. From *ἐκω* = *εἰκω*, I yield, give way, EM.

Ἑκρη : See *ἐκατ*

ἐκ-θαμνίζω : I tear up by the roots.—Fr. *θάμνος*; which occurs however elsewhere in the sense of, a thick branch or thicket. But *θάμα* as much allows us to interpret *θάμνος* of thick roots as thick branches²

ἐκίξε : he cut off.—For *ἐκισε*, as *ἐκάθισε* for *ἐκάθισε*, Mt. Ἐκισε is a. 1. of *κίζω*, which was probably the same as *χίζω*³ and *σχίζω*,⁴ I cut off. From *σχίζω* or *σχίνδω* is Lat. *scindo*, *scissum*, wh. *scissors*. Ὀκίζω is used by Theocritus : *Τίς τρίχας ἀντ' ἐρίων ἐπ-οκίξατο*;⁵ Who has ever sheared hair instead of wool?

ἐκ-κακέω : I am timid, indolent, or languid, I faint or am weary.—Fr. *κα-*

κός, timid, slothful

Ἑκούσιος : willing.—Fr. *ἐκούσα* fem. of *ἐκόν*

ἐκ-παγλος : striking, marvellous, stupendous.—For *ἐκ-πλαγος* fr. *ἐπлагον* a. 2. of *πλήγω*, I strike

ἐκ-πατίοις ἄλγεσι in *Æsch.* is translated by Symmons, by mournings out of the paths, mournings in deep untrodden glades. So Homer : Ὀν θυμὸν κατ-έδων, πάτον ἀνθρώπων ἄλεεινων⁶

ἐκ-ποιεῖ : it does, it suffices (which is fr. 'facio'). It is in my power to do, it is permitted me to do. Ἐκποιεῖν *ἐφη* *χαρίζεσθαι*,⁷ Polyb.—An impersonal, fr. *ποιέω*

Ἑκ-στασις : standing from its right position; alienation of mind, wonderment, *ecstasy*.—Fr. *ἔστασαι* pp. of *στάω*, *σῶ*; wh. *στο*

ἐκ-τάδην : extendedly, at full length.—Fr. *τέταται* pp. of *τάω*. See *ἀνέδην*

ἐκ-τρωμα, ατος : an abortion.—Fr. *τέτρωμαι* pp. of *τρώω*. Ἐκ-τρώω, I bruise, injure, cause to miscarry

ἐκτωρ : an expeller, driver away.—Fr. *ἐκται* pp. of *ἔχω*, I keep off

Ἑκνός : a father in law.—Hence Lat. *socer*, *soceri*. Fr. *ἐκνρά*, a mother in law, is the *Hecyra*⁸ of Terence *ἐκ-φατος* : inexpressible.—Fr. *ἐκ*, and *πέφαται* pp. of *φάω*, I speak. Ἐκ is here a negative prefix, as *ex* in Lat. 'ex-animis'

Ἑκόν : see before *ἐκατ*

Ἑλάα, ἐλάτα : the olive tree; fruit of the olive.—H. *olea*, *oliva*. So *ἐλαιον*, *oleum*, oil of olive

Ἑλαιον : See above

*Ἑλασός : some bird

Ἑλάω, ἐλάζω, ἐλαύνω : I compel, drive into a corner; drive, generally; drive, impel; persecute; stimulate; drive up or raise a wall; drive a ditch; drive with oars, row; drive a horse or chariot, ride; drive with a hammer, beat out, malleate; drive myself, move on, progress; drive away, repel,

²⁰ From *βοῦς*, *bos*, an ox. I. e. the sacrifice of a hundred cattle.

¹ From *πύλη*, a gate.

² Cato ascribes to the olive 'ramosas radices,' branching roots.

³ So *κάζω* is thought by M. to be an Ionic form of *χάζω*.

⁴ *Σχίζω* is given as the explanation of this word *κίζω*. See Maittaire's *Dialects*, p. 216.

⁵ It is explained *ἐκείπε* by the Scholiast.

⁶ Consuming his mind, avoiding the path of men.

⁷ He said it was in his power to grant him this.

⁸ For many things are transacted in it through the step-mothers Myrrha and Sostрата, Fac.

expel.—See ἀπ-ειλέω. Fr. ἔλασται pp. of ἐλάζω is elastic, elasticity⁹

Ἐλασμα, ατος: a plate, lamina.—Fr. ἔλασμαι pp. of ἐλάζω. That which is beaten out

ἐλάτη: ¹⁰ a palm or fir; a spear or oar made of it.—Εὐ-ξέστης ἐλάτρησι Πόντον ἐλαύνοντες, ¹¹ Hom.

ἐλατήρ, ἥρος, ὅ: a kind of wide cake, serving as a platter in which they put pottage and brought it to the altars.—Fr. ἔλαται pp. of ἐλάω; from its being beaten out by the hands into a wide space (παρὰ τὸ ταῖς χερσὶν ἐλαύνεσθαι εἰς πλάτος), Suid. Ἡ Γοργολόφα σ' ἐκέλευε τουτοῦ φαγεῖν Ἐλατῆρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς, ¹² Aristoph. He plays, says Br., on the similar words ἐλατήρ, ἐλαύνω

Ἐλατήριος: purgative, cathartic.—Fr. ἔλαται pp. of ἐλάω, I drive, rout

Ἐλαφος: a stag, hart.—Fr. ἔλαφα p. of ἐλάπτω=ἐλάω, I drive, ago; ἔλαφος, agilis. A stag is so called from its agility, L. Ἐλαφρός, nimble, light, is put for ἐλαφρός, i. e. light as a stag; or is formed like ἔλαφος. Ἐλαφος ἐλαφρός, a nimble stag

Ἐλαφρός: See above

ἐλαχὺς: ¹³ minute, little, small.—Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστι καὶ ὁ ἀδίκος ἐν ἐλαχίστῳ καὶ ἐν πολλῷ ἀδίκος ἐστι, ¹⁴ NT.

ἐλάσσων and -ττων: more little, less.—Comparative of ἐλαχύς. See ἀσσων

ἐλαττοῦμαι: I am less or inferior, I am inferior in battle, am conquered. ¹⁵ 'MINOR in certamine longo Imploravit opes hominis,' Hor.—Fr. ἐλάττων. See above

ἐλδομαι, ἐέλδομαι: I wish.—Fr. ἔλ-

δω=ἐλω, wh. Lat. *velim*. The notion of seizing, expressed by ἐλω, is transferred to the will: I seize with my will, desire. ¹⁶ Hence ἐέλδωρ, a wish: Τόδε μοι κρήνον ¹⁷ ἐέλδωρ, Hom.

*Ἐλεῆας: some bird

Ἐλεγος: a lamentation; an *elegy* or mournful song

ἐλ-έγχω: 'E. has shown the true derivation of this word; fr. ἐλεῖν ἐγ-χος. Ἐλ-εγχος, a seizing of a spear for the sake of determining a dispute, was the same as the 'judicium duelli' among the Teutonic nations; and hence it signified any trial. By an easy transition it passed to, an argument, reprehension, exposure; and ἐλέγχειν was, to prove, to disprove, to convince, to reprove,' Bl. ¹⁸ Hence the logical sophism, 'ignoratio elenchi' ¹⁹

Ἐλεδέμνας. This word, says Bl., is corrupt

Ἐλελεῦ, ἐλελελεῦ: a shout either of joy or sorrow

Ἐλελιζω: I cry ἐλελεῦ, I shout, as ἀλαλάζω, I cry ἀλάλά

round, turn round, shake.—For ἐλίσσω

Ἐλεος, ²⁰ ου and εος: pity, compassion.—Hence ἐλεέω, I pity. Fr. pp. ἐλέμαι is ἐλεημοσύνη, wh. *alms* and *elemosynary*. 'Alms came by successive corruptions of ἐλεημοσύνη; having successively exhibited itself as *almosine*, *almosie*, *almose*, and finally *alms*,' HT. ²¹

ἐλεός: ¹ a kitchen table or tray.—Ἐλεὸς ἔλεος οὐκ οἶδεν, ² Prov.

ἐλειπασμός, a corrupt reading for ἐλ-λειπασμός: a deficiency, arrear.—Fr. λείπεισθαι pp. of λείπάζω, an extended form of λείπω

9 A force in bodies, by which they repel the exertion made by an external force to drive them from their natural state.

10 Fr. ἔλαται pp. of ἐλάω, I drive, push. Hence ἐλάτη is a branch or tree; and specially a fir or shooting of palm, L.

11 Beating the sea with well-polished oars.

12 Gorgonis capite et cristâ insignis Dea te comedere jubet de hac placuit in longum ducta, ut remum ducamus et navigemus commodè: Br.

13 Fr. ἔλαχα p. of ἐλάσσω fr. ἐλάω; i. e. beaten out, malleated, attenuated, L.

14 He, who is faithful in the least, is faithful also in much; and he, who is unjust in the least, is unjust also in much.

15 Comp. ἥσωμαι fr. ἥσων.

16 Comp. the senses of λάω.

17 For κρήνον a. 1. of κράνω.

18 L. derives it fr. ἐλέω=ἐλάω: 'From the notion of attenuating it passed to that of enquiring into any thing by slender and subtle argumentation.'

19 A sophism arising from ignorance of the true point of enquiry.

20 Fr. ἐλέω, I move, round vehemently, is ἔλεος, a commotion of mind arising from pity, L.

21 While in the French language, he adds, it appeared as *almosine*, *almosne*, *aumône*, *aumône*.

1 Ab ἐλέω, a motu versatili, L.

2 A kitchen table knows no pity.

ἐλεσπίδες. The meaning of this word is uncertain, but it is commonly translated, marshy places, as if fr. ἔλος, ἔλεος, a marsh. Πίσεά τε προσ-
-λιπών καὶ ἐλεσπίδας, Ap. Rh.

Ἐλεύθω,³ ἐλύθω, ἔλθω; fut. ἐλεύσω and ἐλύσω: I come.—Fr. pp. ἤλυται is προσ-ἤλυτος, wh. *proselyte*.⁴ Also, see Εἰλείθναι

Ἐλεύθερος:⁵ free.—Hence ἐλευθε-
ρώω, I free. Ὡ παῖδες Ἑλλήνων ἴτε,
Ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
Παῖδας, γυναικας,⁶ Æsch. Hence, Jupi-
ter *Eleutherius*, the assertor of liberty

Ἐλεφαίρω: I deal lightly with, treat
in a light manner, disappoint, deceive.
—Fr. ἔλεφος, which L. compares with
ἐλαφρός, light. So Herod. has ἐν ἐλα-
φρῷ ποιεῖσθαι, to make light of

Ἐλέφας, αὐτός: an *elephant*; ivory,
as proceeding from it

Ἐλη, εἰλή: heat proceeding from
the sun, ἔλη ἡλίου. 'There can be
no doubt that the ancients used ἡλη
(wh. ἡλιος) for ἔλη,' R.

Ἐλίσσω, ἔω, and ἐλίω: I roll, whirl,
wrap, or turn round.—Extended forms
of ἔλω. See ἀπ-εἰλέω

Ἐλίδην: in a whirl.—Fr. ἔλκεται
pp. of ἐλίσσω. See ἀνέδην

ἐλική: the great bear, from its curl-
ing tail or from its winding in a circle,
J.—Fr. ἔλικα p. of ἐλίω=ἐλίσσω. Τὴν
μὲν κυνός-ουραν ἐπί-κλησιν καλέουσι,
τὴν δ' ἐτέρην ἐλίκην,⁷ Aratus

Ἐλίκ-ωψ: 'which turns the eyes
of all to it on account of its excellence
or grace. The ancients explode no
explanation of this word more than
that of, black-eyed,' Dm. It may
mean, having large rolling eyes.—Fr.
ἔλικα (p. of ἐλίω=ἐλίσσω) and ὦψ.
Ἐλίκωπας Ἀχαιοὺς, Hom.

Ἐλινύω and -νύω: I loiter, pause,
am idle, delay.—An extended form of
ἐλίω, I roll about, L. Or, I roll round.
'Perhaps taken from the generality
of animals, which, when they desire

to rest, form themselves into a curve,'
Dm.

* ἔλινος: a tendril or branch.—Fr.
ἐλίω, from its curling, winding, or en-
twining. Ὀπώρην ἐκ ψιθίης ἐλίνοιο
Θλίβουσι, Nicand.

Ἐλίσσω: See before ἐλίδην

Ἐλί-χρυσος: *helichryse*, mari-gold,
famed for its golden-colored berries.—
Partly fr. χρυσός

Ἐλκος,⁸ εὖς: a wound, an *ulcer*, *ul-
cus*

Ἐλκω, ἔω; and ἐλκέω, ἐλκύω, ἐλκυ-
στάζω: I draw, drag, haul; I draw
down the scale, weigh, like ἄγω.—Fr.
pm. ὄλκα is ὄλκός (wh. some derive
Lat. *sulcus*), a track, trench made by
a plough DRAWN longways. Hence
rem-ulcus,¹⁰ a tow-barge; and the
figure in grammar, *par-elcon*¹¹

Ἐλλέβορος: *hellebore*

Ἑλλάς: i. e. γῆ, the land of the
Hellenes or of *Hellen*, the son of Deu-
calion; *Hellas*, Greece. 'Hellenes of
past ages, Oh start again to life,'
Byron

Ἑλλεδανός: a sheaf-band.—Fr. ἔλ-
λω, I roll round. See ἀπ-εἰλέω. Δανος
is a termination, as fr. ῥιγέω is ῥιγεδα-
νός

Ἑλληνίζω: I use the Greek lan-
guage.—See Ἑλλάς

ἐλλός or ἑλλός: a young hind or
fawn.—Κύνω ἔλεν ἐλλόν, A dog seized
a fawn. Βρύον μὲν ἐλλός, ἀλλ' οὐχ
ἐλλέβορον ἔδει, Prov.

ἐλλός and ἑλλ-ωψ: having the voice
shut up or tied. Τοὺς ἰχθῦς ἑλλ-οπας,
οἷον ἐλλο μὲν ἡν τὴν ὄπα καὶ κατ-
-εργομένην ἔχοντας, Plut. Horace
has 'mutis piscibus.' Ἑλλοψ or ἑλλοψ
is used also of a particular kind of
fish: 'Et pretiosus *elops* nostris in-
cognitus undis,' Ovid. And of a ser-
pent: 'Cerastes horn'd, hydrus, and
ellops dread,' Milton. See ἔλλω in
ἀπ-εἰλέω

Ἐλλω: see ἀπ-εἰλέω

3 Fr. ἐλεύω=ἐλέω, I move about, L. Compare ἐλεύθερος.

4 The Jews originally gave this name to such Pagans as came over to Judaism.

5 Fr. ἐλεύθω, I come or go where I please.

6 O sons of the Hellenes, go, free your country, free your children and wives.

7 They call the one bear cynosura, and the other helice.

8 Fr. ἔλκω, I draw; so as to mean nearly the same as Lat. *sulcus*: 'A *trahendo* in longum,' L. 'Quia continuum est *distrac-
tum*,' Dm.

9 See ἄλοξ.

10 Fr. *bugnès*, a pole, and ἔλκω.

11 Which attracts syllables to the end of words; as 'dum' to 'ades' in 'adesdum;' &c.

'Ελμυς, ἰθος, ὁ : a worm.—Fr. ἔλμαι pp. of ἔλω, I roll, wind round. See ἄλω before ἀλη. Hence *anthelmintic*, preservative against worms

'Ελος,¹³ eos : a marsh, bog.—Fr. ἔλω=ἄλω and Lat. *halo* ; from its exhalations, S. On *Velia*, a city of Lucania, Fac. observes : ' Gellius deduces it fr. the ἔλη or marshes with which it is surrounded. It was therefore originally *Helia*, received the digamma, and became *Velia*. ' Quæ sit hyems *Velia*,' Hor.'

'Ελπίς, ἰδος, ἡ : hope or expectation ; fear.—Perhaps for ἑλπίς, as δέπας for δέκας, ' lupus' fr. λύκος. ' Fr. ἔλω. That is, a slow PROTRACTION of hope.¹⁴ Homer says that Penelope (ἐλπει) draws the suitors on. She gives them hopes, but intends something very different. Hence it appears why ἐλπίς is also used for, fear. The ancients used by the protraction of time to express as well slow fear as slow hope,' S.

'Ελσαι. From ἔλλω comes the Homeric ἔλσαι, to crowd together, to drive together, M. See ἀπ-ειλέω

ἔλυμα, ατος : the tail or handle of a plough, so called as serving to turn it round ; also, a wrapper.—Fr. ἔλυμαι pp. of ἔλύω, I roll or turn round. Δρυὶς ἔλυμα, πρίνου δὲ γύην, Hesiod

† 'Ελυμος : the plant pannic

ἔλυτρον : a wrapper or cover. See ἔλυμα. Also, a receptacle or channel of waters. Κατ' ὑπερθε δὲ πολλῷ Βαβυλῶνος ὥρυσσε ἔλυτρον λίμνη,¹⁵ Herod. Τὰ ἔλυτρα ὑδάτων, Id.

'Ελύω : the same as εἰλύω. See before εἶλαρ

'Ελω : see ἄλω and ἀπ-ειλέω

'Ελω : I take, seize ; ravage, destroy. I take one thing in preference to another, choose.—Æschylus gives *Helen* the epithet of ἐλένας. Salmasius observes on this that Æschylus interprets 'Ελέναν to mean ἐλέανν, because she destroyed the ships of the Greeks. 'Ελών χειρὶ

χεῖρα γέροντος, Ap. Rh., Taking by his hand the old man's hand

'Ελωρ : a capture or prey.—Fr. ἔλω

'Εμ-αυτοῦ : of myself.—'Εμ for ἐμέ, me

'Εμ-βάδες : a kind of shoes.—Fr. ἐν and βάω ; i. e. things in which I go or support myself. See βαδίζω

'Εμ-βολή : a striking or impinging on any thing.—Fr. βέβολα pm. of βέλω

ἐμ-βολή. Τάξας τὴν στρατίαν ἐξ ἐμ-βολῆς τοῦ ποτάμου, τῇ ἐς τὴν πόλιν ἐσ-βάλλει, καὶ ὀπισθε αὐτῆς τῆς πόλιος τάξας ἐτέρους, τῇ ἐξ-ίει ἐκ τῆς πόλιος ὁ πόταμος, Herod. Translated by Schw. : ' Universo exercitu circa flumen disposito, ab eâ maximè parte quâ urbem influit, partim verò etiam a tergo ubi ex urbe egreditur'

'Εμ-βόλιμος : thrown in, added, injectitious ; applied to an intercalary month.—Fr. βέβολα pm. of βέλω

'Εμ-βολον : that part of a prow by which an ἐμβολή is made, the beak ; a promontory projecting like a beak

'Εμεναι, ἔμεν : to be.—Infinitive of ἔμ=ἔω, I am

'Εμέω : I vomit.—Fr. pp. ἔμεται is emetic

ἐμπαπτός : immediately.—Supposed to be put for ἀμα-επώς, together with the word, no sooner said than done

ἐμ-μοτος : inserted and adhering like lint.—See ἄ-μοτος

ΕΜΟΥ, μου ; dat. ἐμοί, μοι ; acc. ἐμέ, με : of me, to me, me

'Εμὸς : mine.—Fr. ἐμοῦ

ἐμπα : See ἐμπας

ἐμ-πάζομαι : I take care of ; have a care or regard for.—Fr. ἐν and πάζω fr. πάω, Dm. See πάω¹⁶

ἐμ-παίος τύχη : a fortune which strikes upon us by chance, fortuitous.—Fr. παῖω

ἐμ-παίος κακῶν,¹⁷ &c. : very conversant with misfortunes, having much experience of them.—Dm. compares

ἐμπαζομαι, and perhaps ἐμπας, sedulously, entirely,' Bl.

17 In Od. φ. 400. κακῶν ἐμπαίος seems to signify one, who παύεται ὑπὸ κακῶν. But, to say the truth, I think it here came fr. an old substantive ἐμπα ; wh. ἐμπαζομαι, I have a care for,' Bl.

13 See the note on ἄλέα.

14 As 'apes,' S. adds, comes fr. σπέω=σπάω.

15 But much above Babylon he built a receptacle for a lake.

16 As ὑμβριμος is put for ὕβριμος, so L. derives ἐμπαζομαι fr. ἐπάζομαι, fr. ἐπομαι or ἔπω. ' Fr. an ancient substantive ἐμπα I think flowed

ἐν-τριβής (fr. τρίβω) which is used in the same sense of being conversant with; and derives ἔμπατος under the same metaphor fr. παίω, I beat or strike. So in Engl. 'well STRICKEN in years,' which T. says he cannot well account for

ἔμ-παξ, ακος: a curator, who attends to, give his care to any thing. —Fr. πέπακα p. of πάω. See ἐμπάζομαι

ἔμ-πας, -πης, -παν, -πα: yet, nevertheless. —Fr. ἐν πᾶσι, &c. For all that: 'You have injured me, but ἔμπας, for ALL that, I pity you.' Or, but taking all things together, but under all circumstances, but on the whole, but at all events, however, in spite of all, although. So Herodotus uses πάντως

ἔμπας, &c. are generally supposed sometimes to mean, altogether, entirely. But Hm. seems to reject this interpretation. In Od. T. 37, he observes that ἔμπης is obscure, but seems to be used as a word of surprise or hesitation. This use, he says, seems to be derived from this, that he, who hesitates, first doubts whether a thing is so or not; and then, if the second conjecture he makes seems preferable, he says, YET so it is, i. e. although I had not thought it so at first

ἔμ-πεδος: on the ground, firm. —Fr. πέδον

ἔμ-πέραμος: skilled, versed in. —The same as ἔμ-πείραμος fr. πεῖρα

ἔμπης: See ἔμπας

ἐμπῖς, ἰδος, ἦ: a gnat. —ἔμπῖς ἐμ-πίνει τοῦ αἵματος

ἔμ-πλην: near. —Fr. πλάω for πελάω

ἔμ-πόδων: in (the way) of the feet, before us. It often refers to an impediment, which is before us. The things which are ἐμποδών, i. e. are before us, or most immediately concern us. —Fr. ποῦς, ποδός, pes, pedis. Comp. Lat. *im-pedio*, *im-pedimentum*

ἔμ-πολάω: I traffic, sell, buy. —See πωλέω

ἔμ-πορος: one who passes into foreign countries in pursuit of merchandise, a merchant, one who traffics. —See πείρω, πόρος, and περνάω. Hence

emporium, a place for traffic

ἔμ-πονσα: a spectre. —Generally supposed to be put for ἔμ-πονσα for ἐν-πονσα, from its going on one foot, the other being a brass one. 'A painted lady is to be looked upon rather as some spectre or *empusa* than as a handsome woman,' Bp. Taylor

ἔμ-πνος: having *pus* or virulent matter. —Fr. πύον, wh. *pus*

ἔμ-φερής: like. —Fr. φέρω, *fero*; one who BEARS IN his countenance a resemblance to another. So Lat. *re-fero*: 'Qui te tantum ore re-ferret,' Virg.

ἔμ-φορέομαι: I am full of, satiated with any thing; I enjoy immoderately. But it is also used of enjoying with moderation. —ἔμ-φορηθῆναι τῆς ὀλεθρίου ταύτης ἐπι-θυμίας,¹⁸ Chrysost.

ἔν: unum, one. —See εἰς

ἔΝ: in. 'But it sometimes answers to the word, at: ἐν Ῥώμῃ, at Rome, &c. And to the word, near: ἐν Λακεδαίμονι, near Lacedæmon. The idiomatic use of ἐν resembles its use in our own or in the Latin language. To be in (ἐν) fear: to be in (ἐν) anger, i. e. to be angry. So, to be in (ἐν) shame, to be ashamed. It is in (ἐν) his will, it is his will, to march against Greece. So the Greeks say, It is in an easy manner, i. e. it is easy; To make in a like manner, i. e. to esteem equally; To make in a light manner, i. e. to make light of. To be in a white dress. So the Greeks say, to fight ἐν, with, shields, spears, &c.; to be in crowns; to be in wine (as we say, to be in one's cups). It is (ἐν) in you, in your power, to do this. All of it is in, rests in or with, Triballus. Hence, To be in oneself; i. e. to be master of one's-self; and ἐν ἐμοί, as far as rests in me, as depends on me. You have learnt ἐν, by, our letters what was done. To drink ἐν, from, horn cups. It is better to dwell ἐν, among, good citizens than bad. There are shady resting-places ἐν, under, the high trees; properly, for they are surrounded by them. All in sickness, i. e. all sick,' M. 'He was not ἐν γένει, in genere, related, to you. Hence, οἱ ἐν γένει, relations. To be

in himself, i. e. in his right mind: 'himself' is in the genitive case;¹⁹ and the whole expression is, to be in (the house) of himself, to be at home,' Hm.

ἐν-αγίζω: I devote a victim, sacrifice; offer heroic honors to the dead.—Fr. ἄγος

ἐν-αίρω, αῤῷ: I take off, remove out of the way, kill; take away the spoils of one killed, spoil.—Doubtless fr. ἐν and αἶρω, L.²⁰

ἐν-απο-ψύχω: flatum et crepitum ventris emitto in, excrementa ventris emitto in.—A ψυχή

ἐναρα, ὦν: spoils.—Fr. ἐναρῶ fut. of ἐναίρω

ἐν-αργής: clear, evident.—Fr. ἀργός, white, clear

ἐναρτμ-βροτος: a slayer of men.—For ἐνάρι-βροτος; fr. ἐναρῶ (fut. of ἐναίρω) and βροτός

ἔνος and ἔννος: a year.—ἐνά-ετος, of one year old. Hence *annus*

ἔνος or ἔνος: on the wane, on the decline. 'Ἐνη' is emphatically the last day of the month or of the waning moon,' L.—As *annus* is fr. ἔννος; so *anus*, an old woman or a woman in her wane, is probably fr. ἔνος. Fr. ἔνος may be also the Lat. *senis*, the ancient nominative, wh. the genitive *senis*

ἐνατος, ἔννατος, εἰνάτος: the ninth.—Fr. ἐνέα, ἐννέα, εἰνέα, nine. These arise fr. ἔνος, which, as is stated above, is applied to the last day of the month. Ἐνέα is applied to the number nine, as that number is the last of the system of units

ἐν-αυλος: abiding in. 'It is emphatically said of words with which the ears still ring, and of any thing which is still fresh in the memory,' R.—Fr. αὐλός and perhaps αὐλή

ἐν-αυλος: water or a torrent passing in a pipe or channel.—Fr. αὐλός ἐν-δάπιος: see δάπιος

ἐνδελεχής: supposed to be put for ἐν-τελ-εχής, which is used in the same sense; but which generally means, perfect, highly finished; i. e. having in it perfection, fr. ἐν, τέλος, ἔχω.

ἐνδελεχής is, assiduous, continual. Κόσμον κινουμένον ἐνδελεχῶς, Aristot., The world continually moving. Οὐκ ἔστιν ἀγαθὰ τῇ ἐνδελεχίζοντι εἰς κακὰ,² LXX.

ἐν-δίδωμι: I GIVE IN, yield; relax; remit; &c.

ἐν-διος: in mid-day.—Fr. the same root as *dies*. See Δις, Διός. So ἐν-νύχιος, says Damm, is used for, at mid-night

ἐν-διον: a dwelling in the open air, mansio sub-dialis.—Fr. διον, wh. Lat. *dium*, sub *dio*

ἐνδον and ἐνδοῖ: within.—Fr. ἐν, in. Hence Lucretius has, 'Endo manu,' 'Endo mari,' 'Viamque Endo-gredi sceleris.' And hence *indi-gena*, &c.

ἐν-δυκέως: thoroughly, accurately, diligently.—Fr. δέδυκα p. of δύω, I penetrate. I. e. penitus

ἐν-δυο: immediately.—Apparently fr. ἐν and δύο, duo, L. In two seconds

ἐν-έδρα: snares.—Answering to Lat. 'in-sidiæ.' See ἔδρα

ἐνέκω, ἐνέκω, ἐνέγκω: I bear, carry; sustain.—Ἄλλο δ' ἄρ' ἄλλος δῶρον ἔνεικεν,³ Hom. Ἦνεγκον κακότατ', ἦνεγκον, Soph.

ἐνεκα: in reference or relation to, with a view to, for the sake or on account of.—Fr. ἐνέκω, fero, refero, L.

ἐνεος: deaf or dumb, ἄνεος; astonished, stupid, ἄ-νοος

ἐν-ερθε: below, beneath.—See ἐν-εροι

ἐν-εροι: the shades below.—From their lying ἐν ἔργῳ, in the earth, EM. Rather, because the receptacle of the shades was placed in the centre of the earth. Hence ἐν-έροθεν, ἐν-ερθεν, νέρθεν, νέρτεροι, &c., BL

ἐν-ετή: a clasp.—Fr. ἔται pp. of ἔω. That which is sent in or inserted into the clothes

ἐνη (or ἐνη) καὶ νέα: the thirtieth or last day of the month.—It has been shown that ἔνος means, on the wane. 'A novâ luna crescit ad plenam; et inde rursus ad novam decrescit, quoad veniat ad intermenstruum, e quo die luna dicitur esse EXTREMA et PRIMA;

¹⁹ Εἶναι ἐν (οἰκοῖς) ἑαυτοῦ.

²⁰ Compare καθ-αίρω. Unless it is an extended form of ἐνω. See αὐθ-έτης.

¹ Rather ἐνη καὶ νέα. See ἐνη.

² There are no good things to him who is assiduous in bad things.

³ One bore one gift, another another.

a quo eum diem Athenis appellant ἔτην καὶ νέαν, alii τριακάδα,' Varro

ἔτη or ἔνη, ἔνην or ἔννη. Some take this for the thirtieth or last day of the month. Others for the day after the morrow, or the third day. The last agrees better with this passage of Hesiod: Μῆδ' ἀνα-βάλλεσθαι ἐς τ' αὔριον ἐς τ' ἔννηφι.⁴ It is a bad reason against the first interpretation, that, because ἔνη καὶ μία expresses the thirtieth day, ἔνη must express something else. "Ἐνη may have been used as being more brief

ἐν-ῆς, ἡέος: good, kind, or gentle.—Fr. ἐν, in, within, and ἥς (= ἐὺς) gen. ἡέος

ἐνήνοθα.—Fr. ἐνόθω, I shake, agitate. It occurs in an intransitive sense, as κόμη ἀν-ἐνήνοθεν ὤμους, Hom., The hair floated on the shoulders. "Ἐλαιον ἐπ-ἐνήνοθε θεοὺς, Id., Oil flowed on the bodies of the Gods. So ἀν-ήνοθεν, applied to blood rushing from a wound. The expressions, in which the later writers used this word (as μήτις παρ-ἐνήνοθε and αἰὼν ἐπ-ἐνήνοθεν, Apoll. Rh.) show merely how they explained it, since they derived it sometimes fr. θέω by transposition of ἔθω; sometimes fr. ἔω, ἔθω, I am; and sometimes fr. ἀνθέω, M.

ἐν-ῆριθμος: a companion or friend.—Fr. ἀριθμός, which comp. with ἀρθμός; i. e. united together. Or, in the number of my friends. Ξενίας ἀριθμῷ πρῶτος ὢν ἐμῶν φίλων, Eurip.

"Ἐνθα: in this place, here.—Fr. ἐν. "Ἐνθα καὶ ἐνθα, Here and there

"Ἐνθαῦτα: in this place.—Fr. ἐνθα and αὐτός. In this case ἐνθαῦθα is put for ἐνθαῦτα. But perhaps ἐνθαῦθα is the primary word, and is put for ἐν-ταῦτοθα, in this place. Then also ἐν-τεῦθεν will be put for ἐν-τεύτοθεν or ἐν-ταῦτοθεν, from in this place, from this place. Otherwise the origin of ἐντεῦθεν will be obscure

"Ἐν-θουσιάζω: I act under the impulse of the Gods, am frantic.—For ἐν-θεοσιάζω, fr. Θεός. Fr. pp. ἐνεθουσιάζειν is enthusiasm

"Ἐνι: for ἐν, in

"Ἐνι is put for ἐνι-εσσι or ἐν-εσσι, ἐνι-εισι or ἐν-εισι, in-est, in-sunt

"Ἐνι-αυτός: a year.—Fr. ἐνι=ἐν, in,

and αὐτός. 'In se sua per vestigia volvitur annus,' Virg.

"Ἐνοι: some, certain ones.—I. e. ἐνι οἱ, there are who

ἐνι-οτε: sometimes.—Fr. ἐνι and οτε; i. e. there is when. Or, fr. ἐνια and οτε, as Lat. 'ali-quando'

ἐν-ιπῆ: castigation. See ἐν-ίπτω ἐν-ίπτω, ἐν-ίπτω, ἐν-ίσσω: I castigate, reprimand.—Fr. ἵπτω, I hurt. Fr. the same root [i. e. fr. ἵπω] are ἐν-ιπῆ and ἐν-ιπάτω, Bl.

ἐν-ίσπω, ισπῶ, ἐν-ενίσπω: I tell, announce, &c.—Iσπω is fr. ἔπω, as ἴσχω fr. ἔχω

ἐνίσσω: See ἐνίπτω

"Ἐννέα: nine.—See ἔννατος

ἔννεος: the same as ἐνεος

ἐνν-εσία: suggestion, hint, advice.

—Fr. ἐν and ἔσαι pp. of ἔω. That which is put or thrown into the mind ἔνη: See ἔνη

"Ἐννυμι: I clothe.—As fr. ἄγω is ἄγνυμι, so fr. ἔω is ἐννυμι, ἔννυμι. See ἔω, I clothe

"Ἐνόθω, ἐνήνοθα, fut. ἐνόσω, ἐννόσω: I shake, agitate.—'Ipsum compedi-bus qui vinxerat Ennosi-gäum,' Juv. That is, Neptune the shaker of the earth. Whoever has learnt merely the rudiments of Greek, says Seneca, knows that Neptune is called in Homer ἐννοσί-γαιος

"Ἐνος: see before ἔνατος

ἐν-οχος: held in or held fast, bound, obliged; obligatus, bound by debt or fine; obnoxious to punishment. 'Liable' fr. French 'lier,' and this fr. 'ligo,' may be compared.—Fr. ὄχα pm. of ἔχω

"Ἐνώ: I make one, unite.—Fr. ἐν ἐνθαῦθα: in this time, place, or affair.—See ἐνθαῦτα

"Ἐντεα: corporis indumenta, instruments of military or other apparel. Also, any instruments, vessels, utensils.—Perhaps fr. ἐνται pp. of ἔνω, wh. ἐννυμι, I clothe. Hence ἐντύω and ἐντύνω, I equip, get ready, instruο. "Ἐντύνοντ' ἔντεα δαιτός

ἐν-τελής: one in office.—See τέλος

ἐν-τελ-εχής: see ἐνδελεχής

"Ἐντερα: the entrails.—Fr. ἐντός, intus. Hence venter and dys-entery

"Ἐντεῦθεν: from this place.—See ἐνθαῦτα

Ἔντος : *intus*, within

ἐν-τρέχης : quick in running ; quick, rapid, industrious, clever. Hence *κακ-εντρέχεια*, a cleverness or quickness in abuse or oppression.—Fr. *τρέχω*

ἐν-τυπᾶς ἐν χλαίνῃ κεκαλυμμένος : 'who has bound his vest so tight and so rolled himself up in it, that the whole figure [IMPRESSION] of the body appears ; which is a different case from that of the toga and pallium,' Ern.—See *τύπος*

Ἐντύω, ἐντύνω : see *έντεα*

Ἐννῶ, ἡ : Bellona.—Fr. ἐνύω=άνύω, I despatch, kill, L. Fac. 'Et face mutata bellum integrabat *Enyo*,' Statius

Ἐννάλιος : Mars, Bellum.—Fr. the same root as Ἐννῶ, Bellona

ἐν-νδρίς : an otter.—Fr. *ύδωρ*. 'The common otter frequents fresh-water rivers, lakes, and fishponds. The sea-otter lives mostly in the sea, and swims with great facility,' EB.

Ἐξ : *sex*, six

ἘΞ. Ἐκ before a vowel becomes *eks* or *ék*. See *ék*

ἐξ-αιμάζω : *Εἵπερ ἐν τούτοις ἐξαιμάζει* πικρῶς ὁ Στίλπων, Plut. 'Hoc loco ut maximè lancines Stilponem,' Lat. Vers. As fr. *αἷμα*. Reiske conjectures *εἵπερ οὖν ταῦτα ἐξ-ετάζει*

Ἐξ-αιτος : supposed to be put for ἐξ-αίρετος, selected from others, select, choice. It is better derived fr. *αἰτέω*. Much in REQUEST

Ἐξ-άλιω : I cause a horse to roll on the ground. Also, I cheat or trounce ; as, ἐξ-ήλικάς ἐμε ἐκ τῶν ἐμῶν, Aristoph. 'Istos ex prædâ EVOLVAS,' Livy. And vice versâ, 'EVOLVAM id argentum tibi,' Ter.—Fr. *άλιω*, I make to roll

ἐξ-αμβρύω : i. e. ἐξ-ανα-βρύω. This word is a suggestion of Pauw for the corrupt reading *ἐξαμβρόω* in *Æschylus*

ἐξ-άντης. Heindorf explains ἐξ-άντης from Timæus by *ἀνγῆ καὶ ἐξω ἄτης*. J. supposes it put for ἐξ-ανύτης (fr. *άνύω*), and translates it, perfect. Hermias supposes it the same as ἐξ ἐναντίας ; and translates it, pure and different from what he was before. Ἀν-ερόβωσ-θη καὶ κακοῦ πάντος ἐξάντης ἐντευθέν

ἐστιν, *Ælian*. Ἐμὲ οἱ Θεοὶ καθαρόν ἀπέφηναν καὶ ἐξάντη, Julian. Ἐξάντεως ἐσομένους τῆς νόσου, Id.

ἐξ-απίνης : on a sudden.—Mt. supposes this to be put for ἐξ-αίφνης. But TH. supposes the reverse : "'Απινος, sudden. This is contracted into *αἴφνος* and *αἴφνος*, as *ἀκιμή* into *αἰχμή*.' See *αἴφνος*

ἐξ-απλήσιος : six-fold.—Perhaps fr. *πέπλησαι* pp. of *πλέω*,⁵ p. *πέπλεκα* wh. *πλέκω*, *plecto*, I fold. Compare however *δι-πλάσιος*

ἐξ-απλόω : I unfold, expand, stretch out.—Fr. *ἀπλός*, without fold. We might have expected rather *ἐκ-πλόω*. Comp. *ἀπλός*. Ὑπτιος ἐξήπλωτο νεκρὸς δέμας, Hom.

ἐξέλης : the same as *ἐξῆς*

ἐξ-εράω : I draw out ; I draw off, void.—See *δι-έραμα*

ἐξ-εσία : an embassy.—Fr. *ἔσαι* pp. of *ἔω*. A sending out

ἐξ-ετάζω : I examine, scrutinize ; make an estimate ; make an estimate of numbers, reckon, number. See *ετάζω*

ἐξ-ηγγητής : a leader, shower of the way ; a shower of sights or of the manners and history of a country to strangers. The office of the ἐξ-ηγγηται at Athens was to teach the rites which were wont to be observed in sacred matters, to settle disputes about them, &c.—Fr. *ηγῆται* p. of *ηγέομαι*

ἐξ-ηγριάζω : See *ηγριων*

ἐξῆς : adhesively, in an unbroken connexion ; without anything intervening, immediately ; perpetually. Τῇ ἐξῆς ἡμέρᾳ, on the day immediately after, the next day.—Fr. *ἐξω* fut. of *ἔχω*, wh. *ἔχομαι*, I adhere

Ἐξίς, *ews*, ἡ : habit of body, constitution ; habit of mind, character.—H. *sexus*, *sex*, as depending on the constitution of the body. Ἐξίς is fr. *ἔσαι* pp. of *ἔχω*, *habeo*. Fr. *ἔκται* the third person pp. is *hectic*, *hectical*, i. e. habitual, constitutional. So 'habit' is fr. 'habeo'

Ἐξ-ίτηλος : gone off, vanished ; going off, vanishing.—Fr. *ἵται* pp. of *ἵω* = *ἔω*, Lat. *eo*. Compare Lat. *ex-itiūm*

Ἐξ-ὄν : it being permitted.—Fr. *ὄν*, neuter of *ὤν*=*ἔω* fr. *ἔω*, I am.

“Εξ-εστι is, it is lawful. So Lat. ‘est’

‘Εξ-ούλης δίκη: a suit brought by a person who professed to have been ejected out of his house or goods.—Fr. οὔλα for ὄλα pm. of ἔλω=ἄλω. So in Lat. ‘evolvi bonis.’ See ἐξ-αλίω

‘Εξ-ουσία: power, liberty.—Fr. ὦν, οὔσα, ὄν. See ἐξόν

‘Εξ-οχος: surpassing others, eminent. Also, prominent. ‘Εξ-οχα, surpassingly, eminently.—Fr. ὄχα pm. of ἔχω. ‘Εξ-έχω, I hold (myself) at a distance from others

‘Εξω: out of the limits, without, on the outside, abroad.—Fr. ἐξ. Hence ezotic plants

ἐξ-ώλης: utterly destroying or destroyed.—Fr. ὦλον a. 2. of ὄλω, I destroy

‘Εοικα: for οἶκα, pm. of εἶκω
‘Εόλητο: had been rolled round.—Pluperfect passive of ἐολέω, formed fr. ἔολα=ὄλα pm. of ἔλω=ἄλω

εὐρη, ὄρη: a festival.—Fr. ὕραι pp. of ὕρω. I. e. a day made festive by a concourse of people excited by the occasion and pressing to one spot, L.

‘Εὸς: one’s own.—Fr. ἐ, se. So fr. ‘sui’ is ‘suus’

‘ΕΠΙ’: close upon. It expresses (1) contact, (2) contiguity, co-existence, (3) consequence or following upon, combination, (4) dependence upon, example, (5) conditionality, object, aim, motive, (6) appertaining to, (7) bestowing care or concern upon, employment about, (8) duration and extent. Thus: (1) To bear burdens ἐπὶ, close upon, one’s back. To sit ἐπὶ, upon, the ground. (2) An olive-tree ἐπὶ, at, contiguously to, the harbour. To stand near or at the door. To sit ἐπὶ, by, on, another’s right hand. To swear ἐπὶ, by, the entrails; i. e. to stand near and swear. To swear ἐπὶ, contiguously to, in the presence of, before, witnesses. So, to speak ἐπὶ, before, the judge. To sail ἐπὶ, on, Samos. Flying upon Sardis. ‘Επὶ can express likewise, in connexion with contiguity, a co-existence. To live or die ἐπὶ, with, children; i. e. having children. To drink ἐπὶ, with, one’s food. To sing ἐπὶ, with, over, one’s cups. To sit ἐπὶ, with, tears;

i. e. to sit and weep. Do not go into the recesses of the temple ἐπὶ, with, unsacrificed sheep; i. e. without having sacrificed sheep. (3) He rose ἐπὶ, subsequently to, after, the other. Gain ἐπὶ, upon, gain; i. e. gain following on gain. To stand ἐπὶ τριῶν (Lat. trium), three deep; i. e. consecutively, one after the other. Hence ἐπὶ marks, accumulation, addition; ἐπὶ, besides, these things; i. e. moreover. (4) ‘Επὶ expresses also example and dependence: ‘Επὶ, by following, me; i. e. by following my example or advice. To have one’s name ἐπὶ, after, another; i. e. to be called by his name. To be ἐπὶ, dependent on, guided by, soothsayers. ‘Επὶ, as far as depends on, me. Some of these things are dependent ἐπὶ, on, us; i. e. are in our power, at our command. These states lived ἐπὶ, after, themselves; i. e. dependent (only) on themselves, independent of others; or, following their own mode; i. e. they had a peculiar constitution. So, They of all the Lacedæmonians had this arrangement in the field ἐπὶ, peculiar to, themselves. (5) To have his daughter ἐπὶ, upon condition of, the kingdom. To dedicate the region to Apollo ἐπὶ, upon condition of, its entire freedom from cultivation. He would not hear it ἐπὶ, for, his life; i. e. though his life should be that which he must lose on failure of fulfilling the conditions. You gave a good deal of money to Protagoras ἐπὶ, on condition that he should teach you, wisdom. Though all these things happened, I would not be content to live ἐπὶ, on condition of, these things; i. e. notwithstanding that I were to possess these things. For (ἐπὶ) how much would you? You did so ἐπὶ, with a prospect, in order to, that. Hence ἐπὶ expresses an object, aim, as this is the condition on which the action is performed: Lest robbers should come ἐπὶ, with a view to, mischief. You did not learn these things ἐπὶ, with a view to exercise them as, a profession. To lead ἐπὶ, for, to, death. Would it not be great folly to use ἐπὶ, to the effect of, harm things which were made ἐπὶ, for the object of, utility? Here ἐπὶ expresses both conse-

quence and object. Hence it signifies merely, on account of. To pride one's-self ἐπὶ, upon, any thing. (6) Looking only ἐπὶ, to that which appertained to or concerned, themselves; i. e. looking only to their individual interests. To speak ἐπὶ, touching, concerning, the boy. 'Επὶ, as far as concerns or regards, me. (7) Hence the notion of concern about, care, business, serving, &c. Those who are employed ἐπὶ, upon, these matters, who have charge of them. Οἱ ἐπὶ τῶν ἐπιστολῶν, as Lat. 'ab epistolis.' (8) Contiguity expressed by ἐπὶ is sometimes transferred to time, and marks duration: ἐπὶ Κέκροπος, during the time of Cecrops. 'Επὶ, during the time of, in, peace. 'Επὶ, for, two days. 'Επὶ, for some, time. 'Επὶ is so used too in respect of place: To go ἐπὶ τρία στάδια, tria stadia, the distance of three stadia. In some cases, ἐπὶ expresses, about, nearly.—Hence *epi-logue, epi-taph,⁶ epi-scopus⁷*

'Επ-άρω: I sing upon, enchant, incanto, allure by incantation. See ἄδω

"Επ-αλξίς: a buttress, bulwark, rampart.—Fr. ἄλξω fut. of ἄλκω, I keep off. See ἄλκῃ

'Επ-άργμενος: covered with darkness.—Fr. ἄργμενος, albugo oculi, the 'drop serene'

'Επ-αριής: ready, prompt.—Fr. ἄρται pp. of ἄρω

ἐπ-ασύτερος: one hastening on another, in crowds, frequent.—'Ασύτερος is for ἀνα-σύτερος fr. σέσονται pp. of σύω

ἐπ-αύρω: the same as ἀπαύρω and ἀπανράω. 'Επαύρω however is used not only in the sense of deriving ill, but of deriving good from anything

'Επεῖ, ἐπειδή, ἐπειή, ἐπειδάν, ἐπειάν, ἐπεάν, ἐπήν, ἐπάν. These words are allied to ἐπὶ, close upon, consequently upon. They mean, in consequence of, by reason of, because, since, after, inasmuch as. They are often ellipti-

cally used: 'Do not you mean that I cannot refute your words? ἐπεὶ (because if not; for if I am wrong; else) tell me what you mean'

'Επ-είγω: I impel, induce, urge on, ἐπ-άγω.—Fr. εἶγω=εἶγω ἄγω, L. So εἶλω, εἶλω, ἄλω are allied. So εἶρω and ἄρω

* 'Επεΐσιον. See the note⁸

"Επειτα, ἐπειτε: consequently; moreover. For the ἐπειτα time, i. e. for the time following, hereafter.—Fr. ἐπὶ and εἶτα; or fr. ἐπει, with the postfix of τα and τε

ἐπέπιθμεν: See ἴδμεν
ἐπέτης: one who follows another, an attendant.—Fr. ἔπω, wh. ἔπομαι, I follow

ἐπέτοσσε: 'Pauw supposes it put for ἐπ-έθοσσε, fr. ἐπι-θώω (fr. θέω, θοός), I run up to, come upon. Till I am better informed, I shall still think that τώω is of the same origin as τάω, τέω, τείνω. Fr. τώω is τόσσω, ἐπι-τόσσω, I reach, come up to,' Heyne

'Επ-ευφρατίδης: living near or on the banks of the *Euphrates*

'Επῆ-βολος: one who strikes close on the mark, gains his point, is successful and in possession of anything. Also, that which is our possession or power.—For ἐπί-βολος, fr. βέβολα pm. of βέλω

ἐπῆ-ετανός: that which comes year after year, perennial; unfading, perpetual.—For ἐπι-ετανός, fr. ἔτος, a year. So Homer has ἐπ-ετήσιος

"Επ-ηλυσ, υδός: ad-vena, a stranger, foreigner.—Fr. ἤλυται pp. of ἐλύθω. See ἐλεύθω

'Επῆν: see ἐπεῖ
ἐπ-ηρέαζω: ⁹ I am violent, deal violently. It is particularly used of violently accusing and violently calumniating.—Προσ-εὔχεσθε ὑπὲρ τῶν ἐπ-ηρεαζόντων ὑμῶν καὶ διωκόντων ὑμᾶς,¹⁰ NT.

ἐπήτριμος: thick, accumulated.—Perhaps fr. ἤτριον. Πολλοὶ καὶ ἐπήτριμοι ἡματα πάντα Πίπτουσι,¹¹ Hom.

⁶ From τάφος, a tomb.

⁷ From σκοπέω, I see or view.

⁸ Ima ventris pars desinens in pudenda; aut ipsa pudenda. Burges in the 'Classical Journal' proposes ἐπί-σκιον, which is very little different from the common, but corrupt, reading ἐπίσιον.

⁹ Fr. ἐρέω, wh. ἐρείδω, I. e., I press violent-

ly on any one, L. 'Επ-ηρέαζει' βιάζει: ἐπ-ήρεια: βία, Hes. Others derive it fr. ἄρης, explaining it of aggression by war; others fr. ἀρά, a curse.

¹⁰ Pray for those who despitefully use and persecute you.

¹¹ For many and in crowds fall every day.

ἘΠΙ: see after εὖς

ἐπὶ κέρας or κέρως πλεῖν is construed, to sail with the wings of a fleet extended or advanced

Ἐπί-βδαι, ἐπι-βδαι: such days as follow holidays, and are celebrated by the common people as festivals. Generally, any days which follow others; the time to come, futurity.—For ἐπι-βδαι fr. βάω, I go. See βάδην and βαδίζω

Ἐπι-βολή: 'the putting on; of a seal, i. e. impression; of colors, i. e. inlaying, painting; of a garment, i. e. additional weight, incumbrance; of a penalty, i. e. impost, fine; the putting the mind on an object, i. e. mental grasp, design,' J.—Fr. βέβολα pm. of βέλω

Ἐπί-γυα: ropes by which ships are tied to the shore.—Fr. γύα=γέα and γεία, wh. ἐπί-γεία, the same as ἐπί-γυα, 'funes quibus puppis a TERRA religatur,' St.

ἐπι-ζαρέω: I hang heavily upon.—An Arcadian word, for ἐπι-βαρέω,¹² fr. βάρος. J. supposes it put for σαρέω fr. σάρω, σαίρω, I sweep violently over ἐπι-ζάφελος: rough, sharp. Applied to anger.—Perhaps fr. ζα and φέλος. Very rough like a hard stone.¹³ Ἐπιζαφέλως χαλεπαῖνοι, Hom.

ἐπι-θυμέω: I set my mind upon, long for, desire.—Fr. θυμός. Ἐπι-θυμία ἐπ-εθύμῃσα τὸ πάσχα φαγεῖν μεθ' ἡμῶν,¹⁴ NT.

Ἐπί-κουρος: ready to administer attention or help; an ally; patron.—Fr. κοῦρα, wh. Lat. cura, L.

ἐπί-λευκος: in color close upon or nearly approximating to white, whitish.—See λευκός

ἐπι-μάομαι and ἐπι-μαίομαι: See μάομαι

ἐπι-νάστιος: a foreigner.—Fr. νέ-νασται pp. of νάω, I dwell. Ἐπὶ seems here to mark motion on a place. One who goes to a country and there dwells. So ἐπ-οικος

Ἐπί-νειον: a dockyard or harbour.—For ἐπί-νεον, fr. νεῶς gen. of ναῦς.

A place where persons are occupied about ships, or a place appertaining to ships

ἐπί-ξηνον: a chopping block.—Fr. ἔξηνα a. 1. of ξάινω. That on which flesh is cut, Dm.¹⁵

ἐπι-ούσιος ἄρτος.—Fr. οὐσία, essence, substance. That is, bread appertaining to our substance or subsistence. But others derive it fr. ὄν, ὄντα; and translate it, the bread of the following day, to-morrow's bread, Schl.

ἐπι-παμφαλάω: I look round about upon.—Παμφαλάω may seem to be put for παμ-φανάω = παν-φανάω, I view every thing, Scap. Πόλλ' ἐπι-παμφαλόωντες ὁμοῦ, Ap. Rh.

ἐπί-πλα: 'things fit for sailing, provisions for a voyage, for ἐπί-πλοα; or, according to Suidas, for ἐπι-πόλαια [or ἐπί-πολα. Compare ἐπι-πολῆς,] things on the surface, moveable goods; apparel, stores, baggage; opposed to ἔγ-γεία, fixtures,' J.

Ἐπί-πλομαι: applied to the year as turning round upon an axis. Ἐπι-πλομένη ἐνὶ νυκτὶ, in the night which is rolling round in succession, the following night.—For ἐπι-πέλομαι, fr. πέλω, (I turn) pm. πέπολα, wh. *polus*, a *pole*

ἐπι-πολῆς: on a surface; on the top.—Fr. ἐπὶ, upon; and πέπολα pm. of πέλω, answering to the Lat. 'versor,' I am occupied or engaged about anything

ἐπι-πόλος: one who is engaged in waiting on another, an attendant.—See above.

ἐπι-ῥρόζω, ἐπί-ῥροίζω: I set a dog on with noise and clamor.—See ῥοίζος

ἐπίσειον: See ἐπέσειον

Ἐπί-σκοπος: one who looks upon or over others.—Fr. σκοπέω, I view. Hence by corruption *bishop*, Sax. *biscop*, i. e. 'biscop

ἐπ-ίσταμαι: I know, understand; conjecture.—It appears to be the middle of ἐπ-ίστημι, the same as ἐφ-ίστημι τὸν νοῦν, M. I set my mind

passover with you.

¹⁵ Unless ξηνός (which in Suidas is explained by κομὸς, fr. κείκομαι pp. of κείρω) means, wood cut, i. e. a block. Compare however ἐπ-ίκοπος fr. ἔκοπον a. 2. of κόπτω.

¹² E. compares ζέρεθρον and βάραθρον. The Arcadians said also, it appears, ζέλλω for βάλλω, RP.

¹³ Hes. explains it by χαλεπός. R. has traced ἀφελὴς to the same word φέλος.

¹⁴ With desire I have desired to eat the

over any thing, apply it to thought and enquiry

ἐπι-στήμη: knowledge, skill.—Fr. ἔσθημαι pp. of στάω. See above

ἐπι-στοβέω: I tread on, insult.—Fr. ἔστοβα pm. of στέβω=στείβω

ἐπί-σωτρον: a plate of iron fastened on a wheel to PRESERVE it.—Fr. σέ-σωται pp. of σώζω

ἐπι-τηδής, ἐπι-τήδειος: bestowing attention and intent care on anything, nervos viresque intendens; one who is prompt, ready, apt, fit, capable. "Ἄνδρας ἐπ-έστησεν οἱ ἐδόκουν ἐπιτη-δεύοντα εἶναι ἀμφὶ ταῦτα ἔχει,"¹⁶ Xen.—Fr. τέω or τάω, tendo. Qui potest attendi vel intendi in aliquid, L.

ἐπί-τηδες: with attention and study; studiously, purposely, with a particular intention, intentionally.—See above

ἐπι-τήδειος: apt, capable; attentive, careful. Οἱ ἐπιτήδαιοι, friends, relatives, as giving their attention and care, as being apt and capable to assist. Ταῦ ἐπιτήδεια, the necessities of life, i. e. things fit for and capable of support. 'Ἐπιτήδεια τριῶν ἡμερῶν λαβόν-τες,'¹⁷ Xen. Compare 'necessitas' and 'necessitudo.'—See above

ἐπι-τηδεύω: I bestow attention upon.—See above

ἐπι-τίθεμαι: I invade, assault.—Properly, perhaps, I put (my hands) upon

ἐπι-τιμᾶω: I increase the punishment. Or, I put a punishment or fine on any one; punish; reprehend; threaten with punishment or reprehension; admonish. Hes. explains it by τιμωρέω, ἢ τὴν τιμὴν αὐξέω.—See τιμωρέω

ἐπι-τρέπω: I turn over anything to another; commit to another's care; permit.—See τρέπω

ἐπί-τροπος: one to whose care another is committed, a guardian, tutor.—Fr. τέτροπα pm. of τρέπω. See

above

ἐπι-φθύζω: I spit upon in the manner of a magician, ἐπι-πτύω γοητευ-κῶς, E.—The φ and θ are in the place of π and τ. Φθύζω is πτύζω=πτύω. The language admits of neither φτύζω nor πθύζω

ἐπι-φώσκει: said of the time which is close upon the shining of the sun; it dawns.—Fr. φώω, as φάσκω fr. φάω. See φῶς

ἐπί-χειρα, ων: a reward.—I. e., the reward attending labor of the hands, EM. 'Ἀρετὴ . . . Οὐκ ἐκ θυραίων τὰ-πίχειρα λαμβάνει, Αὐτὴ δ' εἰαυτὴν ἄλλα τῶν πόνων ἔχει,'¹⁸ quoted by Clem. Alex.

ἐπι-ιωγή: See ιωγή

ἐπι-οκίετο: See ἐκίετο

ἔπομαι: See ἔπω

'Ἐπο-οχ': detention, stay, delay.—Fr. ὄχα pm. of ἔχω, I hold, keep back. Hence *ep-och*¹⁹

'Ἐποψ, οπος: 'Hoopoo, Lat. *upupa*, Gr. ἔποψ. A bird, of the class of *picæ*; not a lapwing, as some have asserted,' T.²⁰

'Ἐπτὰ: *septem*, seven.—H. *hept-archy*

'Ἐπω:¹ I am concerned, engaged or busy about anything; I have in hand, manage. 'Ἐπομαι, ἔσπομαι, (which loses the ε in the other moods, as σπέο, σπέσθαι) I follow close on any one; appertain to; correspond to. 'Ἐπεται, it corresponds with, is in congruity with.—See ἐπὶ, which flows from this word. From the pm. ὅπα has been derived Lat. *opus*. From ἔσπομαι is ἔσπερα, *vespera*

'Ἐπω:² I say or speak, relate.—Hence, *epic* poetry.³ From pm. ὅπα is ὀψ, ὀπός, the voice; wh. *Calli-ope*⁴

ἐπ-ώνυμος: as well one who receives his name after another, as one who bestows his name on another. This double sense, says TH., has often de-

¹⁶ He placed over these things men who seemed to be the most fit to be employed about them.

¹⁷ Having taken necessities for three days.

¹⁸ Virtue does not receive her reward from those abroad, but possesses herself as the reward of her labors.

¹⁹ For *epochs*; says Mor., are like places of repose where we stop to consider what is before them and what after them.

²⁰ Linnæus says that *hoopoo* is from the

note of the bird, which resembles it. So Varro derives *upupa* from the noise *pu pu*. Others, says T., derive *hoopoo* fr. the Fr. *huppé*, crested.

¹ Allied to ἔπω, wh. ἄπω, *apto*, L.

² Allied to ἔπω=ἄπω, *apto*. I join together or connect words, L.

³ The *Epic* poem is derived fr. ἔπω: for in it are recounted actions only; whilst in the Dramatic persons act, Mor. The *Epic* relates; the Dramatic acts. See δρᾶω.

⁴ Having a beautiful voice. Κάλλος, beauty.

ceived the translators.—Fr. *ὄνυμα*

Ἔρα: earth, ground.—Fr. *ἔρω*, Lat. *sero*, S. That which may be sown

Ἐράω: I love, desire.—Hence *ἔρως*, love: 'But pomp and power alone are woman's care; And, where these are, light *Eros* finds a fear,' Byron. Fr. pp. *ἔραται* is *Erato*,⁵ one of the Muses. *Ἐρωτας οὐκ ἔρωτας, ἀλλ' Ἐριννύας*, Lycophr.

ἐράω: I draw.—The same as *ἐρύω*. *Ἐράω*, I love, is traced by L. to the same source. See the note on *ἄμα*

ἔρανος: a feast the expenses of which are mutually supported by the party; or the expenses thus supported. A contribution generally. Sublimity, says Longinus, is the *ἔρανος*, joint effect or contribution, of a multitude of particulars.—Fr. *ἔρως* or *ἔρος*. A feast of love (*amoris*) or of friendship (*amicitiæ*), L. Or fr. *ἐράω*, I draw together, collect. *Cœna collecta*

ἔργον: work, primarily of agriculture; any work, business, office, action, deed. *Τὰ ἔργα*, the works of the ploughman, cultivation, cultivated fields. *Ἐν τῷ ἔργῳ*, in the very conflict. *Τὸ Τρωϊκὸν ἔργον*, the Trojan war. There is no *ἔργον*, nihil opus est, there is no business or need for.—Hence *τὰ γε-ωργικά*,⁶ the *Ge-orgics* of Virgil. Also *en-ergy*,⁷ *en-ergetic*. Fr. *ἐργασται* pp. of *ἐργάζομαι*, I work, is *ergastulum*, a workhouse

ἔργω, ἐργάζομαι: I work, &c. See *ἔργον*

ἔργω: I drive off, &c.—See *εἶργω* *ἐργ-ώλη*: pains and labor lost and good for nothing.—Fr. *ἔργον* and *ᾧλον* a. 2. of *ᾔλω*, I lose. But TH. reads *ἐριώλη*

ἔρδω: I work; do. I sacrifice, as 'facio,' and 'operor,' in Latin: 'Justis operata Divis,' Hor.—Allied to *ἔργω* † *ἐρέβινθος*: a kind of vetches, chick-pease, *ὄροβος*

ἐρέβινθος: See the note⁸

Ἐρεβος, eos: *Erebus*, *Orcus*. See *ἐρέφω*

ἐρεῖνω: I ask, interrogate.—Formed fr. *ἐρέω*, as *ἀλεεῖνω* fr. *ἀλέω*

Ἐρι:⁹ VERY. An augmentative prefix

Ἐρις, ἰδος: contention.—Fr. *ἔρω, sero*, as Lat. 'con-sero manus.' From *εἶρω*, says Dm., for contention JOINS at least two. *Θεῶν ἐριδι ζυν-ιόντων*, Hesiod: The Gods coming together in strife

Ἐρέθω and *ἐρεθίζω*: I provoke, irritate.—'Properly said of those who nip wool. For it is fr. *ἔριον*,' Bl. We may observe that to TEASE, from its meaning of combing wool, received that of vexing with importunate assiduity. Hence Voss. derives *irrito* (for *irritō*), I irritate

Ἐρείδω, ἐρέδω. These verbs seem connected with *ἔρις* and *ἔρι*, and through all their senses mark a vehement contention and earnestness in doing anything. They are used of fixing the foot firmly on the ground, leaning and pressing on anything, pressing or dashing against anything, casting the eyes earnestly on the ground, casting stones with violence, and vehemently assailing any one. L. supposes the following words *ἐρείκω, ἐρείπω, ἐρέπτω, ἐρέσσω*, to flow from the same source

† *Ἐρείκη*: heath, broom

ἐρείκω, ἐρίκω, ξω: I cleave, break; or, am broken.—Perhaps allied to *ρήκω, ξω*, wh. *ράκος*. As *ρήκω* fr. *ράω, ἔρρηκα*; so *ρείκω* might be formed fr. *δέω, ρέω*,¹⁰ *ἔρρηκα*

ἐρείπω, ψω: I seize, RAPTO.—*Νῦν δ' αὖ παῖδ' ἀγαπητὸν ἀν-ηρείψαντο* *θύελλα*,¹¹ Hom.

ἐρείπω, ψω: I throw down with violence, overthrow; am overthrown.—Allied to *ρίπτω, ψω*, L. *ἤριπε δ' ἐξ ὀχέων*, Hom. *Ἐν δ' ἐρείπιοις Νεκρῶν ἐρείφθεις ἔζετ'*,¹² Soph.

⁵ As presiding over AMOROUS poetry. Or, as being LOVELY.

⁶ Fr. *γέα*, the earth. Things appertaining to the cultivation of the earth.

⁷ Operative power.

⁸ Οὐ γὰρ δὴ γέλοιον ἦν, εἰ Ξανθίας μὲν δούλος ὦν, ἐν στρώμασιν Μιλησίοις ἀνα-τετραμμένος, κινῶν ὀρχηστρίδ', εἰτ' ἦρπσεν ἀμίδ', ἐγὼ δὲ πρὸς τοῦτον βλέπων τοῦ ῥεβίνθου ὄραττόμην; Antistoph, 'Annon ridiculum esset, si Xanthia ser-

rus, in Milesiis stragulis prostratus, subagitans saltatricem, matulam me sibi ferre juberet; ego vero hunc intuens mentulam mihi fricarem?' Br.

⁹ Fr. *ἔρις*; or fr. *ἔρω, sero*, I connect, add.

¹⁰ *ῥάω, ρέω, ρέω, βήω*, wh. *ρήκω, ρήγω*, &c. TH.

¹¹ But now again the storms have snatched away my beloved boy.

¹² He sat thrown down on fragments of the dead.

ἐρεμνός : covered, obscure, black.—Fr. ἐρέβω or ἐρέφω, as σεμνός fr. σέβω ἐρέπτω and -ομαι : probably allied to ἐρείπτω, raptō, I seize. It is used specially of seizing food; and seems to mean, I snatch at food, eat ravenously, raptim edo. "Ἴπποι λωτὸν ἐρεπτόμενοι, Hom.

Ἐρέσσω, fut. ἐρέσω fr. ἐρέω : I vehemently urge the oar, row; vehemently urge my foot; vehemently urge threats.—Fr. ἔρεται pp. is ἐρετμός (an oar), wh. Lat. *remus*. Ἐρετμοῖσιν ἐρεσσόμενοι, Æsch.

ἐρεσχελέω : I talk merely for the sake of contradiction and dispute, I cavil, trifle in argument.—Fr. ἐρις and χέλος=χείλος, I. e. I exercise contention with my lips, S. Ἐχρῆν μὴ μὴδ' ἀπο-κρίνασθαι πρὸς ἄνδρα ἐπίτηδες ἐρεσχελοῦντα,¹³ Lucian

Ἐρέτης : a rower.—Fr. ἔρεται pp. of ἐρέω=ἐρέσσω

Ἐρεύγω : I belch out, throw out, vomit.—Fr. ἤρευνται pp. is probably *eructo*, I *eructate*

Ἐρέυθω, (fut. ἐρεύσω) and ἐρύθω : I make red.—Fr. ἐρυθρός, red, some derive the *Erythrean* Sea, which is sometimes confounded with the Red Sea. 'Quod mare Rubrum dixere nostri, Græci *Erythræum*,' Pliny

ἐρευνάω : I seek, investigate.—Fr. ἐρέω, I ask; as ἐλαύνω fr. ἐλάω, Dm. Compare ἐρεεῖνω. 'Urino seems a corruption of ἐρευνῶ,' J.¹⁴

Ἐρέφω : I cover.—Allied to ἐρέβω or ἐρεβος. Bl. derives it fr. ἔρα, the earth

ἐρέχθω : I break.—Fr. ἐρέχθην a. 1. p. of ἐρέκω=ἐρείκω

Ἐρω, ἐρέω, ῥέω, εἶρω, εἰρέω : I speak, relate, say, tell.—Fr. ῥήρηναι pp. of ῥέω is *rhetor*. See εἶρω

Ἐρέω : See above

ἐρέω : I speak to, address, for the purpose of enquiry and to gain infor-

mation; I enquire; seek, search for, generally.—See ἔρω above. "Ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ, Πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε,¹⁵ Hom.

Ἐρημός : ¹⁶ deserted, destitute, solitary.—H. *eremus*, *eremita*, *eremite*, *hermit*

ἐρητῶω : ¹⁷ I restrain, keep back.—Μειλιχίοις ἐπέεσσιν ἐρήτουν ἄλλοθεν ἄλλος,¹⁸ Hom. Ἐρητύσασκε φάλαγγας Τρώων, Id.

Ἐρι : See after ἐρεεῖνω

Ἐρίγ-δονπος : very resounding.—For ἐρί-δονπος

Ἐρίδω, ἐρίδew, ἐριδμαίνω, ἐρίζω : I contend, dispute.—Fr. ἐρις

Ἐρίζω : See above

Ἐριθος : a worker in wool. Fr. ἐριον. Hence ζυν-ἐριθος, a fellow-worker, generally : Γεω-μετρίαν καὶ μουσικὴν, ζυν-ερίθω φιλο-σοφίας,¹⁹ Max. Tyr.

† Ἐρινεός, ἐρινός : a wild-fig tree

Ἐρινύς,²⁰ Ἐριννύς : a Fury, the revenger of wrongs.—'Tot *Erinnys* sibilat hydris,' Virg.

Ἐριον : See εἶρος

ἐρίπνη : a summit, cliff.—Fr. ἐριπον, a. 2. of ἐρείπω. That which is broken or abrupt. Οὐρείας ναίουσ' ἐρίπνας,¹ Eurip.

Ἐρις : See before ἐρέθω

ἐρίφος : a kid.—Fr. ἐριφα p. of ἐρίπω=ἐρείπω, I lay prostrate, overthrow. The Latins call it 'hædus PETULCUS,' S. Φείδew τῶν ἐρίφων, φείδew, λύκε,² Theocr.

ἐρι-ωλῆ : a hurricane. Fr. ἐρι and ὤλον a. 2. of ὀλω, I roll. I. e., that which rolls round violently. Also, that which consumes wool, fr. ἐριον and ὀλω, I consume, destroy

Ἐρκος, eos : that which keeps in, incloses; that which keeps off, repels.—See εἶργω

ἔρμα,³ aros : a support, prop; a prop for ships; fulcrum of a balance;

13 It was proper not even to answer a man who intentionally talked for dispute.

14 Compare ἄρηνετήρ.

15 Who formerly greatly rejoiced in making enquiries of me in his house, asking the race and the offspring of all the Greeks.

16 Fr. ἔρη or ἔρα, uncultivated land, TH. From ἐράω, I evacuate, I.

17 Possibly fr. ἔρηναι pp. of ἐρέω, allied to to ἔρω and εἶρω, I weave or bind.

18 They restrained one another with mild words.

19 Geometry and music fellow-workers with philosophy.

20 Fr. some word connected with ἐρέθω, I goad, agitate, L.

1 Inhabiting the mountain cliffs.

2 Spare the kids, spare them, wolf.

3 Perhaps fr. ἔρμαι pp. of ἔρω, p. ἔρκα wh. ἔρκω, ἔρκος.

loop of a sling; sand in ships for ballast and stability. Reliance, confidence; confident or bold undertaking. Plutarch says it is difficult to please ἐν μεγάλοις ἔρμασι, in great undertakings. Homer calls the dart μελανῶν ἔρμ' ὀδυνάων, explained by St. as that on which pain rests as a foundation.—Fr. ἔρμα or rather εἶρμα or Feῖρμα are *firmus*, *firmamentum*

ἔρμα, αῖος: an ear-ring.—Either from its being supported by the ear (see above); or fr. ἔρω, *sero*, as being inserted in the ears. See ὄρμος

ἔρμα, αῖος: a kind of stone pile or rock in the sea. Generally, any obstruction or obstacle. Τῶν δὲ δέκα νεῶν τῶν βαρβάρων τρεῖς ἐπ-έλασαν περὶ τὸ ἔρμα τὸ μεταξὺ ἐόν Σκιάθου τε καὶ Μαγνησίης,⁴ Herod.

Ἐρμῆς, οὐ: ⁵ Mercury.—Hence *Herm-aphrodite*,⁶ and *hermetically*⁷ sealed

Ἐρμαῖ: little stone statues of Ἐρμῆς or Mercury

Ἐρμαιον: any unexpected luck, find, or gain.—Fr. Ἐρμῆς, Mercury, who presided over gain. 'Hortos egregiasque domos mercariarius unus Cum LUCRO noram; unde frequentia MERCURIALI Imposuere mihi cognomen compitā,' Hor. 'Mercurius' is fr. 'merx, merces'

Ἐρμαρίζω: I balance, poise.—See the first ἔρμα, αῖος

Ἐρμηνεύω: I interpret, explain.—Generally derived fr. Ἐρμῆς. 'Jove missus ab alto INTERPRES Divum fert horrida jussū per auras,' Virg.

Ἐρμῆς: See before Ἐρμαῖ

Ἐρμῖν, ἴνος, ὅ: a bed-post.—See the first ἔρμα. Βῆ δ' ἔμην ἐς θάλαμον, ὅθι οἱ φίλα δέμν' ἔκειτο. Ἀμφὶ δ' ἄρ' ἔρμῖσιν χεε δέσματα κύκλῳ ἀπάντη,⁸ Hom.

4 And three of the ten ships of the barbarians rowed about the rock which is between Sciathos and Magnesia.

5 Perhaps fr. ἔρμαι pp. of ἔρω or ἔρω, I speak; as being the God of eloquence or the messenger of the Gods.

6 See the note on Ἀφροδίτη.

7 Fr. Ἐρμῆς, the imagined inventor of chymistry, T. From Ἐρμῆς, which is to be understood of the Egyptian Mercury or of Hermes Trismegistus, who was well skilled, it is said, in the sciences, Mor.

8 Vulcan went to go to his chamber, where

ἔρνος, ἑός: a branch, germ, or sprout.—Hence a *hernia*? or rupture, as 'ramen' fr. 'ramus.' Προσ-είχεθ', ὥστε κισσοῦ ἐρνεσιν δάφνης,¹⁰ Eurip.

Ἐρος, ου, and ἔρως, ωτος: love.—See ἐράω

ἐρμαι: Enquire.—See ἐρέω
ἐρπῖς: wine.—Ἐρπιν τε ῥέζειν ἰδ' ἀλοιφαῖον λίπος,¹¹ Lycophr.

Ἐρπω: I creep; advance slowly; advance, move, go.—Hence *serpo*

Ἐρπυλλον: wild thyme.—'Allia serpyllumque,' Virg. 'Serpyllum a serpendo dictum putant,' Pliny

* Ἐρραος: aries, a ram

Ἐρρώ,¹² ἐρρέω: I go ill; or with difficulty or pain, arising from illness or lameness; under bad auspices, with bad fate, to a bad end. Go (ἐρρε) to the crows, i. e. perish. Πᾶς δόμος ἔρροι, Eurip., May the whole house go to destruction. Πόλεις ἔρρουνται ὑπὸ βαρβάρων, Plato, Cities going to ruin by the barbarians

Ἐρση, ἔρση: dew. Also, a lamb lately born, like δρόσος.—For ἄρση fr. ἄρσω fut. of ἄρδω, I bedew, Dm: So ἄρσην and ἔρσην are interchanged

* Ἐρσην: Ionic form of ἄρσην

Ἐρσος, εος: a tie, knot.—Fr. ἔρσαι pp. of ἔρω, I weave. See εἶρω

* Ἐρύγγιον: some herb

Ἐρύγμηλος: applied by Homer to a bull, belching out or ejecting a loud noise: Ταῦρον ἐρύγμηλον, Hom.—Fr. ἐρύγω = ἐρεύγω

Ἐρύκω,¹³ ἐρυκάκω, ἐρυκακέω: I restrain, keep in; keep off.—Λαὸν ἐρυκάετε, Hom. Ἐρυκακέειν κακά

ἐρύω, ἔρμι: much the same as ῥύω. I draw, drag. In the middle, I draw; draw aside; prevent any thing from taking its course. I draw out or rescue from danger, save, protect; guard,

lay his loved beds. And he bound chains about the bed-posts all round.

9 For the part displaced seems to form a branch in elongating itself, Mor. Inflatis scroti venis, veluti quidam RAMI apparent, Voss.

10 He adhered as ivy to branches of laurel.

11 To make wine and ointment-fut.

12 Hence Varro deduces Lat. erro. See φθειρομαι.

13 Fr. ἐρυκα p. of ἐρύω, I draw. I. e. I draw back, or I draw off.

preserve, keep; keep inviolate

ἔρμμα; ἄτος: a safeguard, protection.—Fr. ἔρμαι pp. of ἔρνω

ἔρυσιβη: mildew.—Perhaps fr. ἐρύσω fut. of ἐρύθω=ἐρεῦθω, as Lat. 'rubigo' is traced to 'ruber'.¹⁴ Καθ-άπερ ἐρυσίβη τοῖς ὑγραινομένοις ἐγγίνεται σπέρμασιν,¹⁵ Plut.

ἔρνω: See after ἐρύκω

Ἐρχάτομαι: I am inclosed.—Fr. ἔρχαται. Ἔργω, ἔρξω, ἔρχα (i. e. εἶρχα), ἔρχμαι, ἔρχσαι, ἔρχται, plural ἔρχνται, which is changed by the Ionic form into ἔρχαται

ἔρχομαι: I come to, arrive at; I am coming, am tending or verging to.—Fr. ἔρχω Val. derives Lat. *vergo*. Λέγει μοι, Πορεύου. Πορεύομαι. Ἐρχου. Ἐρχομαι,¹⁶ Arrian

ἔρω: I say. See before ἐρέω

ἔρω: I draw. The same as ἔρνω

Ἐρωδᾶς, ἐρωδῶς: a heron or hern.—Possibly fr. ἐρωδῖος or ἐρδῖος is Lat. *ardea*. From the Greek Mor. supposes *heron* to flow

ἐρωέω: I rush, rush against, resist, repel; rush from or back, retreat, retire. Ἡρώησαν ὀπίσσω, Hom.—Hence ἐρωή, a rushing. Homer has δουρὸς ἐρωή, πυρὸς δητίοιο ἐρωή

ἔρω: See ἐράω

ἐρωτάω: I ask, enquire.—Fr. ἐρέω. Οὐκ αἰσχύνῃ, ὦ Σώκρην, ἐρωτῶμενος ἀντ-ερωτᾶν;¹⁷ Plato

ἘΣ: See εἰς

Ἐσθῆς, ἦρος, ῆ: a clothing, garment.—Perhaps fr. ἔσθην a. i. p. of ἔω, I put on¹⁸

ἐσθλός: good, excellent, brave; generous; ready, strenuous, &c.—For ἐθλός [as ἔσχω for ἔχω], L. For ἐθελός fr. ἐθέλω, S. That is, willing, ready, active; Οὐ κακὸν οὐδὲ μὲν ἐσθλόν,¹⁹ Hom. Πατήρ ἐμός ἐσθλός Ὀδυσσεύς, Id.

Ἐσθω, ἐσθίω: I eat.—For ἔθω [as ἔσχω for ἔχω] for ἔδω, Dm. So ψύθος

is ψύδος or ψεύδος. Σύες ἐσθουσαι βάλανον, Hom.

ἐσκενάδατο: See πεφράδατο

Ἔσσω: I am.—Fr. ἔω, as βόσσω fr. βόω, and Lat. 'pascō' fr. πάω

ἐσλός: the same as ἐσθλός

Ἐσμός: a swarm of bees; swarm, multitude.—Fr. ἔσμαι pp. of ἔω, I send; i. e. a sending out from the hive. 'Hinc ubi jam EMISSUM caveis ad sidera cœli Nare per æstatem liquidam suspexeris agmen,' Virg. Or fr. ἔω, I place; i. e. bees which have settled

Ἐσπερος: *vespera*, evening; also *Hesperus*, the star which follows the Sun.—Fr. ἔσπομαι=ἐπομαι, I follow

Ἐσπομαι: See ἔπω

Ἐσώ: for ἔπω

ἐσσην,²⁰ ἦνος: a sovereign.—Οὐ σέ θεῶν ἐσσην πάλοι θέσαν, ἔργα δὲ χειρῶν,¹ Callim.

ἔσσω: less.—Ionic form of ἦσσω

Ἐσ-τε or ἐς τε: as long as, as far as. 'Alexander pursued him as long as (ἐς τε) the light lasted.'—Fr. ἐς ad, usque ad, unto the time that; and τε affixed

Ἐστήκω: I stand; stand erect.—Fr. ἔστηκα p. of ἐστάω=στάω, στῶ wh. *sto*

Ἐστία:² a hearth, home; an altar raised near the hearth (as 'focus' in Latin: 'Nec prodest sanctis thura dedisse focis,' Ov.); *Vesta*, Goddess of the hearth

Ἐστιάω: I receive hospitably at my hearth or in my house; entertain with a feast, &c.—Fr. ἔστια. Hence *festum*, a feast

Ἐστιᾶς: a Vestal Virgin

ἔσω, ὀρος: The precise meaning is not known. In its general notion, says Heyne, it is a wedge or nail.—Fr. ἔσται pp. of ἔω, I send. That which is sent in. Answering to ἔμ-βολος

Ἐσχαρά:³ crust attaching to hol-

14 Ἐρυσίβη may be put for ἐρυσίβη, fr. ἴος.

15 As mildew is engendered in wetted seeds.

16 He says to me, Go. I go. Come. I come.

17 Are you not ashamed, Socrates, when interrogated, to interrogate back?

18 Or for ἐσθῆς fr. ἔσται pp. of ἔω. J. derives it fr. ἐς and ἐθώ, I put.

19 Neither the timid man nor the brave man.

20 Fr. [ἔσσω the Ionic form of] ἦσσω, EM. A subduer. See ἦσσω. The EM. gives another derivation: fr. ἔσται pp. of ἔω, I place, settle. Said of a king, in allusion to bees. See ἐσμός.

1 Not lots have made you the king of the Gods, but the works of your hands.

2 Fr. ἔσω and ἔστω, the same as στῶ, are ἐστία and ἰστία, a sure seat. Thus they designate also a house and habitation, TH.

3 Fr. ἔσχω=ἔχω, I hold, adhere to.

low wounds or ulcers.—Hence *scar*
ἔσχαρά: a hearth; an altar. See
ἔστια.—Fr. *ἔσχω*, I hold, contain, L.
Ἀν-έκαιον ἐπ' ἔσχαρᾷ ἀ-κάματον πῦρ,⁴
 Hom.

* *Ἐσχαρά*: a gridiron or chafing
 dish

ἔσχατος:⁵ last, furthest, extreme.—
Ἐσχατ' ἔσχατων κακὰ,⁶ *Æsch.* *Ἐγὼ*
εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,⁷ NT. *Πολ-*
λοὶ ἔσσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι
πρῶτοι,⁸ Id.

ἔχω, *ἔσχω*, *ἵχω*, *ῖσχω*, *σχέω*, *σχῆμι*,
σχέθω, *ισχνέω*: I have, hold, habeo,
 teneo; bear, carry, bear up; keep;
 keep a house, inhabit; hold, keep
 back, restrain, cohibeo, inlibeo, pro-
 hibeo. *Ἐχομαι, ἔσχομαι*, I hold to,
 adhere to, keep close to, am conti-
 guous to.—Fr. fut. *ἔξω* are *sexus, sex*;
 fr. pp. *ἔκται* is *hectic*. See *ἔξις*. From
 pm. *ἄχα* is *ep-och*. See *ἐπ-οχή*. *Ὅς*
γὰρ ἂν ἔχη, δοθήσεται αὐτῷ, καὶ ὃς ἂν
μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ'
αὐτοῦ,⁹ NT.

ἔσω: within.—Fr. *ἐς*, as *ἔξω* fr. *ἐξ*.
 See *εἰς*.

Ἐπὸς, ἐπεὸς, ἔτυμος:¹⁰ true.—Fr.
ἔται pp. of *ἔω*, I am. That which is,
 which is the fact. Hence *etymo-logy*.¹¹

Ἐτάζω: I search or examine into
 the truth, prove, try.—Fr. *ἐτός*. *Ἡτα-*
σεν ὁ Θεὸς τὸν Φαραὼ ἐτασμοῖς μεγά-
λοις,¹² LXX.

ἐταῖρος: a friend, companion.—
 Allied to *ἐτης*: *Σοὺς τε ἔτας καὶ ἐταί-*
ρους, Hom.

Ἐτερος: the one of the two; the
 other; another; other, different.
Ἐτέροις ἐτέρων ἔρω, Some like one
 thing, some another.—Hence Lat.
'et cetera,' and the other things.
 Hence also *hetero-dox*,¹³ *hetero-ge-*
neous.¹⁴

ἐταῖρα: a female friend or com-
 panion. A mistress, courtesan.—

Fem. of *ἐταῖρος*. *Λατὼ καὶ Νιόβη*
μάλα μὲν φίλαι ἦσαν ἐταῖραι, Sappho

Ἐτεὸς: see before *ἐτάζω*

Ἐτης: a friend, companion.—Fr.
ἐτὸς, true: A true friend. L. derives
 it immediately fr. *ἔω*. Qui est, adest.¹⁵
 See *ἐταῖρος*

Ἐτήτυμος: for *ἔτυμος*. See *ἐτὸς*
 before *ἐτάζω*

Ἐτήσιαι, οἱ: the *Etesian* winds.
Ἐτὸς, a year; being yearly or
 anniversary winds, such as our sea-
 men call monsoons, and trade-winds,
 which in some parts of the world con-
 tinue blowing for stated seasons of
 the year, EB.

Ἐτι: yet more, still further, yet,
 still.—Hence *et*, as 'ut' for 'uti'

ἔτνος, εὐς: pottage.—Perhaps for
ἔδνος, fr. *ἔδω*. *Χύτρας ἔτνου δὲ ἡ τρεῖς*,¹⁶
Aristoph. *Ἐδον ἔτνος ἔτοιμον*

Ἐτοιμος, ἐτόσιμος: prepared, ready,
 ready to hand and for use.—Fr. *ἔται*
 pp. of *ἔω*. Qui est, adest, L. So
ἔτυμος comes from the same source.
 Dm. derives it fr. *ἔται* pp. of *ἔω*. I. e.
 that which is ready to be sent

Ἐτος, εὐς: a year.—Eis *ἔτος ἐξ*
ἔτεος, Theocr. From year to year. See
ἐτήσιαι, the *Etesian* winds

Ἐτὸς: rashly; and, by way of con-
 sequence, in vain.—Fr. *ἔται* pp. of
ἔω, *eo*, I go, Dm. So *ἵτης* is, rash, fr.
ἵται pp. of *ἵω*, *eo*. So *μάτην* is,
 rashly, in vain, fr. *μέμαται* pp. of *μάω*,
 I move. The sense of rashness does
 not appear, in its derivative 'auto-ma-
 ton.' Motion in these words supposes
 rapid, rash, precipitate motion

Ἐτυμος: see *ἐτὸς* before *ἐτάζω*

Ἐτώσιος: vain, useless.—Fr. *ἐτὸς*,
 in vain

Εὖ: well.—For *εὖ*, neuter of *εὖς*,
 good. *Ἐυ*, probè, Plant. Hence
euge, well done; *eu-phony*,¹⁷ *eu-lo-*
gy,¹⁸ *εὐ-αγγέλιον*, *eu-angelium*.¹⁹

4 They burnt on the altar unwearied fire.
 5 Fr. *ἔσχω*, I adhere. One who hangs on
 at the end, L.

6 The last evils of the last, the extremity of
 evil.

7 I am the first and the last.

8 Many first shall be last, and last first.

9 For to him, who has, it shall be given;
 and from him, who has not, even what he seems
 to have shall be taken away.

10 As *πληθυσὺς* fr. *πληθύς*, TH.

11 A discourse or account of the true origin
 of words.

12 God tried Pharaoh with great tempta-
 tions.

13 Of different opinions from those re-
 ceived: *Δόξα*, opinion.

14 Dissimilar in kind or nature. *Γένος*,
 genus.

15 Some derive it fr. *ἔτος*, a year. One of
 the same years. Dm. derives it fr. *ἔθω*.

16 Two or three vessels of pottage.

17 From *φωνή*, voice.

18 From *λόγος*, word.

19 Good announcement, good news.

eu, a prefix: well, hence: Also, easily. Thus *eu-apó-batos*, easy to land on; *eu-peptos*, easy to digest; *eu-pethis*, easy to be persuaded. Hence *eu* seems to have acquired the sense of, lightly, heedlessly, carelessly. 'We learn from the EM. that those were IRONICALLY called *eu-ωροι* (caring well for), who absolutely cared nothing for what they were engaged in. Hence *eu-ωροι*, losing entirely its primary sense, at length signified, negligent,' Bl.

Eυαδον: for *εφαδον*, *εαδον*, the original form of *ηδον*, a. 2. of *αδω* = *αδέω*, I please

Ευάζω: I cry *ευοι* or *εὐαν*, *evoe*, *evan*, the sound made by those who were celebrating the rites of Bacchus.—'Evantes orgia circum Ducebat Phrygias,' Virg.

Ευ-δέελος: clearly manifest or known, conspicuous, celebrated.—For *eu-déelos*.

Ευ-δία: fine weather, serenity of the air.—Fr. *Δις*, *Διός*, (Jupiter, the air,) wh. Lat. *dium*. 'Fr. *εὔδιος* perhaps flowed Lat. *sudus*, which Festus derives fr. 'seudus,' *sinē udo*, Bl.

Ευδιαῖος: a word occurring in Plutarch, but corrupt

εὐδω,²⁰ *εὐδάνω*: I repose, sleep.—*Εὔδεις*, 'Ἀγρέως νίε; . . . Οὐ χῆν παν-νύχιον εὐδειν βουλη-φόρον ἄνδρα,' Hom.

Ευ-εστῶ: prosperity. — Generally derived fr. *εστῶ* = *στάω*, wh. *sto*. A good state of things. 'It is plain,' says Bl., 'that it is derived fr. *ἔστη*, *Vesta*, even from the compound *συν-εστῶ*,² a feast, in Herodotus'

eu-ηθής: 'sometimes said of good manners; sometimes of foolish; as Lat. *simplex*,' Bl. In the latter sense it signifies, of light heedless manners. See *eu* prefix and *ἡθος*.

eu-θερέω and *-θηρέω*: I have a heap of good things; abound.—Fr. *θῆν* = *θίν*

Εὐθύς, *εἰθύς*, *ἰθύς*: straight, not

oblique. *Εὐθὺν*, *εἰθὺν*, *ἰθὺν*, straightly, directly, immediately.—'Ἰθὺν σῆς μητρός ἰὼ καὶ σοῖο ἰδόμειο;,' Hom. These words come fr. *εἶθην*, *εἰθην*, *ἰθην* a. 1: p. of *ἔω*, *εἴω*, *ἴω*, I go. See *εἶθαρ*

Εὐθύνας: I make straight or right (rectum); I direct; correct, rectify; I exact a correct account of matters, as from a public officer; I punish deviations from the right administration of offices. Hence *εὐθυναί* were the accounts which magistrates were obliged to return on retirement from office.—Fr. *εὐθύς*

Εὐῖος: an epithet of Bacchus, from the sound *εὔοι* made by the Bacchantals.—'Dissipat *Εῖνις* Curas edaces,' Hor.

Εὐκεάνων δρυὺς: an uncertain and probably corrupt reading in Plutarch

Εὐκῆλος: quiet.—For *ἐκῆλος*

Εὐ-κόλος: opposed to *δύσ-κόλος*

εὐ-λαβέομαι: See below

εὐ-λαβής: 'Said of those, who lay hold of glass or such other vessels with great circumspection, through fear of breaking them,' Vk. Hence *εὐλαβέομαι* is, I am circumspect, cautious; I beware. 'It signifies also, one who can be easily laid hold of. So a dove is called by E., *εὐλαβής ὄρνις*. On the contrary, an eel, which from its smoothness easily glides from the hand, is called *εὖων α-λαβής*,' Vk.:—Fr. *ελαβον* a. 2. of *λήβω*

Εὐλαί: worms.—For *ἐλαι* fr. *ἐλω*, I roll. Hence *αἰόλαι εὐλαί*, Hom., rolling worms

Εὐλάκα: a ploughshare.—Fr. *εὐ-λαξ*=*αἰλαξ*, a furrow, L. 'Ἀργυρέα *εὐλακα εὐλάξιν*,⁶ Thucyd.

εὐληρα, *ων*: reins, lora.—'Ἴπποι ἔασι παροίτεροι, αἱ τὸ πάρος περ, *Εὐμήλων* ἐν δ' αὐτὸς ἔχων *εὐληρα βέβηκε*,⁷ Hom.

εὐ-λογχος: fortunate, happy.—Fr. *λέλογχα* pm. of *λέγγω*=*λάγγω*. I. e. having a good lot

εὐ-μαρής: easy; gentle.—Fr. *μάρη*, the hand; as *εὐ-χερής* fr. *χείρ*. I. e. easy to take in hand or handle. 'Ερος

20 Allied to *ἔω*, L. I sit in a calm repose. 1 Do you sleep, son of Atreus? It is not right that a counsellor should sleep all the night.

2 In Herodotus it is *συν-εστία*.

3 Shall I go straight (towards) your mother and your house?

4 Unless it may be referred to *κηλέω*.

5 'So many words,' says Vk., 'are necessary to explain the meaning of this word. By this we may estimate the value of the language.'

6 To plough with a silver ploughshare.

7 The horses of Eumelus are at the head, as they were before; and he rides himself in the chariot with the reins in his hands.

...Ὁς φρένας ἀνδρῶν εὐ-μαρέως ὑπο-
-δάμναται,⁸ Theocr.

Εὐνή: a bed, couch. Used also for an anchor: I believe, says St., from its making the ship rest.—Hence *εὐν-οῦχος*, (fr. ἔχω, keep) a *eunuch*. Such persons were selected to the charge of princes' chambers

εὐνῆς:⁹ bereft.—Ὁς μ' νύων πολλῶν
τε καὶ ἐσθλῶν εὐνῆν ἔθηκε,¹⁰ Hom.

Εὐν-οῦχος: see *εὐνή*

Εὐνοί: see *εὐνοῖα*

εὐ-πετής: easy; light.—Fr. πέτω, I fall. A metaphor taken from dice falling, Bl. See *εὐ* prefix

εὐ-πίνεια: neatness, elegance, and grace of composition.—Fr. πίνω, oil with which wrestlers used to make their bodies glisten,' Ern. Πίνος seems here not to signify, squalidness, but that property by which words smell of antiquity. Dionysius: Χρήμισι χρῆσθαι φιλεῖ οὐ τοῖς ἀρχαίω-πρεπείστοις, οὐδ' ὅσοις ἡ σεμνότης τις, ἢ βάρος, ἢ πίνος πρόσ-εστιν,' Pearce

εὐ-πρόσ-ιτος: easy of access.—Fr. ἵτα pp. of ἵω=ἔω, eo

Εὐρύς:¹¹ broad, wide, ample.—*Τρόβην εὐρυ-άγνιαν*,¹² Hom.

εὐράξ: broad-wise, opposed to long-wise.—Fr. *εὐρύς*. Στῇ δ' εὐράξ σὺν δονρί, λαθὼν Ἀγαμέμνονα δῖον.' Νύξε δέ μιν κατὰ χεῖρα μέσσην, Hom. Some absurdly take it for *πλευράξ*, by the side, fr. πλευρά

Εὐρίπος: the *Euripus*, a celebrated strait between Eubœa and Bœotia, which Livy thus describes: 'Non sep- ties die, sicut fama fert, temporibus statis reciprocatur, sed temere in modum venti, nunc huc, nunc illuc verso mari, velut monte præcipiti devolutus torrens rapitur; ita nec nocte, nec die quies navibus datur.' Hence it is used for, inconstant, mutable. So also for any strait, canal, or aqueduct

Εὐρέω, εὐρίσκω: I find, find out.—*Εὐρηκα, εὔρηκα*, (I have found out, I

have found out,) were the exclamations of Pythagoras¹³ and of Archimedes.¹⁴ Hence Prior personifies *εὐρηκα*: 'With daring pride and insolent delight, Your doubts resolved you boast, your labors crowned: And, *Εὐρηκα*, your God forsooth is found Incomprehen- sible and infinite'¹⁵

εὐ-ρόην, -ρηος; and *εὐ-ρόηνος*: a bounding in lambs.—Γαῖα Πάμπαν εὐ-ρόηνος τε καὶ εὐ-βορος,¹⁶ Ap. Rh.

εὐρώς, ὤτος, ὅ: filthiness, mouldi- ness.—For *ἐρώς*, fr. ἔρω, trahō, attraho, contraho. That which adheres to things and is CONTRACTED by them, L.

Εὖς: good.—See *εὖ* prefix
εὔτε: when, ὅτε; since; as when, as if, εἴτε

εὐ-τελής: one of light expenses or income, requiring light expenses or income; saving, spare; moderate; vile; small.—Fr. τέλος. See *εὐ* prefix

εὐ-τράπελος: opposed to *δυσ-τρά- πελος*

εὐ-τρεπής: turned into a good di- rection, well directed; easily turning, pliant; directing the mind easily to any thing, ready, prepared.—Fr. *τρέπω*

Εὐ-φρόνη: the night, as well adapt- ed to reflection.—Fr. *φρονέω*. Hence the proverb *Ἐν νυκτὶ βουλή*

Εὐχομαι,¹⁷ *ἔσομαι*: I demand; de- mand favor of the Gods by prayers and vows, I pray, I vow. The an- cients,' says Crombie, 'regarded their vows and sacrifices as constituting a CLAIM to forgiveness.' Also, I de- mand for myself, assume, arrogate, *αὔχέω*. I affirm, i. e. I speak so as to demand credence to be given me.—From *παρ-εὐχομαι* Cr. derives *precor*. Τοῖς Θεοῖς εὐχομαι πᾶσι καὶ πάσαις, &c,¹⁸ Demosth.

Εὔω: I burn, broil, singe.—Hence *uro*. So, 'muris' fr. *νύξ*; Val. So 'muris' fr. gen. *μύς*. *Εὐστός, ustus*

Εὐ-ώνυμος: having a good name.

8 Love which easily subdues the minds of men.

9 The Grammarians absurdly derive it fr. *εἶς, ἐνός*, Bl.

10 Who has made me bereft of many good sons.

11 For *ἐρύς* fr. *ἔρω*, I draw. Drawn out, L.

12 Troy which has broad streets.

13 On discovering the 47th Proposition of Euclid.

14 On discovering the solution of Hiero's

problem of the adulterated crown.

15 On the words in Exodus: 'I am what I am.'

16 A land entirely abounding in lambs and fitted for pasturage.

17 For *ἐχομαι*, I ADHERE to any one with prayers and vows, L. Rather, I hold for my- self, vindicate, assert my claim, S.

18 I pray all the Gods and Goddesses that &c.

A word often expressive of the reverse; and signifying, having a bad name, unlucky, left. Hence applied to the left hand.—Fr. *ὄνομα*, wh. *an-onymous*

εὖ-ωπος: see *εὖ*

Εὖ-ωχέω: I receive with good cheer, entertain with a banquet.—Fr. *ἔχω*. Benè alios habeo seu tracto

Ἐφ-έτης: one who sends or enjoins.—Fr. *ἔται* pp. of *ἔω*, I send

Ἐφ-εργή: a commission, command.—See above

ἐφθάω: I boil, bake.—Fr. *ἐφθην* a. 1. p. of *ἔπτω*, fut. *ἔψω*, wh. *ἐψέω*

ἐφ-οροι: the Ephori or chief magistrates at Sparta.—Fr. *ὄραω*

Ἐχέτλη: the part of the plough which a ploughman (*ἔχει*) holds in his hand

Ἐχθὲς, *χθὲς*: the day contiguous to the present, yesterday.—Fr. *ἔχθην* a. 1. of *ἔχομαι*. I. e. the day holding on or contiguous to the present. Fr. *χθὲς* are possibly *hesi* (the old form of *heri*), and *hesiternus*, *hesternus*

Ἐχθος, *eos*: hatred.—Fr. *ἔχθην* a. 1. of *ἔχομαι*. I. e. hatred adhering or clinging to the mind. Hence *ἐχθρὸς*, inimical. *Ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ γλώσση*,¹⁹ *Æsch.*

ἐχθοδοπός: 'for ἐχθο-οπός fr. *ἐχθος* and *ὄψ*, *ὀπός*. One who speaks in a hostile manner,' Dm. Or *δοπος* is a termination. Comp. *κυδοιδοπάω*

Ἐχis, *idos*, *ios*, *ή*; *ἐχιδνα*: a serpent, viper, adder.—'Capit inscius heros, Induiturque humeris Lernææ virus *Echidnæ*,' *Ov.*

Ἐχίειον: adder's-wort or adder's-tongue.—Fr. *ἔχis*

ἐχῖνος: a hedgehog, urchin; a prickly fish. *Ὁξέσι λαχνήντα δέμας κέντροισιν ἐχίνον*, *Epigr.* Also, a vessel or pot, perhaps from its engravings, or from its form. 'Astat *echinus* Vilis, cum paterâ guttus,' *Hor.* Also, a bit or bridle. 'Xenophon indicates the cause of its name by the epithet *ὀξὺς*; it being rough, like the hedgehog,' *St.*

Ἐχis: see before *ἐχίειον*

ἐχυρὸς: strong, secure.—Fr. *ἔχω*, I hold, hold fast. Or, I hold off.

The same as *ἔχω* and *ἔσχω*, wh. *ισχυὸς* and *ισχυρός*

Ἐχω: See after *ἔσχατος*

ἔχω: *Ὁ ἔχων*, one who has (wealth). *Οἱ ἔχοντες*, those who have (a home), those who dwell in any place. *Ἐχω εὖ-νοϊκῶς πρὸς σε*, I am well-affected towards you. *Οὕτως ἔχω φύσεως*, I am of this nature. *Κακῶς ἔχω*, I hold (myself) ill, I am ill. *Τὰ εὖ ἔχοντα*, things becoming or expedient. *Εἶχον ἀμφὶ ταῦτα*, they were engaged about these things. *Ἐχω δήσας*, I have bound; or, I hold bound. *Τὸ νῦν ἔχον*, the time which is now. *Ἐχω πρὸς τινα τόπον*, I hold (my course) to any place. *Τὰ ἔχοντα πρὸς πόλεμον*, things appertaining to war. *Οὓς ἔχω πεπαιδευμένους*, whom I hold or reckon (habeo) learned. *Ἐχ' ἥσυχος*, be still

Ἐψέω: I boil, bake.—See *γύψος*

Ἐψιάμαι: I rail at, scoff.—Fr. *ἐψέω*; which, from the idea of dressing or roasting, received that of assailing with invective, *J.*

ἘΩ; *ἔμε*, *εἶμι*: I am. *Εἷς, es*, thou art. *Ἐστί, est*, he is

ἘΩ; *ἔμε*, *εἶμι*; *ἰω*, *ιέω*, *ἵημι*: *eo*, I go, am going. Fr. *ἵται* pp. of *ἰω* is Lat. *iter*

ἘΩ, *ἰω*, *ιέω*: I send, throw, strike.—Fr. *ἵκα* p. of *ἰω* is probably Lat. *ico*, wh. *ictus*

ἘΩ: I put on, clothe.—Fr. pp. *ἔσται* is *vestis*, *vest.* Fr. *εἶμαι* pp. of *εἶω*=*ἔω* is *εἶμα*, a garment. *Ἄμφ' εἵματα ἔσαν*, *Hom.*

ἘΩ: I place down, seat down.—Hence *ἔζω*, a. 2. *ἔδον*, wh. *έδος*, and *sedes* as 'sex' fr. *ἔξ*

ἔωλος: of yesterday, old, obsolete.—Fr. *ἔως*, left to the morning of the following day. *Suid Compare αὐριον*. *Σαθρὰ καὶ ἔωλα δόγματα*, *Gregory*

Ἐώρα: a suspended cord.—Fr. *ἔωπος*, wh. *μετ-έωπος* and *meteor*. See *αιώρω*

ἔως: the same as *ἥως*

ἔως:²⁰ as long as, as far as.—Fr. *ἔωσ-κε usque* is supposed to be derived. *Ὁ Πέτρος εἶπε· Κύριε, μὴ σάκis ἀμαρτήσαι εἰς ἐμε ὁ ἀδελφός μου, καὶ ἀφ-ήσω αὐτῷ; ἔως ἐπτάκις; Λέγει*

¹⁹ A hostile tongue as a recompense for a hostile tongue.

²⁰ Generally identified with *ὥς*. But it may come fr. *ἔω*, I send.

αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἐβδομηκοντάκις ἐπτά,¹ NT.

Z.

Z: 7. **Z:** 7000. As *é* is 5, it would be natural to suppose that *ζ'* would be 6. But there is a particular mark to represent 6

Za: an augmentative prefix. Thus fr. *πλοῦτος*, riches, is *ζά-πλοῦτος*, very rich. 'Ipse nescit quid habeat. Adeo *zaplutus* est,' Petronius.—For *διά*. So perhaps 'per' in 'permagnus.' *Διά* became *δα*, then *ζα*. So *δορκὰς* became *ζορκὰς*

Ζάγκλη: a sickle.—Some suppose it put for *ζαγκύλη* fr. *ζα* and *ἀγκύλη*, curved

Ζαῆς: very blowing.—Fr. *ζα* and *ἄω*

Ζάλη: boiling or agitation of the sea; agitation of the wind.—Allied to *σάλος*, (*salum*), wh. *δσάλος* and *ζάλος*, S. Or fr. *ζάω*. See *ζέω*

Ζαφελῆς: very simple and plain.—Fr. *ζα* and *ἄφελῆς*

Ζάω,² *ζῶ*, *ζῶω*, *ζῆμι*: I live.—Hence *ζῶον*, an animal; wh. *zoo-log*y. And *ζῶδιον*, a little animal; wh. *zodiac*³

-*ζε*: primarily for -*σδε*, as *Ἀθή-να-σδε*, *Ἀθήνα-ζε*. Afterwards it was used for -*δε*; as *Ὀλυμπία-ζε* for *Ὀλυμπία-δε*. See -*δε*

Ζέα, Ζεία: a kind of corn.—*Πυροί τε Ζεαί τε*, Hom.

Ζεῖρα: a kind of garment, the nature of which is disputed.—*Καὶ Ζεῖρὰς μεχρὶ ποδῶν ἐπὶ τῶν ἵππων εἶχον, ἀλλ' οὐ χλαμύδας*, Xen.

Ζεύγω,⁴ *Ζευγνύω*, *Ζεύγνυμι*: I join.—H. *jugo*, *jugum*, *jungo*

Ζεύς: Jupiter.—For *Δεὺς*=*Δις*, (gen. *Διὸς*) and *Deus*. Jupiter has been supposed to be derived fr. *Ζεύς πατήρ*, i. e. *Ζευπατήρ*

Ζέφυρος: *zephyrus*, *zephyr*, the

west wind

Ζέω: I boil, simmer; I am hot.—Fr. the letter *ζ*, which represents the sound of things simmering: *zzzz*. There appear to have been other forms *ζάω*, *ζῶω*, *ζῖω*

Ζῆλος: heat, fervor, zeal; emulation; envy; glory or happiness, as causing envy.—For *ζέελος* fr. *ζέω*, I am hot. H. *zeal* and *jealous*

Ζημία: a loss; loss of goods or life by fine or penalty.—'Nemini credo, qui largè blandus est dives pauperi. Ubi manum injicit benignè, ibi onerat aliquam *zamiam*,'⁵ Plaut.

Ζήν, νὸς: a form of *Ζεύς*, Jove

Ζητέω: I seek, search for, pursue an enquiry.—Fr. *ἐζηται* pp. of *ζέω*; from the heat and ardor of enquiry, L. From *ἐζητήται* pp. of *ζητέω* are the *Zetetics*⁶ and the *Zetetic* Philosophy

Ζιβύνη: the same as *σιβύνη*

Ζιγγίβερς: *zingiber*, *ginger*

Ζιζάνια: tares.—'Ο *ἐχθρὸς ἐσπείρε ζιζάνια ἀνὰ μέσον τοῦ σίτου*,⁷ NT.

Ζόφος: darkness, *γνόφος*; the west, the seat of darkness.—*Νυκτὸς Ζόφον αἰνὸν ἔχουσα*, Hesiod

Ζῶν,⁸ *Ζώννῳ*, *Ζώννυμι*: I gird.—Hence *ζώνη*, a zone or girdle

Ζύγαστρον: a chest.—Fr. *ἐζυγον* a. 2. of *ζεύγω*. Consisting of pieces of wood joined together. *Τὰ δὲ ἄλλα χρήματα παρα-δεχομένους ἐν ζυγάστροις στήσαντας ἐφ' ἑμάξης κομίζειν*, Xen.

Ζυγός, ζυγὸν: *jugum*, a yoke by which two horses were JOINED; for one yoke was common to two horses whose necks were inserted into it. Also, a bench of rowers,⁹ as Lat. *jugum*: 'Inde alias animas, quæ per

1 Peter said: Master, how often shall my brother offend against me, and I remit it to him? till seven times? Jesus says to him: I say not to you, till seven times, but till seventy times seven.

2 Supposed to be the same as *ζέω*. From the heat of the animal blood.

3 For almost all the signs of the zodiac are represented under the names and figures of animals, Mor.

4 For *δέυγω*, fr. *δύο* *ἄγω*, Dm.

5 For, aliquā *zamīa*.

6 Who like the Pyrrhonists professed to seek truth, though they never found it, Mor.

7 The enemy sowed tares through the middle of the corn.

8 I make my body warm. Allied to *ζέω*, L.

9 Quia traves transversæ in navi conjungunt duos parietes navis, Dm.

juga longa sedebant, Deturbat, Virg. There were three benches, called by specific names. Those, who sat in the middle bench, were called *Ζυγῖται*. *Ζυγὸς* seems hence to have been applied to a rank of soldiers. It was also, the beam of a balance, like *jugum*, which was hence applied to the sign of the Scales: 'Romam, in *jugo cum esset luna, natam esse dicebant, Cic.* And, a shoe-string.—Fr. *ἐζυγον* a. 2. of *ζεύγω*

Ζυγὸς: Τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λαλεῖν, ἐπὶ δ' ἀργύρεος ζυγὸς ἦεν, Hom. Translated, the head of the violin, the part which was held in the left hand

Ζυγωθρίζω: I weigh.—Fr. *ἐζυγώθην* a. 1. p. of *ζυγώνω* fr. *ζύγων*, the beam of a balance

Ζύγωθρον: a bar which JOINS folding doors together.—Fr. *ἐζυγώθην* a. 1. p. of *ζυγώνω*=*ζύγω*, wh. *jungo*. Unless it is for *ζυγώνω-θρον* fr. *θύρα*

Ζύθος: ale, strong beer.—Fr. *ἐζύθην* a. 1. p. of *ζύω*¹⁰=*ζέω*. From its fervor or fermentation, L. *Columella*

has '*pocula zythi*'

Ζύμη: fermentation, leaven.—Fr. *ἐζυμαι* pp. of *ζύω*=*ζέω*, ferveo, wh. fervimentum, fermentum, L. *ἄζυμος* ἄρτος, unleavened bread

Ζωή, *ζόη*: life.—Fr. *ζώω* and *ζόω*=*ζάω*

Ζωγρέω: I take alive in war.—Fr. *ζωός*, alive, and *ἀγρέω*, I take as a prey

Ζωγρέω: I raise life, or, I collect life, resuscitate, revive.—Fr. *ζωήν ἔγρω*=*ἐγείρω* or *ἀγρω*=*ἀγείρω*

Ζωμός: broth, pottage; seasoning.—Fr. *ἐζωμαι* pp. of *ζόω*=*ζέω*, I simmer. *Ζωμός* seems to have signified the juice of things cooked; and thence to have been applied to crumbs of bread, &c. mixed with it, L. *Ζωμευθέντες ἐν ἀλὶ καὶ ἐλαίῳ*, Dioscor. Seasoned with salt and oil

Ζωρνύω: see *ζόω*

Ζωρός: pure, unmixed; applied to wine, &c.—For *ζοερός*, fr. *ζόω*, in the sense either of *ζάω* or of *ζέω*. Alive, vivid; or fervent, Τὸν οἶνον εὖ-ζωρον φιλοῦσι, Aristoph.

H.

H': 8. H: 8000

Ἥ: or *Ἥ* Αἰὼς ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς,¹¹ Hom: *Ἥ... ἢ...*, whether... or; as, he asked me WHETHER I would choose this OR that. One of these is often omitted, and *ἢ* signifies, whether

Ἥ: than. This sense is derived from that of, or. 'He asked me whether I would choose a virtuous man for a friend more; ἢ, OR a vicious man,' whether I would choose the one more THAN the other. From having thus acquired the meaning of, than, *ἢ* seems to have retained it in cases where 'than' and 'or' are not commutable. 'I wish the people to be preserved more ἢ, than, that they should perish'

Ἥ: certainly.—*Ἥ σοφός, ἢ σοφός ἦν* δs,¹² &c., Æsch.

¹⁰ Compare *χέω* and *χέω*.

¹¹ Either Ajax or Idomeneus or the divine Ulysses.

¹² Certainly wise, certainly wise was he

ἦ, ἦ, σιώπα, Aristoph.: Hist, hist, be silent

ἦ or *ἦ*: by what (way), how.—Dat. fem. of *ὅς*

ἦ: he said—*Ἥ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε*,¹³ Hom. See *ἦν ἡβαιδς*: the same as *βαιδς*

Ἥβη: youth.—Hence *Hebe*, the goddess of youth: 'Wreath'd smiles, Such as sit on *Hebe's* cheeks,' Milton. Hence also *eph-ebus*: 'Quo pacto partes tutetur amantis *eph-ebi*,' Hor.

ἡγάθεος: very divine; very great, eminent, &c.—Es Πύλον ἡγαθέην, Hom. Perhaps fr. ἄγαν and θεός

ἡγέομαι: I lead, conduct; command, govern; think, as Lat. 'duco.'—Fr. *ἡγέω*, traced to *ἡγον* a. 2. of *ἄγω*

ἡγεμών, ὄνος: a leader, governor.—See above

who &c.

¹³ He said, and leapt from his chariot with his arms to the ground.

Ἡγερέω, ἡγερέθω: I assemble.—Fr. ἡγερον a. 2. of ἀγείρω

ἡδὲ: See ἡμέν

Ἡδῇ: now; already; presently.—Perhaps for ἡδε,¹⁴ i. e. τῇδε τῇ ᾤρα, in this hour, Pkh.

Ἡδύς: pleasant, sweet, agreeable; sweet to the taste. Foolish, silly. 'This last meaning was given at first ironically and afterwards used seriously,' R. Ὡ ἡδιστε, O you silly fellow.—Fr. ἡδον a. 2. of ἄδω=ἀδέω, I please
Ἡδονή: pleasure, delight.—Allied to ἡδύς

Ἡὲ: or.—The same as ἡ

* Ἡὲ, ἡὲ: alas, alas

Ἡέλιος: See ἥλιος

Ἡερέθω: I suspend; am in suspense; am agitated, unsettled, unfixed.—Fr. ἡερον a. 2. of ἀείρω
Ἡθος, εος: manners, morals, disposition, temper, habit; political institutions.—H. *ethics*. 'Scribendi cacoethes,'¹⁵ Juv.

Ἡθος, εος: an abode.—I. e. a place to which we are habituated or accustomed. See ἔθος

Ἡθω, fut. ἥσω; and ἡθέω: I pass through a strainer, strain.—As πρήθω and πρέω, πλήθω and πλέω, are severally allied; so ἥθω is probably allied to ἔω or ἕω, I go or send; and put for δι-ἥθω, I make to go through, or I send through. 'Oleum TRANS-MIS-SUM per colum,' Seribonius. 'Aqua per colum TRANS-IENTS,' Pliny

Ἡία, ων: provisions for a journey, viatica.—For ἔια=ἔτα, fr. εἶω=ἔω, eo

Ἡίθεος: a youth, young man. Sometimes used in the sense of one who remains unmarried. Ἡίθεοι γάμων τε ἄγνοι ὤσιν, Plato. 'A young unmarried man, says EM., from 14 to 18. But this is too confined, since persons in a state of celibacy are so called,' R.—For αἰθεος=αἰθεος; fr. αἶθω, L. Fervens juvenat¹⁶

Ἡίος: the same as ἱήιος

Ἡῖων, ὄνος, ἡ: a shore.—For αἰών fr. αἶω=ἄω, I blow. A place exposed to the blasts of the wind

Ἡκα, ἡκα: submissively, quietly; insensibly, imperceptibly. Ἡκιστα,

very insensibly, in so small a manner that it cannot be perceived; in the least, scarcely at all. So ἡκιστος is, the smallest or least.—Fr. ἡκα a. 1. of ἔω; as 'sub-misse' fr. 'mitto'

Ἡκεστος: not yet goaded; applied to oxen not yet used in the plough.—For ἀ-ἡκεστος, fr. ἀκέω, fr. ἀκή, a point or goad

Ἡκιστος: the least.—See ἡκα

Ἡκω, ξω: I am come, am arrived; I come.—The same as ἔκω. See ἐκὼν before ἔκατι

ἡκω [ἐπὶ πολὺ] τῆς παιδείας and ἡκω εὔ [ἐ. π.] τ. π.: I have attained much instruction. Εὖ ἡκω, I have attained a good state. Πόρρω [ἐπὶ] τῆς ἡλικίας ἡκων, much advanced in age

Ἡλαίνω, ἡλάσκω, ἡλασκάζω: I wander, rove about; I roll round; I avoid.—For ἀλαίνω &c.; formed fr. ἀλάω. See ἀλάομαι and ἀλέω

ἡλακάτη: a distaff; anything in its form, as a reed, mast, arrow. Ἡλάκατα, ων, the threads winding round a distaff.—Fr. ἡλακα p. of ἡλάω, I roll round. Ἄλλ' εἰς οἶκον ἰοῦσα τὰ σαντῆς ἔργα κόμιζε, Ἰστών τ' ἡλακάτην τε, Hom. Χρυσ-ἡλάκατος is translated sometimes, having a golden distaff; sometimes, having a golden arrow.

Ἡλεκτρον: *electrum*, amber.—H. *electric*, *electricity*¹⁷

Ἡλέκτωρ, ορος: the sun.—For ἀ-λέκτωρ; fr. α and λέκτρον; because it rolls round without rest or sleep; or because on its rising it rouses man from his bed, Dm. Hence Fac. derives ἡλεκτρον; amber shining like the sun. See above

Ἡλός, ἡλεός, ἡλέματος, ἡλίθιος: wandering in mind, silly, foolish; making foolish; wandering from the mark, ineffectual.—For ἀλός, ἀλεός, &c., fr. ἀλέω, ἄλω, ἄλεμαι pp. of ἀλέω, ἀλίθην a. 1. p. of ἀλίω; allied to ἀλάω, ἀλάομαι, &c. Compare ἄλιος

Ἡλιθα: ineffectually, in vain, or rashly; profusely, copiously.—See above. Some derive ἡλιθα in its latter sense fr. ἄλις

ἡλίκος: how great, or how little; of what extent, and of what age; as

14 So ὤδε for τῷδε τῷ τρόπῳ.

15 Bad habit. Κακός, bad.

16 Compare αἰζηός.

17 Ἡλεκτρον, amber, having the quality

when warmed by friction of attracting bodies, gave to one species the name of *electricity*; and to the bodies, that so attract, the epithet *electric*, T.

great; of as great age, of LIKE age; of great age, advanced in years.—Fr. ἡλικα p. of ἀλίω (wh. ἀλίσκω), I take; which, like Lat. 'capio,' is applied to measure or capacity, L.

ἡλικία: magnitude, stature, age; full growth, manhood; age, old age; the present age or generation.—See above

ἡλιξ, υκος: of LIKE years, of LIKE age.—See ἡλίκος

ἩΑΙΟΣ, ἡέλιος: the sun.—H. the helio-trope,¹⁸ Helio-polis,¹⁹ and the astronomical terms heliacal, ap-helion, peri-helion

Ἡλιαία: a court of judgment at Athens which met in the open air.—Fr. ἡλιος. Exposed to the sun. Hence ἡλιάζομαι, I judge in the ἡλιαία; whence Aristoph. says facetiously, ἡλιάσει πρὸς ἡλιον

ἡλιψ, πος: a shoe.—G. ludicrously derives it fr. α and λίπος, the fat of oil: 'because the leather is greased, or because the ancients anointed their feet.' Eis ὅρος ὄρχ' ἔρπει, μὴ ἀν-άλιπος ἔρχεο, Βάττε,²⁰ Theocr.

ἡλος: a nail, stud; a callous excrescence, like the head of nails.—For ἔελος fr. ἔω.¹ That which is sent or driven in. Ζείφος ἀργυρό-ηλον,² Hom.

ἡλύγη: darkness. See λύγη
Ἠλύσιον:³ Elysium, the seat of the blest

Ἠλυσίς: movement, approach.—Fr. ἡλυσαι pp. of ἐλύθω. See ἐλεύθω

Ἡμα, ατος: a throw, cast.—Fr. ἡμαι pp. of ἔω

Ἡμαι: I sit, tarry.—For ἔεμαι or ἔαμαι middle of ἐημι=ἔέω and ἔω. I. e. I seat myself

Ἡμαρ, ατος; and ἡμέρα: a day.—Hence ep-hemeral, lasting but a day. See ἡμερος

ἡμβροτον: from ἀμβρότω=ἀβρότω, I miss my way in the ἀβρότη or night; I stray, wander from my point. Some suppose it put for ἡμαρτον for ἡμαρτον fr. ἀμάρτω

¹⁸ A plant which turns towards the sun; but more particularly the turn-sol or sun-flower, T. From τέτροπα pm. of τρέπω, I turn.

¹⁹ The city of the sun, a city of lower Egypt. Πόλις, a city.

²⁰ When you go to the mountain, do not go without shoes, Battus.

ἩΜΕΙΣ: we. Ἡμεῖς, our.—Comp. ἐμοῦ, ἐμός

Ἡμεκτέω: I am annoyed or vexed with.—Derived by some from ἡμεκα p. of ἐμέω, I vomit, nauseate. Οἱ Φωκαῖτες περι-ημεκτέοντες τῇ δουλοσύνῃ, Herod.

Ἡ-μὲν . . . ἡ-δὲ: answering to 'cum . . . tum,' 'et . . . et.' So μὲν and δὲ are perpetually opposed. Ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα, Hom.

Ἡμέρα: see ἡμαρ

Ἡμερος: quiet, placid, mild; mild opposed to savage; cultivated, opposed to wild.—Fr. ἡμαι, I sit. Sitting quiet and peaceable. 'Ἡμέρα is, properly, a PLACID day,' L.

Ἡμερίς, ἰδος, ἡ: a cultivated vine.—Fr. ἡμερος

Ἡμέτερος: our.—Fr. ἡμεῖς

Ἡμι: I say.—Supposed to be put for φημί. See ἦν and ἦ

Ἡμι: a prefix; signifying, half.—H. hemi-sphere; and semi as in semi-circle. Put for ἡμισυ

Ἡμίνα: the half of a sextarius.—Fr. ἡμι. 'Sese aliquem credens, Italò quoddam honore supinus Fregerit heminas' &c., Pers. 'Heminas recipit geminas sextarius unus,' Rhemn. Fann.

ἡμί-ονος: a half ass, a mule.—Fr. ὄνος

Ἡμισυς: half.—See ἡμι. Ἡμισυ μὲν Πέρσαι, ἡμισυ δ' Ἀσσύριοι, Callim.

ἡμι-τάλαντον: half a talent. Τρίτον ἡμι-τάλαντον, two talents and a half. I. e. the first a talent, the second a talent, the third a half talent. So Lat. 'ses-tertius,' for 'semis-tertius;' the first an as, the second an as, the third a half as,' Remarks on M. If we say, the third talent is only half a one; this supposes the two former are whole ones

ἡμι-τύβιον: a towel or napkin.—Καθαρόν ἡμιτύβιον λαβὼν, Τὰ βλέφαρα περι-έψην, Aristoph. Jablonski derives it fr. the Egyptian *toubo*, clean, pure; which he supposes to have been applied to the linen garments of

¹ So ζήλος from ζέω. Comp. δέελος.

² A sword with silver studs.

³ Fr. ἀλῶ, I rejoice; or fr. α and λύω, because the inhabitants are loosed of their bodies; or because they are henceforth indissoluble, Dm.

⁴ Having taken a clean napkin, he wiped round his eyes.

the priests, hence called *τύβια* by the Greeks; who gave the name of *ἡμι-τύβια* to an adulterated sort

ἥμος: when. *Τῆμος*, then.—*Ἥμος* δ' ἡρι-γένεια φάνη ῥοδο-δάκτυλος ἥως, *Τῆμος* ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο λαός,⁵ Hom. From *τῆμος* Fac. derives *demum*, anciently *demus*

ἡμύω: I fall upon; make to fall or bend.—Fr. *ἡμαι* pp. of *ἔω*. Re-mis-sum me aut alium facio, S. Ὡς δ' ὅτε κινήσει Ζέφυρος βαθὺ λήϊον, ἐλθὼν Λαβρός, ἐπαιγίζων, ἐπὶ τ' ἡμυεῖ ἀσταχύεσσιν,⁶ Hom. Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος χερσὶν ὕψ' ἡμετέρησιν,⁷ Id.

ἦν: I was.—Imperfect of *ἡμι* fr. *ἔω*, I am, as *θῆμι* fr. *θέω*

ἦν: I said. *ἦν* δ' ἐγὼ, Plato, But said I. See *ἦ*, he said

ἦν: if.—For *ἐάν*, as *γῆ* for *γέα*

ἦν καὶ: even if, although, 'et-si'

ἦν, ἡνὶ: *en*, behold

ἡνεκής: Dm. derives it from *ἐνέκω*, I bear or carry. *Δι-ηνεκής*, carried through; and hence entire, complete, stretched out at full length, long. Thus oaks are mentioned as *Ῥίζησιν μεγάλῃσι δι-ηνεκέεσσ' ἀραρυῖαι*,⁸ Hom. *Ἀ-τραπιτοὶ τε δι-ηνεκές*,⁹ Id. *Ἀργαλέον, βασιλεία, δι-ηνεκέως ἀγορεύσαι*,¹⁰ Id. So *ποδ-ηνεκής* is applied to a vest which is carried to the feet, hangs down to the feet. *Δουρ-ηνεκές* is applied to the distance a spear carries. And *κεντρ-ηνεκής* is applied to horses which are borne on by means of a goad. L. derives *ἡνεκής* fr. *α* and *νέκεα* p. of *νέω*, *necto*; connected, having an unbroken series, &c.

ἦνιδε: behold.—For *ἦν ἴδε*, *en vide*. Or *ἦν* and *ἡνὶ* are abbreviations fr. *ἦνιδε* for *ἐν-ἴδε*, inspicere, see

ἡνία,¹¹ *ἡνίων*: a rein, bridle. Ἡ δ' ἐς δίφρον ἔβαινε, καὶ ἡνία λάζετο χερ-

5 And, when the early-born rosy-fingered morning appeared, then the people collected or woke about the pyre of Hector.

6 As when Zephyr, coming violent, and rending with a storm, shall agitate the thick corn, and falls upon the ears of corn.

7 In this case the city of king Priam should soon fall under our hands.

8 Furnished with great long roots.

9 And long paths.

10 It is difficult, O queen, to speak at full length.

11 From *ἐν* or *ἐνέω*. That which joins two horses, Dm. From *ἄνω*, wh. *ἄναξ*. That by which horses are ruled, L.

σιν,¹² Hom. From *καθ' ἡνία* L. derives *catena*¹³

ἡνίκα: when. *Τηνίκα*, then.—*Εἰς Νεῖλον βαθὺν ἤλατο, ἡνίκα εἶδε*, Epigr. From *τηνίκα* some derive Lat. *tunc*¹⁴

ἦνις, *ως, ἡ*: of a year old.—For *ἔνις* fr. *ἐνος*

Ἥνορῆ: manliness, bravery, strength.—Fr. *ἦνωρ*, *ἦνορός*, manly, for *ἄνωρ*, *ἄνορος* fr. *ἀνῆρ*

ἦνοπι χαλκῶς: for *ἦν-οπι*; either fr. *ὄψ*, *ὄπδς*, (as in *Λιθ-ὄψ*) so polished that we can see in it; or fr. *ὄψ*, *ὄπδς*, the voice, from its having sound in it or tinkling

ἦνυστρον: the place where the food is consumed, stomach, crop. — Fr. *ἦνυσται* pp. of *ἀνύω*, I dispatch. *Ἡ-νυστρον βοὸς κατα-βροχθίσας*,¹⁵ Aristoph.

ἦπαρ, *αἶος*: the liver.—*Ἦν tum te morbus agitat hepaticus*, Plaut. Hence the medical term *hepatic*. *Τεύχων ὡς ἐτέρῳ τις ἐφ' κακὸν ἦπατι τεύχει*,¹⁶ *Ælian*.

ἦπάω, ἡπάομαι: I patch.—For *ἀπάω* fr. *ἄπω*=*ἄπτω*, I join, connect, L.

ἦπεδανός: infirm of foot.—Perhaps for *ἄ-πεδανός*, fr. *πέδον*. One who has his foot NOT firm on the ground; opposed to *ἔμ-πεδος*.¹⁷ *Ἡπεδανός δέ νυ ται θεράπων, βραδέες δέ τὸι ἵπποι*,¹⁸ Hom.

Ἡπειρος, ἡ: a continent, opposed to an island?—For *ἄ-πειρος*, fr. *πεῖρας*, a boundary. Homer has *ἄ-πείρονα γαῖαν*. Hence *Epirus*, which was first adopted by the Coreyreans, and afterwards by others, to denote that part of the continent which was nearest to them

Ἡπειρα: the same as *ἔπειρα*

ἡπεροπεύω: I deceive, delude.—*Δύσ-παρι, εἶδος ἄριστε, γυναι-μανές, ἡπερόπευτα*,¹⁹ Hom. Damm supposes

12 She stepped into the chariot and took hold of the reins with her hands.

13 Others derive this from *καθ' ἔνα*.

14 Which however may be put for 'tunque.'

15 Having swallowed down the *ἦνυστρον* of an ox.

16 Thus a person contrives mischief for his own liver, who contrives it for another.

17 Dm. supposes *η* to be a mere prefix, and translates *ἡπεδανός*, 'qui ad terram jacet.'

18 And your servant is infirm of foot, and your horses are slow.

19 Unhappy Paris, most beautiful of form, mad with desire of woman, deceiver.

it put for ἡμερ-οπεύω, fr. ἡμερος and ὀψ, ὀπός. I deceive by mild words

¹⁹ Ηπιος: mild, gentle.—²⁰ Ηπιον ἄρχοντα καὶ πατέρα,¹ Herodian. "Ηπια ἔπεα, gentle words

ἡπίαλος: formed fr. ἡπιος; πυρετός being understood. That is, a mild fever, L. But Galen describes this complaint as attended with fever and shivering in every part of the body

ἡπύω: I shout out.—Comp. ἀπύω

² Ηρ, g. ἡρος, τὸ: the spring.—For ἔαρ. Hence Lat. *ver*, *veris*

³ Ηρα, ὦν: things beloved. — Fr. ἐράω

⁴ Ηρα: Juno.—L. supposes it allied to Lat. *hera*. The mistress and queen of heaven

⁵ Ηρακλῆς: *Hercles*, (wh. *hercle*.) *Hercules*

ἡρανος: a keeper, guard.—Καὶ μιν ἐὼν μῆλων θέσαν ἡρανον,² Ap. Rh.

⁶ Ηρεμος: placid, gentle, quiet.—Fr. ἡρεμαι pp. of ἀρέω=ἀρέσκω

⁷ Ηρι: early in the morning.—In Saxon *aer*, wh. *early*. Homer calls the morning ἡρι-γένεια, early-born

ἡρίον: a sepulchre.—"Ενθ' ἄρ' Ἀχιλλεὺς Φράσσατο Πατρόκλῳ μέγα ἡριον ἡδέ οἱ αὐτῷ,³ Hom.

⁸ Ηρύγγιον: the *eringo* or sea-holly. 'Satyrion near with hot *eringos* stood,' Pope

⁹ Ηρως, ὡς: *heros*, a *hero*; a demi-god

¹⁰ Ησαν: they had known.—The Attics thus formed the pluperf. of εἶδω: ἤδη, ἤδεις, ἤδειν—ἤστην—ἤσμεν, ἤστε, ἤσαν, Bl.

¹¹ Ησσων: less; less or inferior in

battle (as 'minor' in Horace: 'Minor in certamine longo').—For ἡκίων comparative of ἡκα wh. ἡκιστος. See ἄσσαν

¹² Ησσα: inferiority in battle, defeat.—Fr. ἡσσων

¹³ Ησυχος: quiet, tranquil, gentle.—Fr. ἡσαι 2. pers. of ἡμαι, I sit; or as the pp. of ἔω, sub-mitto me, I am sub-missive

¹⁴ Ητορ, ορος: the heart.—Fr. ἡται pp. of ἄω, I breathe

ἡτριον: thread, yarn.—Dm. supposes this the same as τρίον, fr. τρεῖς, τρία, tres, tria; and translates it, a tripled thread. But it is used for a thin texture. Χιτῶνα ἡμφ-ίεστο λεπτόν καὶ εὐ-ἡτριον,⁴ Themistius. So R. explains ἐξ-ητριάζω: 'I strain wine through a cloth made of thin linen'

ἡτρον:⁵ the bottom of the belly; bottom of a vessel.—Τὸ περὶ τὸ ἡτρον, καὶ τὰ αἰδοῖα, καὶ τὰ κύκλω, Xen. Τὸ γὰρ ἡτρον τῆς χύτρας ἐλάκτισαι, Aristoph.

ἡῦτε: the same as εὔτε
⁶ ἡφαιστος:⁶ Vulcan.—Δαιδάλεον θώρηκα, τὸν "Ηφαιστος κάμε τεύχων,⁷ Hom.

⁷ Ηχώ: *echo*.—Fr. ἡχα p. of ἄγω. A refracted sound. Hesiod has Περὶ δ' ἄγνντο ἡχώ, And the *echo* was broken round

⁸ Ηχος: a sound.—See ἡχώ

⁹ Ηως, ἔως, οος, ἡ: Aurora, the morning.—Fr. ἄω, I shine. Hence ἡφως, *eous*, of the morning: 'Et juvenum recens Examen *eois* timendum Partibus oceanoque rubro,' Hor. 'East, east Sax., *heos* Erse, ἔως Gr.' T.

threaded tunic.

⁵ Ab ἡται, ab ἔω. Pars sive instrumentum quo de-mittatur infans, S.

⁶ L. derives it fr. ἀφάω, I handle. Perhaps it may be traced to ἡφα p. of ἀπταω, I burn.

⁷ The curiously wrought breastplate which Vulcan labored at making.

²⁰ Dm. derives it fr. ἔπω. One who follows another mildly and without opposition.

¹ A mild prince and father.

² And they made him keeper of their sheep.

³ Where Achilles meditated a large tomb for Patrocles and himself.

⁴ He was clothed with a slender and well-



Θ': 9. Θ: 9000

θα implies existence in a place. "Ἐνθα καὶ ἔνθα, Hom., In this place and in that, here and there

θαέομαι: See θεάομαι

θαιρὸς: a hinge.—Θαιρὸς θύρης

Θέω, θῆμι, τίθημι: I set, place, put, lay.—Fr. p. τέθηκα is ἀπο-θήκη, a repository, wh. *apo-the-cary*.⁸ Hence also *biblio-the-ca*.⁹ Fr. τέθεμαι pp. is θέμα, a *theme*; and fr. τίθεσθαι pp. are θέσις, *thesis*,¹⁰ *hypo-thesis*,¹¹ *anti-thesis*.¹²

Θάω, θάσσω, θαάσσω: I sit.—Allied to θέω; i. e. I place or set myself down, Vk. "Ἐδος ἔνθα θαάσσειν, Hom. Ὁρόνον ἔνθα θαάσσειν, Id.

Θάκος: a seat.—Fr. τέθακα p. of θάω

Θάλαμος:¹³ a bed-chamber, chiefly for women; marriage; offspring.—Hence *thalamus* and *epi-thalamium*

Θάλαμος: any dwelling or place of abode; a repository or store-room.—Virgil similarly uses *thalamus* of the bees: 'Jam *thalamis* se composuere'

θάλαμος: the lowest tier of rowers in a ship. Aristoph. has θαλαμῖαι ὅπαι, holes in the θάλαμος, through which holes the oars were pushed and worked. 'He calls thus in joke the apertures of the sides of the breast-plates, through which apertures the arms were pushed. He is hinting at the avarice of the trierarchs, who often blocked up some of the holes in the ship, to get the pay of the rowers,' Br.

Θάλασσα: the sea.—For ἄλασσα, fr. ἄλς, ἄλς; or for σάλασσα fr. σάλος, *salum*, for ἄλος

Θάλλω,¹⁴ fut. θαλῶ: I flourish, germinate.—Hence the Muse *Thalia*.¹⁵

θαλλὼν προ-σεῖω: 'I put a green bough before cattle and shake it, in order to allure them to follow me. In this passage of Thucydides, τὸ γὰρ πρότερον ἡμᾶς ἐπ-ηγάγεσθε, οὐκ ἄλλον τινὰ προσειόντες φόβον ἦ &c., Duker doubts whether φόβον προ-σεῖω is to be explained as above, or from vibrating swords and spears. That the above explanation is correct, is clear by the word ἐπ-ηγάγεσθε. The meaning then is: By laying before another the fear which besets him, I induce him to take my side,' R.

Θάλος: a germ or offspring.—Fr. θαλῶ fut. of θάλλω

Θάλπω, ψω: I make warm, cherish, nourish; I cherish with deceitful hopes, or words, disappoint, deceive.—Properly, I make θάλλειν,¹⁶ to pullulate; and hence transferred to the HEAT by which plants flourish, L. Τίκτει καὶ θάλπει καὶ ἐκ-τρέφει,¹⁷ Constantine

Θαλύω: I warm, heat, make hot.—See θάλπω

Θαλύσια: a festival in honor of Ceres, in which were offered the first fruits after harvest or vintage.—Fr. θαλύω or fr. ἔθαλον a. 2. of θάλλω

Θαρά: together, in crowds, thickly; frequently.—For ἄμα

θάμβος: stupefaction, astonishment.—For θάβος, as κύμβη for κύβη, τύμπαλον for τύπανον. Θάβος is the same as θάπος fr. θάπτω.

Θάμνος: a place thick with shrubs, a thicket; thick branches or thick roots of trees. See ἐκ-θαμνίζω.—For θάμινος fr. θαμά

Θάνω,¹⁸ θανέω, θνέω, θνήσκω, θνήμι, τέθνημι, τεθνήκω: I die.—"Ἡδιστος θάνατος συν-θνήσκειν θνήσκουσι φίλοις,¹⁹ Eurip. "Ἐθaves, ἔθaves, ὦ μάτερ, Id.

ever, Fac. For she makes poets to flourish with glory and fame, D.

16 Θάλλειν ποιῶ, Dm.

17 The hen lays and broods and nourishes her young.

18 L. and Dm. suppose it allied to τεῖνω; in allusion to the extension of the limbs by death.

19 It is the sweetest death to die with dying friends.

8 One who has a repository for medicines.

9 A repository for books.

10 *Theme* and *thesis* mean, a subject proposed as 'pro-position' fr. 'pono.'

11 A sup-position.

12 One thing placed or set against another.

13 Compare θάλος. Comp. πλόκαμος fr. πλόκος.

14 Some derive it fr. θάω. Compare θηλή.

15 For the glory of poets flourishes for

The initial of *θάνατος*, death, gave occasion to the phrase of Juvenal 'præfigere *theta*,' to prefix the mark of capital punishment

Θάπτω:²⁰ I bury.—From a. 2. (*ἐθαπον*=) *ἐθαπον* is *epi-taph*

θάπτω,¹ θάπω, θήπω: I am stupefied, astonished.—"Ὡς σε, γύναι, ἄγαμαί τε τέθηπά τε,"² Hom.

Θέρω: I make hot, dry, burn.—Fr. pp. *τέθερμαι* are *thermo-meter*,³ *Thermopylae*⁴

Θαργήλια, ων: an Athenian festival.—Fr. *θάρω*=*θέρω*, and *ἥλιος*. Properly said of the time when the sun burns the corn, L. This gave the name to the month *Thargelion*

Θάρσος, θάρρος, θράσος, eos: heat; courage; boldness; confidence; excess of boldness, rashness, impudence.—Fr. *θάρω*(=*θέρω*), fut. *θάρσω*. Hence *Thraso*, a boasting soldier in Terence. 'His humor is lofty, his discourse peremptory, his general behavior vain, ridiculous, and *thrasonical*,' Shaksp.

Θάσσω: See *θάω*

θάσσων: for *θακίων*=*τακίων* comparative of *ταχύς*. See *ἄσσω*

Θάτερον: for *τὸ ἕτερον*

Θεάομαι,⁵ θαέομαι, θηέομαι: I see, contemplate, view.—Fr. p. *τεθεάται* is *θέατρον*, *theatrum*, a theatre,⁶ and *amphi-theatre*. 'A woody theatre of stateliest view,' Milton

Θαῦμα, ατος: a wonder, spectacle, matter of astonishment. 'Θαύματα are tricks of conjurors who move with strings little images to astonish the vulgar,' R.—The same as *θέαμα*, fr. *τεθέαμαι* p. of *θεάομαι*. That which has in it something wonderful to see, L. Hence, Gregory *Thaumaturgus*,⁷ the wonder-worker

Θαυμάζω: I wonder, view with wonder.—Fr. *θαῦμα*

θάψον: some shrub, which dyed yellow.—Καὶ μὲν χρῶς μὲν ὁμοίως ἐγίνετο θάψω,⁸ Theocr.

Θάω: I sit.—See before *θάκος*

Θάω: I nourish, afford nourishment, make to vegetate or flourish. *Θάομαι*, I nourish myself with. Applied to the breasts of a woman, I suck.—Hence by reduplication *τήθη*, *τίθη*, *τιτθός*, a teat, Sax. *tit*

-θε, -θεν: a termination of the genitive case. As *ἐξ οὐρανόθεν*, Hom., for *ἐξ οὐρανοῦ*. 'Ἐξ ἀλόθεν', Hom., for *ἐξ ἁλός*. 'Ἐμέθεν' is the same as *ἐμέο* and *ἐμοῦ*. Sometimes -θε and -θεν express motion from, *ἐξ* being understood; as *οὐρανόθεν*, from heaven; 'Ἀθήνηθεν', from Athens

ΘΕΟΣ:⁹ God.—Hence *theist*, *atheist*, *theo-logy*

Θεά, *θείαινα*: a Goddess

Θεάομαι: See before *θαῦμα*

Θεη-πολέω: I go about with images of the Gods to collect money, Tim. See the note on *ἀγείρω*.—Fr. *Θεός* and *πολέω*

θειλό-πεδον: a place exposed to the rays of the sun.—Fr. *θείλη*=*εἶλη* and *πέδον*

θείκελος: god-like.—For *θεο-εἵκελος*

θείνω, θένω: I smite, strike.—L. fancifully derives it fr. *θέω*, I run, from exciting to run by striking. *Βάλλε*, *βάλλε*, *θεῖνε*, *θεῖνε*, Eurip.

Θεῖος: divine.—Fr. *Θεός*

Θεῖον (*πῦρ*): divine fire, lightning, thunderbolt, sulphur.—See above

θεῖος: an uncle.—'Ὁ *θεῖος* αὐτῶ *ἐλοιδореῖτο*,¹⁰ Xen.

θέλω, ξω: I enchant, charm, bewitch.—Fr. *θέλω* and *ἄγω*,¹¹ I lead any one where I please, Dm.

θέλυμνον: a foundation.—For *θέμυλνον* fr. *τέθεμαι* pp. of *θέω*. See *θεμέλιον*

20 For *ἄπτω*, I burn. From the ancient custom of burning the dead, Dm.

1 For *ἄπτω*. I am stupefied like one touched and burnt with lightning, Dm. 'Haud aliter stupui quàm qui Jovis ignibus ictus Vivit, et est vitæ nescius ipse suæ,' Ov.

2 So, lady, do I admire you and am ravished with you.

3 An instrument for measuring heat.

4 From the hot baths in the neighbourhood, *Πόλη*, a gate.

5 Fr. *θέω*, I run. From persons running to

see a sight, L.

6 A place for viewing objects.

7 From *ἔργω*, I work.

8 And my skin became yellow like thapsus.

9 Fr. *θέω*, I place. From his placing in order the universe. Or fr. *θέω*, I run; in reference to the perpetual motion of the sun and stars, with which the Deity was confounded.

10 His uncle joked him.

11 Compare *σφίγγω*. Or *θέλω* is for *ἔλω* fr. *ἔλω*.

θέλω, θελέω, ἐθέλω: I prefer, wish, desire.—For ἔλω, I choose; wh. Lat. *velim*, &c., S. Θέλω λέγειν Ἀτρείδης, Θέλω δὲ Κάδμον ἄδειν,¹² Anacr.

Θέμα, ατος: a thing laid down; deposit, proposition; &c.—Fr. τέθεμαι pp. of θέω, I place or lay. H. *theme*

Θεμέλιον, θέμηλον, θέμεθλον: that on which a building is placed, a foundation, bottom, sure foundation.—Fr. τέθεμαι pp. of θέω

θεμερ-ὤψ, ὤπος: one of a bashful countenance.—Fr. θέμερος and ὤψ. Θέμερος appears to come fr. τέθεμαι pp. of θέω, I place. Qui vultum habet depositum, demissum. Some translate it, august, venerable; and derive it fr. θέμις

Θέμις, ιτος, ιστος, ιδος, ἡ: a law laid down, law, equity; an impost (fr. 'positus'), toll. Also, *Themis*, who presided over oracles; from her being the goddess of equity, or from her being intrusted with τὰ τεθεμένα, the things laid down and decreed by the Gods to take place.—Fr. τέθεμαι pp. of θέω

θέναρ, αρος: that with which θείνομεν, we strike; the hollow or palm of the hand. 'Planâ faciem contundere palmâ,' Juv. 'Os hominis palmâ excussissimâ pulsât,' Petron.

θεο-κλυτέω: I offer prayers θεο-κλύτους, to be heard by the Gods.—Fr. Θεὸς and κέλνται pp. of κλύω

θεο-πρόπος: a prophet; and also one who consults an oracle.—Fr. Θεὸς and προ-έπω, I predict; or ὁ τὰ τοῖς θεοῖς πρέποντά εἶπων, Dm. One who announces facts which it is the nature of the Gods to know; or one to whom such facts were announced

Θεὸς: see before Θεά

θεός-συνος: proceeding from the Gods.—Fr. σένται pp. of σύνω

Θεράπων, οντος: one who attends on, ministers to, waits on. 'Kings are called θεράποντες Διός. Cupid is called the follower and θεράπων of Venus,' L.—Primarily, one who cherishes by tepid fomentations; fr. θέρω, L. One who studiously cherishes the affairs of a superior friend; fr. θέρω, Dm.

Θεραπεύω: I employ myself as a θεράπων; I heal. Hence in medicine *therapeutics*

Θερμός: hot.—See θέρω after θάπτω

Θέρμος, ου: a kind of hot pulse, lupin.—See above

Θέρω: see after θάπτω

Θέρος, εος: heat; summer; harvest.—Fr. θέρω

Θερίζω: I spend the summer; gather in the harvest, reap, mow.—Fr. θέρος

Θέσκελος: god-like.—For θεσ-εἰκελος. Θὲς was an ancient form of θεός

Θεσμός: law.—Fr. τέθεσμαι pp. of θέω. Lex posita. 'MORES-que viris et moenia PONET,' Virg.

Θεσμο-φόρος: Ceres, the introducer of laws. 'For she invented corn; and, 'before the invention of corn,' says Macrobius, 'mankind roamed at large without law. But on its invention fields were divided, and society and law took their rise.' Τὼ θεσμο-φόρα are Ceres and Proserpine. Τὰ θεσμο-φόρια, a festival in honor of Ceres.—Fr. θεσμός and πέφορα pm. of φέρω, *fero*

Θέσπις, ιδος: dictated by a God, divinely inspired.—For θέσ-επις, as θέσκελος for θεσεῖκελος. From Θὲς, the ancient form of Θεός; and ἔπω, I say

Θέσ-φατος: spoken by the Gods. Θέσ-φατον, an oracle.—From Θὲς=Θεός, and πέφαται pp. of φάω, I speak

Θερός: placed; placed in the room of another, sup-posititious, spurious, suborned.—Fr. τέθεται pp. of θέω

θεύ-μοροι αἰοιδάι: divine songs.—For θεό-μοροι, fr. Θεὸς and μέμορα pm. of μείρω. Partaking of the Deity. Dm. translates it 'a Deo partem suam habentes'¹³

Θέω, θείω: I place. See after θαιρός

Θέω, θείω, fut. θεύσω fr. θεύω: I run, hasten.—Hence L. derives θεάομαι, from a concourse of people (θεόντων) running to see a sight

Θεωρός: a spectator, contemplator,

¹² I wish to speak of the sons of Atreus, and I wish to sing of Cadmus.

¹³ 'θεύ-μορος,' says J., 'has a latent refe-

rence to μέρ-ωψ. With a voice divinely and not humanly modulated.' But this is too latent to be true.

observer.—Fr. *θεῶ* or *θεῶμαι*, as *δῶρον* fr. *δῶ*. Fr. *θεωρέω*, I contemplate, are *theory, theoretical, theorem*

θε-ωρὸς: one who has the charge of divine rites; one charged with consulting the oracles of the Gods; one charged with conveying presents to the oracles of the Gods.—From *θεός* and *ὄράω*, L. See *οὔρος*; and compare *θυρ-ωρὸς*, *θυ-ωρὸς*, *πυλ-ωρὸς*

Θήγω, *ξω*: I whet, sharpen.—*Εὖ μὲν τις δόρυ θηξάσθω*, *εὖ δ' ἀσπίδα θέσθω*,¹⁴ Hom.

Θηγάνη: a whet-stone.—Fr. *θήγω*

Θήκη: a repository for any thing, as a store-room, grave, scabbard, &c.—Fr. *θηκα* a. 1. of *θέω*. H. *bibliotheca, apo-theary*

Θηλή: a breast, teat.—Fr. *θάω*, I give suck; as *δαλὸς* fr. *δάω*, *Ξήλος* fr. *Ξέω*. Others derive it fr. *θηλα* a. 1. of *θάλλω*, and translate it, having the power of vegetation

Θήλυς: female; tender, soft.—Fr. *θηλή*. Having breasts. Compare 'mamma' a mother or a breast

Θήμων, *ονος*, *ὄ*: a heap.—Fr. *τέθημαι* pp. of *θέω*. I. e. a heap of things placed together

θῆν: indeed.—*Οὐ μὲν θῆν κείνης γε χερσίν εὐχομαι εἶναι*,¹⁵ Hom.

θήπω: I am stupefied with admiration.—See *θάπτω*

Θῆρ,¹⁶ gen. *θηρὸς*: Æolicè *φῆρ*, wh. Lat. *fera*, a wild beast. Hence *panther*. The *d* and *th* appear to be commuted in *θηρ* and *deer*, as also in *θύρα*, 'door;' and *θυγάτηρ*, (dugater,) 'daughter.' So 'thunder' is 'donder' in Dutch

Θηράω: I hunt after or pursue *θῆρα*, a wild beast; hunt; hunt after, generally

Θηρώον: for *τὸ ἡρώον*, the monument dedicated to a *hero*

Θῆς, gen. *θηρὸς*: one who PLACES OUT his services on hire, qui opus LOCATUM facit.—Fr. *τέθηται* pp. of

θέω, I place. *Θῆρές τε δμῶές τε*, Hom. *Θησαυρὸς*:¹⁷ a store, *thesaurus, treasure*

-θι seems to be the ending of the dative case, as *-θε* of the genitive. Thus *οὐρανόθι*, in Heaven

Θιάσος: a multitude met together to celebrate divine rites, especially the rites of Bacchus; dancing or revelling at the rites generally.—For *θείσος* fr. *θείος*, divine; or for *σίασος* fr. *σίος* the Doric form of *θεός*. 'Instituit Daphnis *thiasos* inducere Baccho,' Virg.

* *Θίβη*: a kind of vessel, basket, urn, &c. Some read *θήβη* and *θήκη* *θιβρός*. It occurs in a passage in Nicander, *ῥεα θιβρά χελώνης*, where the Scholiast interprets it, boiled under the coals

Θίγω, *θίγγω*, *θιγγάνω*: I touch, meddle with, am concerned in; tax, reproach, as Lat. *tango*.—*Ἐθιγες ψυχῆς*, *ἔθιγες δὲ φρενῶν*,¹⁸ Eurip. *Φρενῶν ἔθιγες*, *ἔθιγες*, Id. Hence (*tethigi* =) *tetigi* *θιν*,¹⁹ *θις*, gen. *θινὸς*; and *θῆν*, *θηρὸς*: a heap of any thing, but particularly of sand on the sea-shore.—*Βῆ δ' ἀκέων παρὰ θῖνα πολυ-φλοίσβοιο θαλάσσης*,²⁰ Hom.

Θάω, *φλάω*: I dash against, beat against, bruise.—*Ὅστέα συν-θλασθένετα*, bones dashed together and fractured. Compare *θλίβω*. With *φλάω* T. compares *flaw*

Θλίβω, *φλίβω*, *ψω*: I press hard against, squeeze, crush, bruise.—Formed fr. *φλίω* = *φλάω*. Fr. *φλίβω*, Æolicè *φλίγω*, is Lat. *fligo, affligo, infligo, configo*. Fr. *τέθλειται* pp. of *θλίβω* is *ec-thlipsis*¹ in poetry

Θνήσκω: See *θάνω*

Θνητός: one liable to die, a mortal.—Fr. *τέθνηται* pp. of *θνέω*. See *θάνω*

Θοός: swift in running, quick, penetrating, piercing. 'Islands are called *θοαί* by Homer, as having sharp pro-

14 Let every one well sharpen his spear and well prepare his shield.

15 I claim indeed to be at least not worse than she.

16 From *θέω*, I run, L. Dm.

17 For *θησαυρὸς* fr. [*τέθηται* pp. of] *θέω*, I place up or put by, L. The Hebrew is very similar. Is it never to be allowed that the orientals borrowed from the Greeks?

18 You have touched my soul, and you

have touched my mind.

19 Fr. *θέω*, I place together; or fr. *θεῖνω*, I strike, from the sand on the shore being struck by the waves, Dm.

20 And he went pensively by the shore of the much resounding sea.

1 Where the *m* at the end of a word with the preceding vowel is pressed against the initial vowel of the next word: as, 'Multum ille in terris jactatus,' Virg.

mentories pointed like a dart,' St.—
Fr. τέθοα pm. of θέω

Θαάζω : I move quickly. Fr. θοός.
Also, I sit down. In this sense some
explain it, I move quickly to a seat ;
others refer it to θαάσσω, θαάζω

θουμάτιον : for τὸ ἱμάτιον

Θοίνη : a feast.—J. derives it fr. τέ-
θαινα pm. of θείνω, 'I slay a victim.'
L. derives it fr. θώω, I sit down.
Hence θοῖνη, θοῖνη, a sitting down to-
gether to feast. Θοῖναν ἀγρίαν θηρῶν
τιθέμενος, Eurip.

Θόλος : the dome or cupola of a
building ; a building of a round form,
where the Athenian senators dined ;
any round building.—'Siqua tuis pro
me pater Hyrtacus aris Dona tulit ;
siqua ipse meis venatibus auxi, Sus-
pendive tholo, aut sacra ad fastigia
fixi,' Virg. This word occurs in an
old English play : 'Let altars smoke
and tholes expect our spoils'

θολός : mire, filth or mud, confu-
sion. Particularly applied to the ink
of the cuttle fish.—Hence θολερός,
miry, turbid. Τὸ δὲ ῥεύμα ἔστι μέγα
καὶ πολὺ καὶ θολερὸν,² Thucyd.

Θολία : a hat in the form of a θόλος
or cupola

Θοός : See before θαάζω

Θόρω, θορέω, θρόω, θρώσκω, θορνύω :
I spring, leap, rush.—Hence θοῦρος
'Ἀρης, Hom., impetuous Mars. 'It
deserves remark that Mars or a God
similar to Mars was called *Thor* or
Thur among the Getæ,' Bl. From
Thur is *Thursday*

Θορή :³ See the note

Θορνύβος : a noise arising from men
rushing impetuously.—Fr. θόρω. 'Ἐσ-
-βάντες κατὰ σπουδὴν καὶ πολλῷ θορνύβῳ,
Thucyd.

Θράω, θρώω :⁴ I seat, make to sit.
—Hence θράνος and θρόνος (wh. a
throne) a seat or chair

Θράνος : a seat, bench ; bench of
oars.—See above

Θρανίτης : one who sat in the high-
est of the three banks of oars in a
galley.—Fr. θράνος

Θρανύσσω : I unbench, break up a

ship, J.—Fr. θράνος

Θράσος, εὖς : See θάρσος

θράσσω : I disturb, move, agitate.
For ταραάσσω. It seems sometimes to
signify, I break, bruise. In this sense
it will flow fr. θράω=θραύω

θραύω : I bruise, break.—Some de-
rive this fr. θράω, and compare it with
θλάω. Dm. identifies it with τραύω,
wh. τραῦμα. Θραῦσαι τὴν Ἀθηναίων
δύναμιν, Plut. See θρύπτω

Θράω : I seat.—See before θράνος
θρέμμα, αὖτος : a brood, offspring.
—Fr. τέθρεμμαι pp. of τρέφω, I nour-
ish

θρέττε : According to the Schol. it
is a barbarous word signifying θάρ-
ρεῖν. It seems rather to be an ad-
verb of incitement, used by mule-
drivers, like σίττε, Br.

Θρέομαι : I lament. From its deri-
vatives it seems to refer to persons
murmuring, weeping, whispering, or
making any confused or obscure noise.
—Hence θρήνος, a lamentation. 'It
made this *threnē* To the phenix and
the dove, As chorus to their tragic
scene,' Shakspeare. 'The birds shall
mourn, and change their song into
threnes and sad accents,' Bp. Taylor

Θρήνος : See above

Θρήνυς, νός, ὅ : a seat to sit on or
to rest the feet on.—Comp. θράνος

Θρησκεύω : I worship in a supersti-
tious manner.—Fr. θρέω, fut. θρήσω.
From the confused and obscure noises
made in the ancient superstitious rites,
TH.

θρίαι : pebbles which sorcerers threw
into an urn.—Πολλοὶ θριο-βόλοι, παῦ-
ροι δὲ τε μάντιες ἄνδρες,⁵ Prov.

Θριάμβος : (*triumbus*=) *triumphus*,
(as ἄμφω and 'ambo') a *triumph*.
'Mintert deduces it fr. θρίον, a fig-
leaf, and ἄμβη, a brow, (properly of
a rock) because the victors' brows
were anciently crowned with fig-
leaves. By a passage in Polybius⁶ it
would seem that it was formed fr.
Lat. *triumphus*,' Pkh.

Θρίζω, σῶ : I mow, cut.—For θε-
ρίζω

² And the stream is great, and much, and
turbid.

³ Semen genitale, quod mas θόρων, saliens,
in feminam effundit.

⁴ Fr. θορέω : I leap or rush to a seat, L.

⁵ There are many pebble-throwers, but few
prophets.

⁶ Τοὺς προσ-αγορευομένους παρ' αὐτοῖς (the
Romans) θριάμβους.

Θρίξ, gen. τριχὸς for θριχὸς: hair, bristle, main, wool.—Fr. θρίζω, E. As 'caesaries' fr. 'cædo.'⁷ Euripides has ἀπ-έθρισεν τρίχας. Hence and fr. ὕς, a sow, is ὕς-τριξ, *hystrix*, a porcupine. Hence too perhaps is *trica*, a *trick*, a knot of hair: 'I prefer that kind of tire: it stirs me more than all your court-curles or your tricks,' &c., Ben Jonson. And *intricate*, *extricate*, &c.

Θρίκος: the coping or edging of a wall; pinnacle, battlement, bastion, palisade.—Fr. θρίξ, as it is supposed. From its being to a wall what the hair is to the head

+ Θρίδαξ, ἀκὸς, ἡ: 'a lettuce

θρίναξ: the same as θρίναξ

θρίον, θρίος: a fig-leaf; generally, any leaf; a membrane of the brain resembling a fig-leaf.—See θρίαμβος. Πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον, Aristoph. I. c., says St. I am no more moved by those threatening words than by the noise of fig-leaves, which crackle when they are burning. Compare κράδη and κραδαίνω

θρίον: a pudding of various materials.—From its being wrapped and cooked in fig-leaves, C. Θρία καὶ μελιτῶται, Lucian

Θρίος: a particular cable.⁸—'Αθρεῖ καὶ τοῦ πύδους παρ-ίει· Ὡς οὗτος ἦδη συκοφαντίας πνεῖ· Τοὺς δὲ θρίους παρ-ίει· Τὸ πνεῦμ' ἐλαττόν γίγνεται, Aristoph.

† Θρίσσα: translated by Gaza 'alosa,' which Fac. thinks is the shadow or chad fish

θρίψ, ἱπὸς, ὁ: a worm which wears and consumes wood.—Fr. τέθριψαι pp. of τρίβω

θρόμβος: a thick congealed mass.—Dm. derives it fr. τέθραμαι pp. of τρέφω, I coagulate. 'Εγέμερο δὲ ὁ ἰδρὼς αὐτοῦ ὥσπερ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν,⁹ NT.

Θρόνος: a seat, chair, *throne*. See θράω

θρόνον:¹⁰ color, paint, dye, poison; dyed linen; flower or embroidery.—

Θέστυλι, γυνὴ δὲ λαβοῖσα τὸ τὰ θρόνα ταῦθ' ὑπό-μαζον Τὰς τήνω φλιᾶς καθ-υπέτερον,¹¹ Theocr.

Θρόος: a murmur, confused noise, whisper, report, &c.; perturbation and dismay arising from confusion and tumult.—Fr. τέθροα pm. of θρέω, wh. θρέομαι. Or fr. θρόω

Θρόώ: I leap, rush impetuously.—See θόρω

θρυαλλίς, ἴδος: a reed called torchweed or high-taper, used for the wick of a lamp.—See θρύον

θρυγανῶ: a word occurring in some Mss. of Aristophanes, but the reading τρυγονῶ is adopted by Brunck

θρύλλος: a whisper, murmur, sound; report, rumor.—'Fr. θρύω, I break. A broken and repeated murmur,' TH. Compare θρόος and θρύπτω. Δι-ερεθρύλητο πολλῶ θρόω

θρυλλέω: I murmur, sound. Xenophon has, Οἶμαι γὰρ αὐτοὺς ἤδη κατα-τερίφθαι δια-τεθρυλλημένους ὑπὸ σοῦ: For I think that they have been already battered by having had these things thoroughly sounded in them by you. So Plato has δια-τεθρυλλημένους τὰ ὄτα

θρυλλίζω: I make to sound.—Fr. θρύλλος. Θρυλλίχθη δὲ μέτωπον ἐπ' ὤφρυσι, Hom., The part of his forehead by his eyebrows was made to sound, being dashed on the earth

Θρύον:¹² a rush, bulrush; the wick of a lamp made from it. 'Hence θρυνοῦσθαι, ἀπο-θρυνοῦσθαι, to become like a bulrush and insensible to all good,' TH. 'Τούτ', says R., 'explains οἱ τὰς ψυχὰς ἀπο-τεθρυνημένοι, those who have their minds bent on the earth like a bulrush. But this is contrary to fact. The bulrush stands so erect that even the winds do not overthrow it'

Θρύπτω: I break, bruise; break by effeminacy, make effeminate by luxury and dissipation, as Lat. 'frango.'—'I readily accede to their opinion who suppose it proceeds from the sound of things forcibly shattered.

sitting on flowers.

11 Thestylis, take now and daub these colors over his threshold.

12 L. and Dm. derive it fr. θρύω=θρόω for θορέω, from its leaping as it were on high. But such unspecific derivations are not to be relied on.

⁷ Ἐθρίξε might have existed for ἔθρισε, as ἐκίξε for ἐκισε.

⁸ Θρίοι, οἱ ἔσχατοι κάλοι, οὓς ἐκφόρους καλοῦσιν οἱ ναῦται· οὓς, θρανὲν διδῶν τὸ πνεῦμα, πρῶτους ἐκ πρώτας χαλῶσι, Schol.

⁹ And his sweat became like congealed drops of blood descending on the earth.

¹⁰ Some derive it fr. θρόω=θράω; from its

Θράω, θράνω, θρίβω [or τρίβω], &c. are much the same, L. Plato takes notice of this agreement of the sound and the sense. The position of the ρ in these words may be compared with that in, break, bruise

Θρώσκω : See θόρω

Θρωσμός : a mound, hillock.—Fr. τέθρωσμαι pp. of θρώω. Comp. 'altus' with ἄλτο, &c.

Θυγάτηρ, ερος : a daughter, which seems to be of the same origin. See θήρ. L. supposes it put for θυγάτηρ, fr. θυγάω, jugo. This would suit better the idea of a sister¹³

Θύω, θύνω : I rush impetuously, am carried away by impetuous fury, am frantic.—Perhaps allied to θέω, I run. Hence Θυάς, Thyas, a frantic priestess of Bacchus, hence called *Thyonous*

Θύω : Homer says that the whole plain αἵματι θύνει, which, as S. well observes, may be translated, SMOKE with blood. Fr. τέθνυμαι pp. of θύνω is θυμός, Æol. φύμος, fumus

Θύω : I sacrifice. Primarily, I perfume. Wh. θυός, thus, perfume, incense; and θυηλή. Θύω produced the Latin *fio*, *suffio*, *suffimentum*. For θ was changed by the Æolians to φ. The ancient Greeks did not use bloody sacrifices, but offered flowers and similar things to the Gods. But, when victims came to be offered, θύνω was still employed, and was used for, I sacrifice. Ἐπι-θύω still bore the sense of perfuming, TH.

Θυάς : See θύνω, I rush

Θυεία, θυία : a mortar.—Fr. θύνω ; from its use in pounding incense

Θυέλλα : a violent tempest, PROCELLA. — Fr. θύνω. According to others, for θύουσα ἄελλα ; or fr. θύνω and ἄλλω

Θυηλή : a cake offered in sacrifices.—Fr. θύνω. 'Ο δ' ἐν πυρὶ βάλλει θυηλὰς, Hom.

Θύημα, θῦμα, θύωμα, ατος : incense or sacrifice ; a victim or offering.—Fr. the pp. of θυέω, θύνω, θυώω

Θύλακος :¹⁴ a bag, sack ; cushion, &c. ; trousers ; a pod.—Ἀλφίτ' οὐκ

ἐν-εστιν ἐν τῇ θύλακῳ,¹⁵ Aristoph. Πολλοὶ σάκκοι καὶ θύλακοι βιβλίων,¹⁶ Athen.

Θύλημα, ατος : a cake offered in sacrifices.—Fr. θύνω

θυμάλωψ : a burnt stick, firebrand.—Fr. τέθνυμαι pp. of τήφω. Οἶος μέλας τις ὑμῖν θυμάλωψ ἐπέ-ξεσεν,¹⁷ Aristoph.

Θύμβρα : the herb savory. Put often for thyme.—For θυμέρα allied to θυμός, *thyme*, TH. 'Graviter spirantis copia *thymbræ*,' Virg. 'Si desit *thymus*, pro *thymo* ponere *thymbram*,' Æmil. Macer

Θυμέλη : an altar for the reception of sacrifices. And from its form, a high place or pulpit in the orchestra for the musicians. 'Dicti *thymelici*, quod olim in orchestrâ stantes cantabant super pulpitem quod *thyme* vocabatur,' Isidorus. Θύμελαι Κυκλώπων in Eurip. is a doubtful expression, but is translated, the walls of Mycenæ raised by the Cyclops.—Fr. τέθνυμαι pp. of θύνω

Θυμιάω : I burn incense, perfume.—Fr. τέθνυμαι &c.

Θύμος : *thyme*.—Possibly from τέθνυμαι &c.

Θυμός : impetuosity, or violence, referred to the mind ; passion, fury, rage ; an emotion of the mind ; the mind itself.—Fr. τέθνυμαι pp. of θύνω, I am carried away by impetuous feeling

Θυμ-ηρής : suited or agreeable to the mind.—Fr. θυμός and ἥρα a. 1: of ἄρω

Θύννος : *thynnus*, the tunny fish

Θύνω : See after θυγάτηρ

Θύον, θυά : an odoriferous tree. 'A kind of wild cypress, the life tree,' Fac. Others translate it, the citron tree. Πᾶν ξύλον θύονον in the Revelations is translated 'all *thyine* wood.'—Comp. *θύος*, frankincense

Θύος, εος : *thus*, frankincense ; a sacrifice, victim.—See θύνω

θυοσ-κέω : I burn incense.—Fr. *θύος* and *κέω*=καίω, I burn, Bl. From *θύος* and κοᾶν or κοῦν, to think or under-

13 Ex θύνω et γάω : ut notetur appetentia geniturae ; magis enim prona ad generandum est muliebris natura, &c. Such is the absurd derivation of Damm ; a scholar, who has disgraced himself by ridiculous derivations as much as any modern Etymologist.

14 Perhaps derived, like θύλημα, fr. θύνω ; as properly a bag of incense.

15 There is no corn in the sack.

16 Many sacks and bags of books.

17 So black a firebrand has hissed over you.

stand, is *θυοσ*=*κδοι*, persons looking at the vigor of the flame, otherwise called *πυρ-κδοι*, igni-spices, TH.

Θύρα: a door, gate.—Fr. *θύω*. That through which you may rush, L. So Virgil of the winds: 'Quà data PORTA, RUUNT.' 'Thorough, thorow, or thro is no other than the Teutonic *thurah*, and like them means, door, gate, passage,' HT. *Θύρα*, Gothic *dur*, and *door* are allied. See *θήρ*. From *θύρα* Festus derives *ob-turo*, I block up

Θυραῖος: out of doors; abroad; a foreigner or stranger.—Fr. *θύρα*

Θυρεός: an oblong shield, covering nearly the whole body, so called from its resemblance to the form of a door. In the time of Homer it signified a large stone for closing up any place, TH.—Fr. *θύρα*

Θύρσος: a dart or small spear entwined with ivy and vine leaves, and borne by the Bacchanals in their processions.—'Parce, Liber, Parce, gravi metuende thyrsos,' Hor.

Θύσσανος: a fringe or border.—Fr. *τέθυσαι* pp. of *θύω*; from its vibration, Dm. *Ζώσατο δὲ ζώνην ἑκατὸν θυσανοὺς ἀραρυῖαν*,¹⁸ Hom.

Θυσία: a sacrifice; the act of sacrificing; the holidays or feast attending a sacrifice.—Fr. *τέθυσαι* pp. of *θύω*

Θυτήρ: a sacrificer.—Fr. *τέθυσαι* pp. of *θύω*

Θύω: See after *θυγάτηρ*

θυ-ωρός: a table dedicated to sacrificial purposes; any table or desk generally. Hence *θυωρίτης*, a banker.—Fr. *θύω* or *θύος* and *ῥα*. Tz. explains it: *τράπεζα, ἣ τὰ θύη καὶ θυμιάματα ὠροῦσα καὶ φυλάττουσα*

Θωή: an imposition, fine, impost.—Fr. *θῶ*, pono, impono, I impose. *Σοὶ δὲ, γέρον, θωὴν ἐπι-θήσομεν*,¹⁹ Hom.

Θῶκος: a seat.—For *θάκος* fr. *τε-θῶκα* p. of *θαάζω*. Comp. *θάκος*

Θωμός: a heap of things placed together.—Fr. *τέθωμαι* pp. of *θόω*=

θέω, I place. Theophrastus says of corn: 'Ἐὰν εἰς θωμούς συν-τεθῇ. Comp. *θημῶν*

Θώμιγξ, *υγος*, ἡ: a cord or thong.—Fr. *τέθωμαι* &c. That by which I place together, or hold together things so placed. 'Vidimus vinctum *thomice* cannabinâ,' Lucil. 'Fasciculos facito, et *tomice* palmeâ ligato,' Columella. Or that which is formed of threads placed together

Θωμιζῶ: I bind or lash with a cord.—Comp. *θώμιγξ*

Θῶψ, *ωπός*: a flatterer, sycophant.—Fr. *θέω* and *ῶψ*; pono, compono vultum. 'Falsi ac festinantes VULTUQUE COMPOSITO,' Tac. 'And frame my face to all occasions,' Shakspeare.

Θῶπτω, *ψω*: I flatter, cringe.—Fr. *θῶψ*

Θώραξ, *ακος*: *thorax*, the breast; armor for the breast, breast-plate.—Fr. *θόρω*, (as *δῶμα* and *δόμος*, *δρώπαξ* fr. *δρέπω*.) from the repeated springs or vibrations of the breast. 'Terminations in ξ denote accumulation or magnitude,' TH. 'Thoraca simul cum pectore rupit,' Virg.

Θώραξ: a kind of cup, by which, as by a breast-plate, one drinker was armed against another, St.—ΛΑ. *Φέρε δειῦρο, παῖ, θώρακα πολεμιστήριον. ΔΙ.* "Ἐξ-αἶρε, παῖ, θώρακα κάμοι τὸν χοῶ. ΛΑ. 'Ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι. ΔΙ. 'Ἐν τῷδε πρὸς τοὺς ξιμ-πότες θωρήξομαι,"²⁰ Aristoph.

Θῶς, *ωός*: a kind of wolf. Bochart makes it a mixture of the wolf and fox, which is common in Palestine.—Fr. *θῶος* or *θῶω* θῶ; from its swiftness or from the sharp form of its mouth, Dm. 'Thoes luporum genus, VELOX saltu,' Pliny. *Τῆνον μὲν θῶες, τῆνον λύκοι ὠρύσαντο, Τῆνον χῶ κ δρυμοῖο λέων ἄν-έκλαυσε θανόντα*,¹ Theocr.

Θῶῦμα: Ionic form of *θαῦμα*

θῶύσσω:² I incite dogs as a huntsman, vociferate.—Πρὸς θεῶν, *ἐραμαι* *κυσὶ θῶύξαι*,³ Eurip.

Θῶψ: See before *θῶπτω*

18 She girt herself with a zone trimmed with a hundred fringes.

19 We shall impose a fine on you, old man.

20 ΛΑ. Bring here, boy, the war breast-plate. ΔΙ. Bring out, boy, for me the cup breast-plate. ΛΑ. With this I shall arm against my enemies. ΔΙ. With this I shall arm against my pot companions.

1 Him the thoes, him the wolves lamented, him even the lion from the thicket wept when he was dead.

2 Fr. *θῶς*: I set dogs on, *θῶες*, Bl. From *θῶσσω* fr. *θῶω*. That is, I am borne on or rush on with clamor, Dm.

3 By the Gods, I like to vociferate to the dogs.

I.

I: 10. I: 10,000

ιά: a sound, voice. — Perhaps fr. ἴω, I send. Κακο-μέλετον ἰὰν πέμψω,⁴ Æsch. Ἴετ' εὖ δὺς-θροον αὐδάν,⁵ Id. So Livy: 'Si vocem supplicem MITTERE licet'

Ἰαίβοι: See αἰβοῖ

Ἰαίνω: I liquefy, dissolve, make hot; dissolve with joy.—Fr. ἴω as δαίνω fr. δίω. Mitto, remitto, remittendo dissolvo, L. 'Eademque calor liquefacta remittit' Virg. Ἴδοῦσα δὲ θυμὸν ἰάνθης,⁶ Hom.

Ἰακχος: Iacchus, Bacchus.—Fr. ἰαχῇ: from the vociferations of his worshippers

ἰάλεμος,⁷ ἰήλεμος: a melancholy ditty. — Παν-νύχιον ἑλεεινὸν ἰήλεμον ὠδύροντο,⁸ Ap. Rh.

ἰάλλω:⁹ I send, cast, hurl, throw; throw at, hit.—Ἄλλον οἰστὸν ἀπὸ νευρῶν ἰάλλειν,¹⁰ Hom.

Ἰαμβος:¹¹ a metrical foot like ἰᾶμβ; a satire written in iambic metre. — 'Quem CRIMINOSIS cunque voles modum Pones iambis,' Hor. 'Syllaba longa brevi subjecta vocatur iambus,' Id.

ἴανθος: some purple flower.—

4 I will send out an ill-tuned sound.

5 Send out a harsh-sounding voice.

6 And you were dissolved in your mind with joy at having seen it.

7 Perhaps fr. ἰαλῶ fut. of ἰάλλω, as ἰὰ perhaps fr. ἴω.

8 All the night they wept in a lamentable dismal strain.

9 Possibly fr. ἰάω=ἴω or ἴω, I send. Compare ἰνδᾶλλομαι.

10 He sent another arrow from the bow-string.

11 For ἰαβος fr. ἰαω=ἴω, I throw at. From its calumniating nature, L.

12 A healer of others, abounding yourself in ulcers.

13 Possibly fr. ἰάω=ἴω or ἴω, I send; as δῶπω fr. δῶω. 'EM. absurdly derives it fr. ἵπτω; but in a better manner fr. ἴος', Bl. Jones is mistaken when he supposes that the different senses of this verb can be explained only by an application to a Hebrew root. I shall introduce an observation by Valckenaër: 'The native roots of the Greek have no affinity to oriental tongues. The lengthened forms of

Some derive it fr. ἴον and ἄνθος

Ἰαπαπατιάξ: an exclamation.—See ἀπαπαλί

Ἰάσμαι: I cure, heal. — Fr. ἰάω=ἰαίνω. The ancient physicians applied tepid liquor for the purposes of healing, TH. From pp. ἱαται is ἱατρός, a healer, physician. Ἄλλων ἱατρός, αὐτὸς ἑλκεσιν βρώων,¹² Soph.

ἰάπτω,¹³ ψω: I throw, ἰάλλω; throw at, hit, hurt, βλάπτω, overwhelm. In Soph. Aj. 710 the sense is obscure.¹⁴ — Πολλὰς δ' ἰφθίμους ψυχὰς ἄϊδι προΐαψεν Ἡρώων,¹⁵ Hom. Ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη, Æsch.

Ἰασπις, ἰδος, ἦ: jaspis, a jasper

Ἰαστί: in the Ionian manner.—Fr. ἱασται pp. of ἰάζω fr. Ἰᾶς, as Ἰᾶς διάλεκτος, the Ionic dialect

Ἰατταταιᾶξ τῶν κακῶν, ἱατταταῖ, Aristoph.: heu mala, heu.—Formed fr. the sound ἄτᾶτ, L.

* Ἰαῦ, ἱανοῖ: exclamations of various meanings, depending on the context

ἰαῶω: I dwell, abide, or pass my time in a place; I stable; spend the night. — Perhaps fr. αὔω, wh. some deduce αὐλή. Ἐγὼ πολλὰς μὲν ἀ-ύπνους

names often agree in sound with the Hebrew: but the agreement is fortuitous; for the enticing charm of Hebrew derivation soon passes away, when the words are referred to their Grecian origin.' However it must be confessed that, not only are the names of plants and animals generally foreign, but many simple words as τρέχω, τρέπω, κλείω, κλίνω, κενός, λέγω, φιλέω, λάμπω, σώμα, ὄδδς, &c. The attempts of Lennep, Scheid, and Damm to refer these words to Greek roots seem to fail in their object. Lennep's system of referring the Greek language to the original sounds αω, εω, ιω; οω, υω, is, however, mainly affected by the truth or falsehood of his derivations of the simpler Greek words.

14 Ὅπως μοι Νύσια δρχήματα ξυν-ὦν ἰδψης. Br. quotes the glosses, πέμψης, ἐμ-βάλης; and translates the passage: 'ut mecum Nysia tripudia capessas.' E. translates the word by εἰπεῖν, διδάξαι. J. refers it to striking or hitting with a stick; and hence chastising, correcting, teaching.

15 He hurled to Hades many brave souls of heroes before their time.

νύκτας ἱανον,¹⁶ Hom.

ιαύω: apparently, I make to abide or rest, I ease, deliver, in Lycophr. 101

Ἰάχω: I vociferate, make a loud noise.—See Ἰακχος

Ἰβις: the *ibis*, an Egyptian bird, approaching to the stork kind

ἰγδη: a mortar.—For μίγδη fr. μίγω, I mix; as ἰα for μία, EM. Compare μίγδην

ἰγνία: the hind part of the knee.—Dm. supposes it put for γνῆ, fr. γόνυ, like γνύξ. Ἐκ πολέμοιο Ἦλθε, κατ' ἰγνήν βεβλημένος ὀξεί χαλκῷ,¹⁷ Hom.

Ἰδα: mount *Ida*; and, from its being covered with green wood, put for, green wood, trees

Ἰδε: *vide*, see.—Imperative of a. 2. of εἶδω

Ἰδὲ: the same as ἡδὲ, and

Ἰδέα: form, figure; face; resemblance, kind, species; *idea*.—Fr. ἶδον a. 2. of εἶδω, wh. εἶδωλον, *idol*

Ἰδιος: special, peculiar, particular, individual, private.—Allied to ἰδέα, species, L. Hence ἰδιώμα, *idiom*¹⁸

Ἰδιώτης: a private person opposed to one in public life; a common man; one untaught, illiterate, ignorant. By another transition, it signifies in the word *idiot* an unwise, foolish, silly, man.—Fr. ἰδιώται pp. of ἰδιώω fr. ἰδιος

Ἰδμεν: we know; to know.—Fr. ἴσμεν fr. ἴσημι. Homer has ἴδμεν; which arose either from changing σ into δ; or was more probably abbreviated fr. οἶδαμεν, as ἐπέπιθμεν fr. ἐπεποιθεμεν,¹⁹ M.

Ἰδμων: knowing, learned, skilful.—See ἴδμεν

ἰδνώ. Ἰδνώθη δὲ πεσών, Hom. 'For ἰνών,²⁰ fr. ἴνες, the fibres or nerves. I bend my body, my nerves being contracted; as happens in various diseases, or when one is dying from a

fatal wound. That this sense of ἰδνώ, not understood by the translators, is true, appears from the word itself and from the passages where it occurs,' L.²⁰

Ἰδος: sweat, heat.—Fr. ἴδω=ἔδω, wh. ἔδος, *sudor*, L.

Ἰδρις: knowing, learned, skilled.—For ἴδρις fr. ἴδω allied to ἴδημι, εἰδημι

Ἰδρύω, and -νυμι: I seat, place, fix.—Fr. ἴδος=ἔδος, *sedes*. 'Fr. ἴδω is Lat. *sido* (as 'sex' fr. ἔξ,) TH.

Ἰδρῶς, ὠτος, ὁ: the same as ἴδος.—For ἰδερῶς; fr. ἴδος

Ἰε ἰὲ: exclamations

ἸΕΠΟΣ: sacred, venerable; and applied, like similar Greek adjectives, to any thing eminent, grand, mighty, &c., as ἐπὶ ἰς (vis) Τηλεμάχοιο, Hom., the august or noble strength of Telemachus.—Hence *Hiero-solyma*, sacred Solyma, *Jerusalem*; *hieroglyphics*,¹ *hier-archy*

Ἰέραξ,² ἄκος, ἵρηξ, ἦκος, ὁ: a hawk.—Antiochus, says Justin, was called *Hierax*, because he employed his life in seizing the goods of others, not like a man but like a hawk

Ἰεράσμαι, -όμαι. The grammarians observe rightly that ἱεροῦσθαι is said of things consecrated to the Gods; ἱεράσθαι, of those who are engaged in the priesthood, R.—Fr. ἱερός

Ἰερεὺς, ἑός: a priest.—Fr. ἱερός

Ἰεῦ: a cry of ridicule, as Lat. *hui*

Ἰέω: I send.—See ἔω

Ἰζω: I seat, place.—The same as ἔζω

Ἰῆ: *io*, a sound made in acclamations.—Ἰῆ, ἰῆ, Παιῖον, ἵει βέλος, Callim., *Io, io*, Pæan, *mitte telum*

Ἰήϊος, ἦϊος: an epithet of Apollo. 'Ἰεῖος. Stanley less correctly translates it, a darter, though Callimachus seems to have derived it fr. ἰέω. [See ἰῆ.] Euripides seems to have derived it

16 I have passed many sleepless nights.

17 He came from battle, struck by a brazen sword in the hind part of the knee.

18 A style of language PECULIAR to nations or individuals.

19 The δ is added in δνός also, and in λείανδρον.

20 This is more probable than to derive it

with Dm. fr. διέω with ι prefix. Comp. ἰλον.

1 Fr. γλύφα, I engrave. For the Egyptian priests appropriated these characters and engraved them in their temples, and in other monuments consecrated to religion.

2 Fr. ἱερός; from the regard paid to it in sacrifices, L. From ἵεμαι, I move quickly, Dm.

fr. *ιή*. The exclamations *ιή*, *εἰοῖ*, &c. are not to be referred to the Greek, but to the language of the Egyptians, from whom Greece borrowed its theology,' Bl.

Ἰημι: I go. See *ἔω*

Ἰημι: I send, send or throw at, hit; send out, emit, as the voice, utter. *Ἰεμαι*, I send myself, or impel myself, move with rapidity to any thing aimed at, desire.—See *ἔω*

Ἰομα, *ατος*: going, movement.—Fr. *ἰσθην* a. l. p. of *ἰω*=*ἔω*, *εο*

Ἰὺς: straight, not oblique; direct, right; upright. *Ἰέως*, straightly, quickly.—See *εὐθύς*

Ἰθύνω: =*εὐθύνω*

Ἰκω, *ἴκομαι*, *ικάνω*, *ικνέομαι*; and *ἔξω* a new verb formed from the future: I come, am come. *Ἰκομαι* and *ικνέομαι* are used also for, I come to a person in a supplicating manner, I supplicate.—The same as *ἔκω* and *ἦκω*. See *ἐκὼν* before *ἔκατι*

Ἰκάνος: convenient, meet, adequate, sufficient, sufficiently great or long.—Fr. *ικάνω* fut. of *ικάνω*, *venio*, *CONVENIO*, L. From *ικάνω*, I come without impediments, prepared, and ready, Dm.

Ἰκελος: =*εἰκελος*

Ἰκέτης, *ον*: a suppliant.—Fr. *ἴκομαι*

Ἰκμάς, *άδος*, *ή*: vapor, moisture, humidity.—Fr. *ἴκμαι* pp. of *ἴκω*, perhaps as coming out of the surface of things. So Homer has *ἴκμάς* *ἔβη*.

Ἄν-ικμος *ἀήρ*, Plato, A dry air

Ἰκμενός: applied to wind coming after the ship so as to drive it on. So Lat. '*ventus secundus*' i. e. *sequendus*, wind following, J.—Part. pp. of *ἴκω*

ικνέομαι: I come; come to; come to as a suppliant. *Ἰκνούμενον μέγεθος*, a meet, proper size; comp. *ικανός*. *Τοὺς μάλιστα ἱκνέεται*, those to whom (the care or interest) comes to, or whom the matter reaches, chiefly; those most nearly interested.—See *ἴκω* before *ικανός*

ικρίον: any plank, board or long piece of wood; a mast, the planks composing the deck of a ship.—*Ὅδυσσῃ σάρεσαν ῥήγος τε λίνον τε*

Nῆος ἐπ' ἱκρίοφιν,³ Hom.

Ἰκταρ: near; nearly in point of time, lately. Also, directly, immediately, as *ἰθὺ* fr. *ἰω*.—Fr. *ἴκται* pp. of *ἴκω*=*ἴκω*, from coming near or approaching

Ἰκτερος: the jaundice.—' *Consultit ictericae lento de funere matris*, 'Juv. *Icteric* is a medical term

Ἰκτιν and *ἱκτινός*: a *KITE*, the bird

* *Ἰκτινός*: a kind of wolf

ἱκτις, *ίδος*, *ή*: a weasel or ferret.—Hence *ἱκτιδὲ κυνέη*, *κτιδὲ κυνέη*, a helmet made of ferrets' skin. So 'galea' fr. *γαλέη*

Ἰκω: See before *ικανός*

Ἰλω, *ἴλω*, *ἴλλω*, *ἴλλω*: I roll, move round; fold, twist, involve.—Allied to *ἄλω*, *ἔλω*, *ὄλω*. Hence Lat. *ilr*, pl. *ilia*

Ἰλάω, *ἴλημι*, *ἰλάσκομαι*: I am appeased, I become or am propitious, kind, merciful. Used principally in reference to the Gods.—' *As ἔλεος*, pity, fr. *ἔλω*, so *ἰλάω* is fr. *ἴλω*. I am MOVED with compassion,' L. Hence *ἰλαρός*, *hilaris*, one who is made glad or exhilarated by the pacification or favor of the Gods. *Ἰλαος*, *ὦ δαῖμον*, *ἴλαος*,⁴ Soph.

Ἰλαρός: glad, merry.—See above

Ἰλεός: a den.—Fr. *ἰλέω*=*ἴλω*. A place where a serpent COILS itself, J.

Ἰλη, *εἴλη*: a conglobated body, a crowd, herd.—Fr. *ἴλω*

Ἰλιγῆ, *γγος*, *ό*; and *Ἰλιγγος*: a rolling of the eyes or brain, a vertigo, dizziness. *Ἰλιγγιάω*, I am dizzy.—Fr. *ἴλω*

Ἰλιον, *Ilium*, Troy. Hence the *Iliad*

Ἰλλὰς, *άδος*, *ή*: a chain or band rolled or wound.—Fr. *ἴλλω*

Ἰλλος: the eye.—Fr. *ἴλλω*

Ἰλλός: goggle-eyed.—Fr. *ἴλλω*, from the twist of the eye

Ἰλλέω: I roll, turn, or distort the eye, wink, express my wish or approbation by winking.—Fr. *ἴλλω* or *ἴλλω*

Ἰλλω: See after *ἴκω*

Ἰλνός: a den.—See *ἰλεός*

Ἰλνός, *ύος*: mud, slime.—Fr. *ἴλω*, from the notion of rolling in the mud,

³ They strewed for Ulysses a counterpane and linen on the deck of the ship.

⁴ Be propitious, O God, be propitious to me.

L. Some compare *cel*

ἰλυσπῶμαι: said properly of serpents twisting or rolling in the mud.—An extended form of *ἰλύω* fr. *ἰλὺς*; or fr. *ἰλὺς* and *σπάω*

Ἰλω: See before *ἰλάω*

Ἰμάς, ⁵ *ἄντος*, *ὁ*: a thong; whip, scourge; a shoestring.—Hence *ἰμάσσω*, I whip. *Καὶ σὲ πληγῇσιν* (plagis) *ἰμάσσω*, Hom.

Ἰμάριον: a garment.—Fr. *ἱμαί* pp. of *ἵω*, as *εἶμα* fr. *εἴω*=*ἔω*

Ἰμείρω: I desire.—See *ἱμερος*

Ἰμερος: impulse, longing for, desire.—Fr. *ἱμαί* pp. of *ἵω*, I send. *Ἰεμαι*, I send or impel myself

Ἰμι: fr. *ἵω*=*ἔω*, *εο*, I go

ἱμονία: a rope for drawing water from a well, a bucket rope.—Perhaps allied to *ἰμάς*. *Ἰμονιο-στρόφου μέλη*, Aristoph., Such songs as are sung by one who turns the bucket rope, St.

ἰν: to him.—*Οὐδ' ἀ-πίθησέν ἰν*, Pind.

*Ἰνα*⁶: in order that, to the end that; as *ἵνα ἴδῃ*, in order that you may see. So that, or in which case I should or should have, with an indicative: *Ἰνα εἶδομεν ἄμφω*, Hom. That, when, in which time, as, 'The hour comes *ἵνα*, when,' &c. Where, in which place, as 'There is fear, (*ἵνα*) where is modesty.'—Possibly *finis* may have been derived fr. *ἵνα* or *ἶνα*,⁷ as marking limit of place and time, and the end or purpose of an action

Ἰνα τί; why? For *ἵνα τί γένηται* or *γένετο*. *Ἰνα τί δὲ τοῦτο δρᾶτον*; Quid ut fiat, hoc facitis? That what may happen, do you do this? Hm.

Ἰνδος, *εὖς*: appearance; mere appearance, illusion.—For *ἴδος*, (as *ἄνδω* fr. *ἄδω*,) fr. *ἰδον* a. 2. of *εἶδω*

Ἰνδάλλομαι: I am like, have the appearance of, appear.—Fr. *ἴνδος*

Ἰς, g. *ἰνὸς*: a fibre, nerve, muscle; strength, muscular power.—Fr. *ἴς* is Lat. *vis*, *vires*

⁵ Fr. *ἱμαί* pp. of *ἵω*. But the application is dubious.

⁶ From *ἵω*, I send, L.

⁷ So 'firmus' fr. *εἶμα*. So 'funes' is derived by Voss. and Val. fr. *ἴνες*.

⁸ Ab *ἴς*, *ἰνός*. Ab *inārum* vel fibrillarum motu vel evacuatione, L.

⁹ He had wounded him on the nape of the

*Ἰνέω*⁸: I make empty, void, purge.—Hence Fac. derives *inanis*, *inanio*.

Ἰνέω, *ινάω*, *inanio*

ἰνίον: the nape of the neck.—'Fr. *ἴς*, *ἰνὸς*; from its abounding in nerves,' Dm. *Βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί*,⁹ Hom.

Ἰνις, *ιὸς*: a son or daughter.—'A-στυάναξ,' *Ἐκτορος Ἰνις*, Eurip.

Ἰζαλος: salacious, lecherous.—Fr. *ἰζὺς*, the loins, as the seat of desire. 'Cum carmina lumbum Intrans,' &c., Persius. *Ἰζάλων αἰγὸς*, Hom.

Ἰζις, *εὖς*, *ῆ*: a coming, approach, arrival.—Fr. *ἰζω* fut. of *ἰκω*

Ἰζὸς: viscous matter, glue, bird-lime.—Fr. *ἰζαί* pp. of *ἰχω*, I adhere. Fr. *ἰζὸς*=*ἰκσὸς*=*ἰσκὸς* is Lat. *viscus*

ἰζὺς,¹⁰ *ῥος*: the loins.—*Περὶ δὲ ῥώ-νην βάλετ' ἰζυὶ Καλὴν, χρυσεῖην*,¹¹ Hom.

Ἰζω: See *ἰκω* before *ἰκάνω*

Ἰον: (*vion*, wh.) *viola* (as 'parvula' fr. 'parvus'), a violet

Ἰονθος: down.—Apparently allied to *ἄνθος*=*ἄνθος*, L. 'Tum mihi prima genas vestibat FLORE juvena,' Virg. Jones derives it fr. *ἰον* and *ἄνθος*: 'That which bears a purple flower'

Ἰορκος: a kind of goat.—*Δόρκους καὶ ἰόρκους*, Oppian. See *δόρξ*

Ἰὸς: a MISSILE weapon.—Fr. *ἵω*=*ἵω*, I send. *Ἰὸν ἔηκε*, Hom.

Ἰὸς: poison, as being used to tinge the points of weapons; or as SENT from the fangs of venomous serpents. Rust, as eating and corrupting metals like poison.—See above. Bl. writes thus: 'The primary sense of *ἰὸς* was, black. Any thing black was called from it, as violets, iron, poison. Hence a dart was called *ἰὸς* from its being headed with iron'

ἰδ-μωρος: Fr. *ἰὸς*. See *ἐγχεσί-μω-ρος*

Ἰος, *ἴα*, *ἰον*: one.—Perhaps put for *μῶς*, *μία*, *μῶν*. See *μία*

Ἰόρης, *ἦρος*, *ῆ*: impulse, instigation.—Fr. *ἵω*=*ἵω*, I send, impel

neck with a sharp spear.

¹⁰ Dm. derives it fr. *ξύω*: 'For men have the power and are wont to scratch this part.' Compare *ψάα*. L. derives it fr. *ἰζαί* pp. of *ἰχω*, I contain.

¹¹ And she threw around her loins a beautiful, golden zone.

**Ἰὸν, ἰὸν*: exclamations of various import, *io, oh, ah, heu*

**Ἰουλῖς*: some fish

**Ἰουλος*: down, the first beard of a young man.—Hence Servius derives *Iulus*: ‘At puer Ascanius, cui nunc cognomen *Iulo*,’ Virg.

**Ἰόφ* or *ῥφ*: sounds of aversion

**Ἰπνος*: a lantern.—*Ἰπνους ἔχοντες*, ἐν δὲ τοῖς ἰπνοῖσι πῦρ,¹² Aristoph.

**Ἰπνός*: a furnace, stove, oven. Toup translates it, a sink. *Ἰπνος*, laterna; *ἰπνός*, latrina.—Hence (i. e. *f. ἱπν*) J. derives *oven*, Goth. *aufn*

ἱπῶ,¹³ *ἱπτῶ*, *ἱπῶ*: I hurt, overwhelm, press, *ἰάπτω*.—*Τίμησας μὲν ἐμὲ, μέγα δ’ ἵψας λαὸν Ἀχαιῶν*,¹⁴ Hom. From *ἵπῳ* or *ἱπῶ* Ainsworth derives *vipera*

ἱπος: any thing which overwhelms or presses on any one; a burden. In Aristoph. Plut. it is construed, a mouse-trap: ‘*Ὁ δ’ ἱπος ἡμῖν ἐξ-απίνης ἐλεφάντινος*,¹⁵—Fr. *ἱπῶ*

**Ἰππ-αγρέται*: officers in Sparta, appointed to assemble the cavalry.—Fr. *ἵππος* and *ἀγρέω*=*ἄγρω*=*ἀγείρω*

**Ἰππαπαῖ*: ‘*Ῥυππαπαῖ* was an exclamation by which the rowers incited each other. Here, as the horses row, the rowing exclamation is jocosely *ἰππαπαῖ*,’ Br. on Aristoph. Eq. 602

**Ἰππο-μανὲς*: a plant, which, when eaten by a horse, makes him furious. But the Schol. on Theocr. says that it is a carbuncle or a piece of flesh on the forehead of a foal when cast, which, if eaten or licked off by the dam, inspires her with affection for her young; but, if neglected, suffers her to hate it, J. ‘*Quæritur et nascentis equi de fronte revulsus Et matri præreptus amor*,’ Virg.—Fr. *ἔμμανον* (wh. *mania*) a. 2. of *μαίνω*. ‘*Hippomanes, quod sæpe malæ legere novercæ*,’ Virg.

**ἸΠΠΟΣ*: a horse. ‘*Ἢ ἵππος*, the cavalry; as we say, the horse. *Ἰππο* in composition expresses greatness or intenseness, like *βούς*. So, horse-

chestnut, horse-laugh, &c.—Hence Lat. *ep-hippia* (‘Optat *ephippia* bos,’ &c., Hor.) and *hippo-potamus*, the river-horse. Ainsworth derives *equus* fr. *ἵκκος* the Æolic form of *ἵππος*

**Ἰππο-στάσις ἡελίου*: the place where the horses of the sun stand and rest; the west.—Fr. *ἔστασαι* pp. of *στάω*, *στῶ*

**ἵπταμαι*: I fly; hasten. See *πέταμαι*

**ἵπτω*, *ἵπω*: See after *ἱπνός*

**Ἰρῆς*: See *ἱέραξ*

**Ἴρις*, *ἰος*, *ἰδος*, *ἦ*: the rainbow.—‘*Iris, Mille trahens varios adverso sole colores, Devolat*,’ Virg.

**Ἰρός*: the same as *ἱερός*

**Ἰς*, *ἰνός*: See before *ινέω*

**Ἰσῆμι*: I know.—For *ἴσατο* and *ἴσατε*, *ἴστον* and *ἴστε* are used. From these¹⁶ perhaps flow *ἴστωρ*, *ῥος*, one who knows or is acquainted with things; and *ιστορία*, *history*, and *historian*, one who informs others of what he knows

**Ἰσθμός*:¹⁷ an *isthmus*, a neck of land, or line of separation

**Ἰσικος*, *ἰσίκιον*: the Latin *isicium* or *in-sicia*, fr. *seco*; a kind of sausage, *in-secta caro*

**ἴσκω*: I liken; I think or suppose like, as *ἐμὲ σοὶ ἴσκοντες*, taking me for you; I liken to truth, feign, as, *ἴσκει ψευδέα πολλὰ*, Hom., he feigned many false things. I guess, invent reasons for any thing done, or for any thing which should or should not be done. Thus, after Lynceus in Theocritus represents himself as having proposed some reasons against an action, he says: ‘*Ἰσκον τοιάδε πολλὰ*.—For *εἴσκω*=*εἴκω*. L. compares it with *ἴσος*, probable

**Ἰσμα*, *αρος*: a monument.—Fr. *ἴσμαι* pp. of *ἴζω*=*ἰζω*, I make to sit, place, as *ἴδρυμα* fr. *ἰδρύω*

**Ἰσος*,¹⁸ *ἴσος*: equal or like; in equal measure, degree or dimensions; equal to one’s wishes, adequate. A shield equal on all sides, i. e. having one part on one side corresponding

12 Having lanterns and fire in the lanterns.

13 Possibly formed fr. *ἱπῶ*. See *ἰάπτω*.

14 You have honored me indeed, but have greatly hurt the people of the Greeks.

15 And our mouse-trap suddenly was turned to ivory.

16 L. derives *ἴστωρ* fr. *ἴω* and hence *ἴσῆμι*.

17 For *ἰσθμός* fr. *ἴσθιν* a. 1. p. of *ἴω*, I go, ‘A narrow space by which we may go from one country to another,’ L.

18 Fr. *ἴσω* fut. of *ἴω*, venio, convenio, I agree, L.

to another on the other side.—To receive ἴσα ἀντ' ἴσων, like for like. Hence an *iso-sceles* triangle¹⁹

ἸΣΤΗΜΙ, fr. στήμι, fr. στάω: I cause to stand; place, erect, raise, fix; ratify; appoint, institute; make to stand still, keep back, restrain. I weigh, as persons weighing any thing make the tongue of the balance stand perpendicularly. The perfect, pluperfect, and second aorist have a neuter, the other tenses generally an active sense. Thus στήναι, to stand; to stand erect; to stand still or off, pause, desist; to remain; to loiter; to stand against, resist. Ἰστασθαι war, to cause it to be raised, to make war. The spring (ἱσταμένοιοι) being at hand, vere in-stante.—Fr. στάω, στῶ, is Lat. *sto*. Fr. ἕσταται pp. of στάω, I WEIGH, are *hydro-statics*²⁰

Ἰστία: the same as ἐστία

Ἰστός: the mast of a ship.—Fr. ἱστάω. Οἱ δ' ἱστών στήσαντο,¹ Hom.

Ἰστίον: a sail.—Ἐν δ' ἱστόν τ' ἐρί-θεντο καὶ ἱστία νηϊ,² Hom.

Ἰστός: a loom, web; sail or canvass of a ship.—Fr. ἱστάω. So *stamen* fr. *sto*

Ἰστωρ, ὀπος: knowing, skilled; skilled in the circumstances of the case, an umpire.—Ἰστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θεῖοιεν ἄμφω,³ Hom. Hence ἱστορέω, I know, am acquainted with; visit places to become acquainted with them; ask, enquire for information and knowledge. And ἱστορία, knowledge, information; giving information to others of things known to myself; a *history*, *story*. See ἴσημι

Ἰσχω, ἱσχάνω, ἱσχανάω: I hold, contain; hold or keep in, restrain. Ἰσχομαι, I hold to, adhere, stick to.—For ἴχω. See ἔχω

Ἰσχαλέος: dry; thin, meagre.—Fr. ἴσχω, I hold in. Held in, contracted into a narrow space, Dm. From ἴσχω, I adhere. Things dried and so con-

densed, the more strongly they cohere, the more they are attenuated, L.

Ἰσχάς, ἄδος, ἥ: a dried fig.—See above

Ἰσχίον:⁴ the hip, the thigh bone.—Hence ἱσχιαδικός, wh. *sciatica* and *sciatic*: 'Which of your hips has the most profound *sciatica*?' Shaksp. 'Rack'd with *sciatic*, martyr'd with the gout,' Pope

Ἰσχνέω: See ἔχω and ἴσχω

Ἰσχνός: the same as ἱσχαλέος

Ἰσχὺς, ὕος, ἥ: strength, robustness, firmness.—Fr. ἴσχω. From the solidity and firmness of the flesh, L.

Ἰσχυρός: strong, robust, vigorous, firm, powerful, vehement.—Fr. ἱσχύς

Ἰσχω: See after ἴστωρ

Ἰσως: equally, likely, probably, perhaps, likely.—Fr. ἴσος

Ἰρέα: a willow; a willow spear.—Possibly from ἴραι pp. of some word ἴω=ἰέω, Lat. *vivo* wh. *vimen*. Some compare *withe*, *withy*

Ἰρέα, ἴρυς: *amb-itus*, *circu-itus*, circumference; circumference of a shield.—Fr. ἴραι pp. of ἴω, *eo*

Ἰρέον, ἱητέον: eundem est. Ἰρέον ἐμοί, I must go.—Fr. ἴραι &c.

Ἰρης, ον; ἱραμός: one who GOES readily and boldly; one who GOES too boldly, rash, headstrong.—Fr. ἴραι &c. See ἔρός

Ἰτριον: the paunch.—The same as ἡτριον=ἡτρον

* ἴτριον: a kind of cake or pudding.—Possibly a kind of hogs' pudding. See above

Ἰρυς: See ἰρέα

Ἰύζω: I wail, lament. Applied also generally to any noise.—Fr. ἰῶ or ἰῶ, Bl. Ἰῶν ἰῶ ἰύζε καὶ βόα, Æsch. Boῶν, ἰύζων, Soph.

ἰύγῃ: a confused noise, clamor.—Fr. ἰύζω. Βαρβαρό-φωνον ἰύγην,⁵ Her.

ἰύγξ, γγος: a wag-tail, of supposed use in enchantments.—Ἰύγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα,⁶ Theocr.

Ἰύκτης: one who has a shrill voice,

¹⁹ Having its two legs equal. Σκέλος, a leg.

²⁰ The science of weighing fluids, Fr. ὕδωρ, water.

¹ And they erected the mast.

² They placed in the ship the mast and the sails.

³ Let us both make Agamemnon, the son

of Atreus, umpire between us. Θεῖοιεν for θεῖωμεν=θέωμεν=θῶμεν.

⁴ Fr. ἴσχω, I hold. From its supporting the body.

⁵ A clamor proceeding from the voices of barbarians.

⁶ Wag-tail, draw you that man to my home.

a piper.—Fr. ἴκται pp. of ἰκτω. ⁷ Αει-
δεν ἰκτὰ Μενάλκας, ⁷ Theocr.

Ἴφι: bravely, strongly.—Fr. ἴς,
vis. Φι is a termination, as in βίηφι,
Nagel. With strength. Hence *Iphi-
genia*, *Iphi-anassa*

Ἰφθίμος: brave, strong.—For ἴφimos
fr. ἴφι

Ἰχαρ: a very dubious word in Æsch.,
and probably a corruption. Some
translate it, immediately; and in this
sense it might come fr. ἴχα p. of
ἴκω, as ἴκαρ fr. ἴκται pp. of ἴκω

Ἰχθὺς: a fish; a fish market.—Fr.
ἴχθαι pp. of ἴχω, I adhere. From its
viscous nature. Hence *ichthyology*

Ἰχνος, ⁸ eos: a footstep.—Hence
Ichnusa, the ancient name of Sardinia,
from its resembling a footstep. And
ichneumon, the Egyptian rat, from its
TRACING out the crocodile and asp,
like the hound, ⁹ Fac.

Ἰχνεύμων: an Egyptian rat.—See
above. 'The *ichneumon* makes it the
whole business of his life to break the

eggs of the crocodile,' Spectator

Ἰχω: See ἔχω

Ἰχώρ, ὤρος, ὄ: glutinous matter or
liquor, sanious matter, &c.—Fr. ἴχω,
I adhere, stick. 'The pus from an
ulcer of the liver, growing thin and
ichorous, corrodes the vessels,' Ar-
buthnot

ἰψ, ἰπὸς: a worm hurting timber.—
Fr. ἴπω

Ἰὼ: an exclamation of grief, as ἰὼ
μοι, ah me me. And of joy, as
ἰο, in 'Io triumphe.' Generally, a
confused noise

ἰωγή: a shelter.—Πέτρῃ ὑπὸ γλα-
φυρῇ εἶδον, Βορέω ὑπ' ἰωγῇ, ⁹ Hom.
Οὐ γὰρ ἔσαν λιμένες: οὐδ' ἐπι-ωγαί, ¹⁰
Id.

Ἰωή: a sound, noise, blast.—Ἐξ
ἀνέμοιο ἰωῆς, Hom. See ἰὼ

ἰωκῇ and ἰωχμὸς: pursuit, rout.—
For διωκῇ and διωχμὸς=διωγμὸς fr. δε-
δίωγμαι pp. of διώκω

Ἰῶτα: an *iota*, *jot*

K.

K': 20. K: 20,000. The num-
ber 11 is marked ιά, 12 ιβ', &c.

K is sometimes used for π by the
Ionians, as ὅκως for ὅπως

KATA: its primary sense is ex-
ertion or tendency downwards, or situa-
tion down, as in *cata-ract* ¹¹ and *cata-
comb*. ¹² It seems derived fr. κέκαται
pp. of κάω, *caVo*, I hollow, and to ob-
tain its senses from this action which
is made downwards. It implies (1)
down from, (2) down upon, (3) against;
for; in relation to, concerning, with
application to, in reference to the ob-
ject aimed at; (4) similarly it means,
on account of, with a view to, with a
regard to, in pursuance of, (5) in con-
formity to, in accordance with, in sim-
ilitude to; (6) also down under, (7)

in the course of, during, in reference
to the course of the action, (8) by, in
reference to the medium, (9) nearly,
about, in reference to distance, (10)
near, in the vicinity of, in reference to
approximation to the object. (11) It
is finally used in a distributive sense,
which may be derived, as Ormston
observes, from the notion of hollow-
ing, cleaving, and dividing expressed
by κάω. Thus: (1) He went down
from (κατὰ) the top of Olympus. (2)
To pour water down upon (κατὰ) the
hands. To vow καθ' ἑκατόμβης, by
imprecations cast down on a heca-
tomb: i. e. to vow a hecatomb. To
swear (κατὰ) leaning on a victim; i. e.
to swear by it. To sit (κατὰ) down
on seats. (3) To shoot against a

⁷ The piper Menalcas sang.

⁸ Fr. ἴχω, much in the same manner as the
Latins say 'firmo vestigia,' L. For ἴκνος fr.
ἰκνέω, Dm.

⁹ They slept under a hollow rock, under
shelter (from) the North wind. Bl. translates
it, under or beneath the 'hissing' of Boreas;

and derives it fr. ἰώ. Comp. ἰωή. L. supposes
ἰωγῇ to be connected with ἰάω. Dm. derives
it fr. ἰωῇ and ἄγω, I break.

¹⁰ For there were not harbors, nor shelters
or recesses.

¹¹ Fr. ἑβρακται pp. of ῥάσσω, I dash against.

¹² Fr. κύμβος, a hollow recess.

mark. To lie against the Deity. To say any thing (*κατὰ*) against any one; or for any one, in praise of any one. So, to pass an encomium (*κατὰ*) down on, on, any one. Hence *κατὰ* in this construction often expresses merely, in relation to. To say any thing (*κατὰ*) in relation to, concerning, as appertaining to, of, any one. Swift (*κατὰ*) in relation to the feet, as to the feet. So, He was pained (*κατὰ*) in relation to, as to, in regard to his heart; about, at, or in his heart. A circumstance (*κατὰ*) applying to all. So *καθ' ὅλον*, as applying to the whole, universally, and hence *cath-olic*. (4) To sail out, (*κατὰ*) for the sake of, with a view to, plunder. It was done on account of, from, hatred to the Lacedæmonians. They acted with a view to, in pursuance of, the commands of Themistocles; i. e. with that object before them. (5) Or, they acted in conformity to the commands of Themistocles. So, You will find my father and mother not (*κατὰ*) agreeably to, in conformity to, Mithridates; i. e. not such persons as Mithridates, very different from him. Persons *κατὰ με* (me), of the same kind as, of the same character as, of the same station as, myself. Things greater than *κατὰ με*, than what accords with me and my powers; i. e. things too great for me. Thus *catalogue* is from *κατὰ λόγον*, according to a reckoning or calculation. (6) To go under the earth. (7) In the course of the voyage. In the course of, or during, the war. During (*κατὰ*) the time of Solon. Men *κατὰ με*, during my time; i. e. my contemporaries. (8) To go by land or by sea. (9) Nearly or about 70 years. (10) The Hermus empties itself in the sea *κατὰ Φωκαίην*, near, in the neighbourhood of, the city Phocæa. *κατὰ πατέρας* (patres), near their fathers, near where their fathers were seated. (11) An army fighting *κατὰ δύο* (duo), two by

two, two at a time. *κατὰ villages*, village by village. To attack *κατὰ* a few ships, i. e. with few ships at a time. *κατὰ* each year, or *κατὰ* year, every year. From the idea of division or separation may flow also the phrase, Himself *κατὰ*, by, himself; i. e. alone *κατὰ* with its case is often expressed by an adverb. *κατὰ μοῖραν*, properly, fitly. *κατὰ μικρὸν*, gradually. *κατὰ κράτος*, vehemently. *κατὰ μέρος*, in turn. *κατὰ πόδα*, directly. *κατὰ τὸ ἰσχυρὸν*, with force, valde, M.

καβάλλης:¹³ a pack-horse, *caballus*, wh. *cavalry*

κάββαλε: for *κατά-βαλε* for *κατ-έβαλε* fr. *βάλλω*

κάβηξ: for *καίηξ*

κάβος: a meal or wine measure.—Like *κάδος*, *cadus*, fr. *κάω*, *caVo*, from its hollowness, L.

κάγγονυ: for *κατὰ γόνυ*

καγγάζω: I burst into laughter or ridicule.—Fr. the sound, L. *Πάντων καγχάζοντων γλώσσαις*, Soph.

καγχαλάω: I burst out into laughter or exultation.—Some derive this also from the sound. Dm. supposes it put for *κατα-χαλάω*, I relax myself into laughter or joy. *Γρηὺς δ' εἰς ὑπερφ' ἀν-εβήσατο καγχαλῶσα*,¹⁴ Hom.

κάγχανος: dry.—By redupl. for *χάνος* fr. *χάνω* fut. of *χαίνω*, I gape, i. e. with dryness, S. Others derive it fr. *κανῶ*¹⁵ fut. of *καίνω*. Proper for cutting. *Ξύλα κάγχανα*, Hom.

Κάδος: *cadus*, a cask, barrel; an urn or vote box. See *κάβος*

κάζω.¹⁶ Of this verb only the pp. *κέκασμαι* is used, which signifies, I surpass, excel, am distinguished above others.—*Ἡλικίην ἐκέκαστο Ἐγχεῖ θ' ἱπποσύνη τε*,¹⁷ Hom. *Παντοίαις ἀρετῇσι κεκασμένον*,¹⁸ Id. *Καὶ σὺ κακοῖσι δόλοισι κεκασμένε*,¹⁹ Id.

καθὰ: as, &c. See *ἄρε*

Καθ-αίρω: I purge, cleanse, clear.—Fr. *αἰρέω*. I. e. I take away or remove downwards. Fr. pp. *κεκάθαρται*

¹³ For *καθ-βάλλης* for *κατα-βάλλης* fr. *κατα-βάλλω*, de-jicio, as 'clitellarius' fr. *κέκλιται* pp. of *κλίνω*, L. Compare *κάπετον*.

¹⁴ And the old woman went up with exultation into the upper chambers.

¹⁵ Compare *πολυ-καγχής*.

¹⁶ Fr. *κάω*=*κόω*, wh. *κόμω*, &c. Hence the idea of adorning, L. I make to shine; fr. *κάω*,

I burn, Dm. The same as *χάζω*, I make to yield, overcome, M. But *κέκασμαι* would thus rather mean, I was overcome.

¹⁷ He surpassed his equals in age in the spear and in riding.

¹⁸ Excelling in all kinds of perfection.

¹⁹ And you distinguished for bad deceits.

are *cathartics*, purging medicines

Κάθαρμα, *ατος*: that which is purged off, filth, refuse, &c.—See above

Καθ-ήκω: I come down to, come to, reach, reach to, appertain to. *Καθ-ήκει μοι*, it appertains to me, is my business; *con-venit mihi*, it becomes me

ΚΑΙ: and; also.—Hence Lat. (*ke* or) *que*, as 'cūm' and 'quān,' 'co-cus' and 'co-quus.' 'Αγαμέμνονι καὶ Με-νελάῳ, Hom., To Agamemnon and Menelaus. Πριάμοιο καὶ Ἑκτορος, Id.

καιάδας: a cave or hollow place into which culprits were thrown at Sparta.—Fr. *καίω*=*κάω*, *caVo*, L. "Ε-γνωσαν οἱ Λακεδαιμόνιοι ρίψαι πάντας ἐς τὸν καιάδαν,²⁰ Pausan.

Καιῖας:²¹ the north-east wind.—'Now from the north Boreas and Cæcias and Argestes loud And Thrascias rend the woods,' Milton

καινός: new.—'Α-πιστ', ἄ-πιστα, *καινὰ*, *καινὰ δέρκομαι*,²² Eurip.

Καίνω: I slay.—Fr. *κάω*, (*caVo*, I hollow or cleave,) as *βαίρω* fr. *βάω*, *φαίνω* fr. *φάω*. Hence *βασ-καίνω*, wh. Lat. *fascino*. 'Εκάνετ', ἐκάνετε τὸν ἄριστον Ἀχαιῶν,²³ Eurip.

καίνομαι: I conquer, surpass.—"Ἡ ῥα γυναικῶν φύλον ἐκαίνυτο θηλυτε-ράων Εἶδετ' τε μεγέθει τε,²⁴ Hesiod

Κᾶρ, *κάρα*, *ατος*: the head, top, extreme point.—There appear, says L., to have been four forms, *κᾶρ*, *κέρ*, *κῶρ*, *κῦρ*, from which various words have arisen, conveying the idea of head, top, point, extreme point. Fr. *κῦρ* is *κύρος*, headship, dominion, supposed to be allied to the Persian *Cyrtus*. Fr. *κύρος* is *κύριος*, a lord or master, and in the New Testament, the Lord; hence *κυριακός*, appertaining to the Lord, wh. by corruption (*kiriaak*) *kirk* and *church*

Καιρός: the very nick of time, the point of the moment, the critical point; *tempus opportunum*, opportunity; time in general; convenience,

utility; the critical point between too much and too little, moderation. You come *ἐν καιρῷ*, opportunely, à-propos.—Fr. *κᾶρ* or *καίρ* in reference to the extreme point⁵ or turn of the moment. See above

Καίριος: of supreme importance, vital, essential; vital, as applied to wounds, i. e. made in a critical part.—Fr. *καίρός*

καίρος: thread.—Homer has *καιρο-σέων ὀθονέων*, of fine threaded linen

Καίω, *κάω*, *κῆω*, *καύω*: I burn.—Fr. *κέκαυσται* pp. of *καύω* is *caustic*

Κακάω, *κακκάω*: *caco*. *Κακῶν* aut *κακῶν*, vox puerulorum quā utuntur *cacare* significantes

Κακ-εν-τρέχεια: See *ἐν-τρέχης*

Κακάβη, *κακάβη*: a pot or pan.—By redupl. for *κάβη* allied to *κάβος*, L. 'Alborum calicum atque *cacaborum*,' Stat.

Κακαβίζω: I make a noise like a partridge, owl, &c.—Fr. *κακάβη*, (a partridge, &c.) which seems formed from the sound, L.

κακεῖοντες ἔβαν οἰκόνδε ἕκαστος, Hom., each went home to lie down or sleep.—For *κατα-κεῖοντες*; fr. *κεῖω*=*κεῖμαι*. The present is used for the future, S.⁶

Κακίζω: I vilify as evil or treat evilly, vituperate.—Fr. *κακός*

Κάκον: evil; ill, misfortune.—Fr. *κακός*

Κακο-ῥέκτης: an evil-doer.—Fr. *ῥέκεται* pp. of *ρέζω*. See *ἔργω*

ΚΑΚΟΣ:⁷ bad; bad (soldier), cowardly, dastardly; bad (servant), slothful, unprofitable; bad (beast), vicious, mischievous; bad (disease), deadly; bad (form), ugly, J.—Hence *caco-ethes*, a bad habit, and *caco-phony*, a bad sound. And hence *Cacus*, the robber in Virgil⁸

Κακῶς: I treat ill, injure, oppress, vilify.—Fr. *κακός*

Κάκρος: some thorny plant or

verb, as is generally supposed; such verbs being formed from the future.

⁷ Fr. *κέκακα* p. of *κᾶω* allied to *κεῖω*, I sleep. I. e. inactive, L. So *χεῖω* (wh. *χεῖα* and *χέιστομαι*) existed as well as *χᾶω*. Or it is fr. *κᾶω*=*χᾶω*, wh. *χᾶζω*, I give way.

⁸ So Fac., who objects that the first syllable opposes this derivation. But that syllable is either long or short.

²⁰ The Lacedæmonians resolved to throw them all into the pit.

¹ As blowing from some river called *Caicus*, Bl. From [*κέκαικα* p. of] *καίω*, I burn, L.

² I see things incredible and new.

³ You have killed the best of the Greeks.

⁴ Who surpassed the race of tender women in form and stature.

⁵ Compare *ἀκμή*.

⁶ Who observes that it is not a desiderative

thistle.—“Ὅσπερ οἷς τὰς τὸν πόδα κάκτος ἔτυψεν,” Theocr.

Καλαβώτης: = ἄσκαλαβώτης

Κάλαθος: *calathus*, a basket

Κάλαμος: a reed, straw, pipe, pen.
—Hence *calamus* and *culmus*

Καλὸς: fair, beautiful, comely, elegant; graceful; fair, open, honorable, as we speak of a FAIR rival. Beautiful or excellent in general to the eye or mind: ‘That which made her FAIRNESS much the FAIRER was that it was but an ambassador of a most FAIR mind,’ Sidney. Favorable, prosperous, as we speak of a FAIR wind. It is applied also to a shameful action, as being specious and externally fair, much in the same sense as that of ‘a splendid villain’ in Chaucer. Hence *kal-eido-scope*.⁹ Fr. κάλλος, beauty, is *Calli-ope*.¹¹

Καλαμίνθη: *calamint*, a plant.—Fr. καλὸς and μίνθη. Fair *mint*

Καλαμῖς, ἴδος: a fishing reed or rod.—Fr. κάλαμος

Καλαμίσκος: a quill from which surgeons dropped ointment into a sore eye.—Fr. κάλαμος

Καλαμίτις: an animal living among reeds, a grasshopper.—Fr. κάλαμος

Καλαύροψ, ὅπος: a shepherd’s crook.

—“Ὅσον τις τ’ ἔρριψε καλαύροπα βουκόλος ἀνὴρ,” Ἡ δέ θ’ ἔλισσομένη πέταται διὰ βοῦς ἀγελαίας,¹² Hom.

Καλέω,¹³ κλέω: I call, summon, name.—Hence Lat. *calendæ*. Fr. κέκληται pp. of κλέω is *ec-clesia*. Compare *call*

Κἄλον:¹⁴ wood.—‘Scinde, puer, *calam* ut caleas,’ Lucilius. Hence *calo*, *onis*; primarily, a boy hired for bringing wood: ‘Plures *calones* atque caballi,’ Hor.

κάλια: a cot, cabin; barn; nest.—Ὡς κε τοι ὦραϊον βιότον. πλήθωσι καλαί,¹⁵ Hesiod. From *kālon*, says St., as made of pieces of wood. The

quantity opposes this derivation. Compare however κάλλινος

καλινδέω: I roll, turn about. Καλινδέομαι, as Lat. *versor*, I am engaged about or in.—The same as *κυλινδέω*

Καλιστρώ: I call.—Fr. *κεκάλισται* pp. of καλίω = καλέω

Καλλαῖον: a cock’s gills.—Fr. κάλλος. Allied to *καλλύνομαι*, I set myself off in proud array

Καλλαῖνος: ‘The color of most gems is derived from the name of the gems, as the hyacinthine from the hyacinth. But the gem *callaica* or *callaina* is called from the color *callainus*, fr. *καλλαῖον*. Hes. explains *καλλαῖα* by cocks’ gills, and every color of a purple hue. And EM. explains *καλλαῖνον* by ‘the florid color or what is called Venetian.’ We call it sea-green,’ Salmas.¹⁶

καλλεῖπω: for *κατα-λείπω*

Κάλλινος: wooden.—For *κάλινος* fr. *κἄλον* or *κάλον*

Καλλιστεῖον: a reward attending the greatest beauty or grace of form or of action.—Fr. *κάλλιστος*, a superlative from *κἄλλος*

Κάλλος, εὖς; *καλλονή*: beauty, grace.—Fr. *καλός*

Κἄλον: See after καλέω

Κάλος: See before *καλαμίνθη*

Καλύπτω, ψω: I hide, cover, conceal.—H. the *Apo-calyse* or the Revelation

Καλύβη: a covering, shelter, hut.

—Fr. *ἐκάλυβον* a. 2. of καλύπτω

καλπάζω. Εὐθύς δὲ προσ-δραμὼν τῷ

ἵππῳ, καὶ παρα-λαβὼν τὴν ἡνίαν, ἐπ-

έστρεψε πρὸς τὸν ἥλιον· μικρὰ δὲ οὕτω

παρα-καλπάσας καὶ κατα-ψήσας, ὡς ἐώρα

πληροῦμενον θυμοῦ καὶ πνεύματος, ἀπο-

ρίσας αὐτόν, ἀσφαλῶς περι-έβη.¹⁷ ‘Plu-

tarch means that Alexander, holding

the bridle in his hand, incited the

horse to run a little distance, running

9 As a sheep whose foot the cactus has struck.

10 An instrument for seeing pretty forms. Ἔδος, a form; σκοπέω, I view.

11 Having a fair voice. *Ὁψ, ὀπός, a voice.

12 As far as some shepherd is wont to throw his crook, which flies rolling through the gregarious cows.

13 Comp. κέλω or κέλλω. There were originally, says Vk., two forms κἄλω, κέλω.

14 For *κἄelon* fr. *κἄω*, I hollow, cleave; or, I burn.

15 That the cots or barns may be full of seasonable provisions.

16 Who observes that the *callaëcum aurum* of Martial is of another color, and is called fr. the *Gallaeci* of Portugal, i. e. the *Gallicians* of Spain.

17 And, having directly run up to the horse, and seized its bridle, he turned it towards the sun, and having run by its side and patted it, finding it full of life and spirit, he gently threw away his vest, and, raising himself up, mounted it safely.

by it and keeping up with it, and then patted it, and afterwards mounted it. So Budeus, who explains *καλπάζειν*, to urge on a spirited horse, and supposes *gallop* to come from it, St.

κάλπη,¹⁸ *κάλπις*: an urn or pitcher.—*Καλπίσι τ' ἐκ ποταμῶν δρόσον ἄρατε*,¹⁹ Aristoph.

Κάλυξ, *υκος*, *ὀ*: a rose shut, or the case which holds its flower; husk of wheat; peel or skin inclosing any thing.—Fr. *καλύξω* fut. of *καλύσσω*=*καλύπτω*. H. *calyx*

κάλυξ, *υκος*, *ὀ*: a ring, says E., like the *κάλυξ* of a flower.—*Κάλυκάς τε καὶ ὄρμονι*, Hom.

Καλύπτρα: a covering, case; covering for the head, veil.—Fr. *καλύπτω*

Καλύπτω: See before *καλύβη*

καλχαίνω: I am deeply intent on, meditate.—*Τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος*,²⁰ Soph. 'From an Arabic word, signifying to form or forge, wh. also *χαλκός*,' J.¹

κάλχη: purple, or an animal producing it, thought to be much the same as *κόχλος*, and possibly allied to it by transpos. *κάχλη*

κάλως, *ω* and *ως*, *ὀ*: a cable rope. — *Πάντα κάλων κινεῖν*, Prov. To move every rope, To use every effort

κάμαξ, *ακος*, *ὀ*: a stake or pole fixed in the ground to sustain vines; the pole or handle of a spear.—Homer says of a vineyard: 'Ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέρην'²

Καμάρα: an arch or arched covering.—H. *camera*, *camera obscura*, *chamber*

* *Καμάσσηνοι*, *καμασῖνες*: some fish or fish in general

Κάμηλος: a camel. In this passage, It is easier for a camel to go through the eye of a needle, &c. some translate *κάμηλος* a rope, instead of camel

Κάμινος: a furnace.—Fr. *κέκαμαι*

pp. of *κάω*, I burn. H. *caminus* and *chimney*

καμύνω: for *κατα-μύνω*

κάμνω, fut. *καμῶ*: I labor at, work at. I am weary with labor, fatigued; labor under sickness. *Οἱ καμόντες*, those who have passed through the fatigue and toil of life, the dead.—*Μίτρη τὴν χαλκῆς κάμον ἄνδρες*,³ Hom. *Μάλα γὰρ κάμε γυνῆα*,⁴ Id. *Πολλακὶ πολλὰ καμῶν*, Callim.

κάματος: labor, fatigue.—Fr. *καμῶ* fut. of *κάμνω*

κάμπτω, *κάμπω*, *κνάμπω*, *γνάμπω*: I make to bend, I bend. I bend round a place; I double a cape or promontory. I bend round a goal, avoid it by driving round it, somewhat as Hor. has 'Metaque servidis Evitata rotis.' Hence *κάμπω κακὰ*, I decline from evils. *Κάμτω γόνυ*, I bend the knee, I rest; from the habit of persons bending the knee when sitting. 'Qui postquam niveos FLEXERUNT sedibus ARTUS,' Catull. — *Καμφθεὶς καμάτω*, Bent with labor. 'Ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,⁵ Hom.

Κάνα, *κάννα*: *canna*, a cane, reed; a mat made of cane

Κάναστος: a piece of cane round which a worker in wax or clay moulded his materials; a model,⁶ a skeleton. Hence *κανάβινος*, like a skeleton, meagre, puny, J.—From *κάνος*, *canna*, L. See *κάνα*

καναχέω: I make a shrill or hollow sound, resound.—*Κανάχησε δὲ χαλκός*,⁷ Hom.

κάνδυλος, *κάνδανλος*: applied to a cake, &c., made of various materials. — 'Whether *κάνδανλος* is derived from King *Candaules*, or whether both words are derived from a common origin, others will decide,' Jabl. "Ἐξερ' ἐν ὥρᾳ Κολλύραν μεγάλην, καὶ κάνδυλον ὕψον ἐπ' αὐτῇ,"⁸ Aristoph.

Κάνδυσ, *νος*, *ῆ*: a Persian or Medish

18 Perhaps allied to *καλύπτω*.

19 Raise or carry in buckets dew from the rivers.

20 What is the matter? for you show you are deeply meditating something.

1 Or compare it with *κάλχη*, purple, as *πορφύρεα* with *πόρφυρα*.

2 And it stood supported by silver poles all through, or entirely.

3 A belt which braziers labored at.

4 For he was very tired in his limbs.

5 He threw around his shoulders bent bows.

6 Jacob observes that *κάναστος* is not only explained, a piece of wood round which modellers place wax; but also a copy or outline serving as a guide to sculptors and painters in the formation of a complete figure.

7 And the brass resounded.

8 You shall have early a great cake and a mess of other materials besides it.

garment worn by the king and the nobles.—'Εν-δεδυνμένος κἀνδυν ὁ Καν-δαύλης

Κάνης, κανέον, κανοῦν: a *can*, *canister*, basket.—Perhaps as made of *cane*

Κάνθαρος: a beetle. H. *cantharides*, flies of the beetle species. See κἀν-θων. Also, a cup: 'Vile potabis modicis Sabinum *Cantharis*,' Hor.

Κανθός: the iron with which a wheel is bound, the felly; circumference of the eye; orb of the eye.⁹ Used also for the angle or corner of the eye.—'Vertentem sese frustra sectabere *canthum*, Cum rota,' &c., Pers. From *κανθός*, as used of a corner generally, St. derives *canton*

Κάνθων: 'So Aristoph. calls a beetle. Properly, an ass, wh. *κάνθαρος*; for it was vulgarly believed that the beetle was produced from asses' dung,' Br.

Κάνα: See *κάνα*

Κάναβις: hemp.—Hence perhaps *cannass*. 'Tun' mare transilias? tibi tortā *cannabe* fulto Cœna sit in transtro?' Pers.

Κάναθρον: a vehicle made of or covered with reeds for carrying children in processions.—Fr. *κάνα*

Κάων,¹⁰ ονος, ὁ: a straight rod; a rule, line to measure with; rule of action.—H. *canon*, *canon-law*, *canonical*. 'Oh that th' Everlasting had not fix'd His *canon* 'gainst self-slaughter,' Shaks.

Κάων: the handle of a buckler, &c.—'Ἀσπίδα . . δὴ κανόνεσσ' ἀραρούϊαν,'¹¹ Hom. See above

κάπετον: = κἀππετον = κατ-έπετον fr. πέτω

κάπετος: a ditch, pit.—The same as σκάπετος fr. ἔσκαπον a. 2. of σκάπτω

Κάπη,¹² καπάνη: a manger or stall; fodder.—Fr. *καπάνη* is *cabin*

Κάπηλος: a salesman. Particularly, a retail, as opposed to a wholesale dealer. Also one who keeps a tavern, cook-shop, &c.—Comp. Lat. *copa*, *cupa*, *caupona*. Hence *caupo*, the same as *κάπηλος*. 'By the institution

of taxes Darius incurred the contemptible name of *Κάπηλος*, merchant or broker,' Gibbon. N. compares *chapman*

Καπηλεύω: I sell victuals, traffic. I traffic fraudulently, adulterate my goods; and generally, I change anything from its natural state for trick or show.—Fr. *κάπηλος*

* Καπίθη: a Persian measure

Καπνός:¹³ smoke.—'Ἀν-έβη καπνός ὡς καπνός καμίνου μεγάλης,'¹⁴ NT. Hence *capno-mancy*,¹⁵ divination by smoke

Κάπαρις, ἡ: the *caper* plant

κάπρος: a boar.—For *κάπερος* (i. e. *sūs*), fr. *κάπω*, I devour, or I draw in my breath, with panting and heaving. See *κάπτω* and *καφέω*. Homer has *σὺ καπρίω*. Hence Varro thinks *aper*, *apri* may be derived

καπράω: I am wanton or libidinous.—Fr. *κάπρος*. So fr. 'sus' is 'subo' in Horace

κάπτω: I eat voraciously. 'Repetitis identidem interpellatisque morsibus appeto, et vellicatim carpta demitto,' TH.—See *κάπη*. 'Ἡ ἄρκτος οὔτε σπῆ, οὔτε λάπτει, ἀλλὰ κάπτει, Aristot. *κα-πυρός*: fiery, hot; of the color of fire.—For *κατα-πυρός*. Comp. *κάπετον*

καπυρός is used in other senses. Καὶ γὰρ ἐγὼ Μοισᾶν καπυρὸν στόμα, Theocr., For I am the eloquent mouth of the Muses. Καπυρὸν γελάσας, Epigr., Having laughed heartily; or, as some translate it, Having breathed out a laugh with great heaving; as fr. *κά-πω* = *καφέω*

Κάρ, *κάρα*: See before *καιρός*

Κάρ, *Καρός*: a *Carian*. The *Carians* were mercenary soldiers. Hence to endanger oneself ἐν Κάρῃ, means, to throw off the danger of war from ourselves to a *Carian*

κάρ: τίω δέ μιν ἐν καρὸς αἴσῃ, Hom., I honor him not at all. 'No verse in Homer has been the subject of so many discordant opinions as this. Their opinion is most common, who suppose the expression is derived from a *Carian* or mercenary soldier or

⁹ Ὁ τοῦ δὲ θαλάμου κύκλος, Hes.

¹⁰ From *κάνα*, *cane*, J.

¹¹ A shield furnished with two handles.

¹² Fr. *καπον* a. 2. of *κάπτω*.

¹³ Fr. *κάπω*, L. See *καφέω*.

¹⁴ Smoke ascended like the smoke of a great furnace.

¹⁵ *Μαντεία*, divination.

slave. Nothing is better known than that with the *Carians* began the mercenary service, which was held contemptible. Gregory has, ἐν Καρὸς μύρᾳ καθ-εσάναι, TH.¹⁶

Κάραβος: a crab or cray-fish.—Supposed to be allied to *crab*

Καῤ-δοκέω: I look out for earnestly. 'Properly, I put forward my head to look at any one who is expected from a distance,' St. See δοκέω

Κάρανον, κάρηνον: the head or top. Hence καρανῶν, I bring to a head, finish.—Fr. κάρα

Κάρανός: a prince.—Fr. κάρα, the head

Κάρβανος: barbarous.—Fr. Κάρ. Having the sound or voice of a *Carian* Κάρβασα, κάρπασα, ων: fine silk or linen.—'Tenuis glauco velabat amictu *Carbasus*,' Virg.

* Καρβατίνη: a common rustic shoe κάρδαμον: a sharp tasted herb, *cardamine*, nose-smart, or meadow-cress.—Some ludicrously derive it fr. καρά-δαμον, overpowering the head. Τί καρδαμίζεις; Aristoph., Why do you look so bitterly or surlily?

Καρδάμυμον: *cardamom*, an aromatic plant

Καρδιά:¹⁷ the heart; the orifice of the stomach, as being near it.—H. *cor*, *cordis*. Also *peri-cardium*; and *cardiacus* in Horace

κάρδοπος: a kneading trough.—Χρήσον σὺ μάκτρον, εἰ δὲ βούλει, κάρδοπον, Aristoph., Lend me a μάκτρα, or, if you choose, a κάρδοπος

Κάρη, κάρηνον: head or top. See κάρα

Καρίς, ἶδος, ἡ: a shrimp.—Ludicrously derived by some fr. κάρα, as being formed chiefly of head

Καρκαίρω: I make a harsh or crashing noise.—Fr. the harsh sound *καρ*, like βάρβαρος fr. βαρ βαρ

Καρκίνος, καρκίνος: a crab, cancer; a canker, or cancer, the disease.—Suetonius says that Augustus used to

call Agrippa and the two Julias 'tria *carcinomata* sua,' his three cancers

Καρνεῖος: an epithet of Apollo.—Τὰ δὲ Κάρνεα καὶ δὴ ἐφ-έρπει,¹⁸ Theocr.

Κάρος: heaviness and stupor.—Fr. κάρη. Affection of the head. Hence the *carotid* or lethargic arteries¹⁹

Καρούχα: *carruca*, a *carouche*, a kind of carriage

* Καρπαία: a kind of dance

Καρπάλιμος: rapid, swift, ἀρπάλιμος.—TH. compares it with κάρπω, (which he supposes an obsolete verb, the parent of Lat. *carpo*, I pluck,) as 'raptim' fr. 'rapio.' Ποσὶ καρπαλίμοισιν, Hom. With rapid feet

Καρπός: fruit; fruit, profit, emolument, &c.—Fr. the obsolete verb κάρπω, Lat. *carpo*, I pluck, L.

Κάρπος: the wrist.—Hence the medical terms *carpus* and *meta-carpus*

Καῤρέζω: literally, I do down; I rub or stroke down, or rub my hand smoothly over the cheeks or head of another in the way of endearment.—For κατα-ρέζω. See ἔργω. Hence Dm. and T. derive *caress*²⁰

Κάρρον: a chariot.—*Car*, Celt. *carr*, appear allied

κάρρων: See ἄσσαν

κάρσιος: See ἐγ-κάρσιος

* Κάρταλλος, κάρταλος: a basket.—Καὶ λήψῃ ἀπὸ τῆς ἀπ-αρχῆς τῶν καρπῶν τῆς γῆς, καὶ ἐμ-βαλεῖς εἰς κάρταλλον,¹ LXX.

κάρτος: the same as κράτος

κάρτα: strongly, powerfully, very.—Fr. κάρτος=κράτος

Κάρνα: a nut.—H. the *caryo-catactes*² or nut-cracker, a species of raven

* Καρνατίζω: I dance.—Fr. the dancers in the celebration of a festival of Diana called *Caryatis* from *Caryum* in Laconia

καρκύνη: a kind of minced food.—'Those who derive it from κάρνα, a

DROWSINESS.

20 Through the French. Without doubt, says Dm., many Greek words were introduced among the French by the colonists of Mar-seilles. Others derive *caress* from 'carus.'

1 You shall take of the first of all the fruit of the land, and shall cast it into a basket, &c.

2 Fr. ἔκταί pp. of ἄγω, I break.

16 J. derives it from the oriental *Kouri*, a small piece of money.

17 Fr. *car*; from its being the head and fountain of life, L.

18 And the festivities of Apollo are drawing nigh.

19 These carry the blood to the neck, and were thought by the ancients to be the seat of

nut, suppose that nuts formed a principal ingredient,' St. Τοῖς δὲ κεκαρυκενομένοις ὄψοισι καὶ ζωμοῖσιν ἥδομι', ὧ θεοί,³ Aristoph.

καρύκινος, καρύκινος. Οὐδὲν φειδόμενος οὔτε πορφυρίδων οὔτε καρυκκίνων ἱματίων, Xen. 'It indicates some kind of color, but of what kind is uncertain. It may mean, variegated. But it is better to understand it of a black-red color,' Sturz.

κάρφω, ψω: I dry or dry up; cause to wither.—Κάρφω μὲν χροῖα καλόν,⁴ Hom.

κάρφος, εὐς: anything dry, as straw, stubble, chaff; a dry piece of wood.—Fr. κάρφω

καρχαλέος: dry, καρφαλέος

κάρχαρος: sharp, acute.—By redupl. for χάρος fr. κάρω wh. χαράσσω. Fit to imprint or impress with. Homer has κινῶν καρχαρ-οδόντων,⁵ and Hesiod μένει δ' ἐχάρασσον ὁδόντας⁶

Καρχηδῶν, ὄνος, (Dor. Καρχαδῶν, wh. Καρθαδῶν, as ὄρνιχος and ὄρνιθος are interchanged; and hence) Carthago,⁷ inis, Carthage

Καρχηδόνη: a carbuncle.—Fr. Καρχηδῶν, Carthage, where carbuncles abounded

Καρχήσιον: the scuttle of a mast, the topmast, the cord which goes across the topmast. 'Tertius hic mali superat carchesia summa,' Lucilius

κάσα, κάσσα, κασάλβη, κασαλβὰς, καστήρα, κασαύρα, κασάρα, κασωρίς: a prostitute, βασσάρα.—'Ἡ δὲ κασάρα Σεμνῶς κασηρέουσα κοιτανεὶ δόμους,⁸ Lycophron. L. compares Lat. casa, which he supposes meant originally a hut or cot inhabited by low prostitutes

Κάσας, ὁ: a kind of cloak or covering.—Νῦν φέρω τῷδε δύω κάσα: τὸν μὲν σοί, τὸν δ' ἄλλῳ, Xen. With this have been compared case and cassock, French casaque

Κασία, κασσία: cassia, an aromatic shrub

Κάσις, ὁ, ἡ: a brother, sister.—Hence κασί-γνητος, a genuine brother, and αὐτο-κασί-γνητος

κάσσα: See κάσα

Κασσιτερος: tin.—H. the Cassiterides islands⁹

Κασσύνω: I sew, patch; patch up, plan, machinate, as Plaut. has 'con-sutis dolis.'—For κατα-σύν fr. σύω, Lat. suo, wh. sutum, sutor

Κάστανον; castanea, wh. chestnut. From Castana, a city of Thessaly and Pontus

Κάστωρ: castor, a beaver. Hence a castor, a hat made of the fur of a beaver

κασωρίς: See κάσα

Κατὰ: See before καβάλλης

Κάρ-αγμα, ατος: a drawing out or spinning, as Ον. 'lævi DE-DUCENS pollice filum.'—Fr. ἄγμα pp. of ἄγω

Κάρ-αγμα, ατος: a fracture; a breaking or pulling off, as of wool from a sheep.—Fr. ἄγμα pp. of ἄγω

Κατὰ-δρυμα, ατος: a laceration.—Fr. δέδρυμαι pp. of δρύω=δρύπτω

Κατ-αζήνάσκω: I dry up.—Formed fr. ἄζημα a. 1. of ἀζαίνω=ἄζω

Καταί-βασις: a descent.—Fr. κατὰι, (fr. κατὰ,) downwards, and βάσις καταί-τυξ: applied to a helmet by Homer, as being made low or depressed, i. e. without a crest.—Fr. τέ-τυξαι pp. of τύκω=τεύκω

κατα-κρήθεν: downwards headways, headlong.—For κατα-κρήθεν fr. κάρα

κατά-λογος: a catalogue, register.—Fr. κατὰ λόγον, according to a valuation or enumeration

κατά-λυμα, ατος: a reclining for sleep, rest, or food; a place for such reclining.—Fr. λέλυμαι pp. of λύω. Properly, a dissolution of the limbs downwards

Καταπέλτης: catapult, a catapult, an engine to throw stones or javelins with

3 I am delighted, ye Gods, with minced food and broths.

4 I will dry up your fair skin.

5 Of sharp-toothed dogs.

6 They made their teeth sharp with rage.

7 So ὄρνιχος and ὄρνιθος.

8 Meretrix, speciosè scortans, eximniēt adest.

9 'Among the first objects of the Phenician intercourse with Britain was tin, whence the Cassiterides or islands of tin; a name which in its first signification seems to have extended to Great Britain and Ireland, though afterwards confined to the isles of Scilly, where the metal does not appear to be traced in modern times,' Pinkerton.

Κατα-ρέζω: See **καρρέζω**
κατα-σκελίζω: **Τυρόν** πολλὴν κατ-
 -εσκελίξε, Aristoph. He eat *Sicilian*
 cheese; unless, says St., it is, He eat
 cheese with *Sicilian* voracity

κατα-φρονέω: I vaunt myself
 against another, despise, as **κατα-φρο-
 νήσαντες** τῶν Ἀθηναίων ἀ-δυνασίαν,¹⁰
Herod. I set my mind down on any-
 thing, aim at, as **κατα-φρονήσας** τὴν
 τυραννίδα, Id.

κατα-χίγη: the gaping of the
 mouth in deriding, derision. — Fr.
 ἔχγηνα α. 1. of χαίνω

κατα-χῶ: it suffices, the same as
 ἀπο-χρᾶ and ἀπό-χρη. Οὐδε οἱ κατα-
 -χρήσει, ἡμέας κατα-στρεψαμένω, ἡμῶν
 ἀπ-έχεσθαι,¹¹ Herod.

Κατ-εimi: I return; &c.—Fr. εἴμι,
 I go. Κατὰ in this case answers to
 Lat. re-, and denotes back. I go up,
 and return down. So, I go to, and
 return from. See ἄψ

Κατ-ηγόρεω: I speak against, in-
 form against, accuse.—Fr. ἀγορέω

κατήλιψ, **ιπος**, ἦ: a ladder, landing-
 place, floor, or something of this na-
 ture.—Ἐπὶ τὴν κατήλιπ' εὐθὺς ἀν-επη-
 δήσαμεν, Aristoph.

Κατ-ήωρος: suspended down from
 above, hanging down. — Fr. ἦωρα pm.
 of ἀείρω

κατη-φῆς: one of downcast eyes,
 shy or dejected.—Supposed to be
 put for **κατα-φῆς** fr. φᾶος, an eye

Κατ-ηχέω: I sound into the ears of
 another; instruct. — Fr. ἦχος. H. ca-
 techize, catechism

κατ-ουλὰς νύξ: night involving
 every thing in darkness.—Fr. οὐλῶ=
 ὄλω=ἄλω

Καττίτερον==**κασσίτερον**

Κατῶ==**κασῶ**

Κάτω: downwards, down.—Allied
 to **κατὰ**, down

κατω-νάκη: a robe worn by a slave
 bordered at the bottom with rams' or
 sheeps' skin.—Fr. **νάκος**

Καύαξ: a sea-mew or gull.—Fr. the

sound **καυ** which it makes, L.

καυάξαις, 'in Hesiod, is considered
 as Æolic Greek for **κατάξαις**. If we as-
 sume that ἄγω had the digamma **Γάγω**,
 from **καταΓάξαις** came **κατΓάξαις**, and
 this was softened into **καFFάξαις** (as
κάββαλε, &c.) and **καυάξαις**, since the
 F in writing was commonly expressed
 by υ', M. Jones supposes it the same
 as **κεάξαις** fr. **κεάζω**

Κανκάλιον: the same as **βανκάλιον**.

Κανκίον is also used

κανκίς, **ἶδος**, ἦ: a kind of shoe.—
Τυγχάνει μικρά τις οὔσα; **φελλὸς** ἐν
 ταῖς **κανκίσιν** ἐγ-κεκάρτηται,¹² Athen.

Καυλὸς: *caulis*, a stalk or stem of
 a herb; stalk of cabbage or colewort

Καυλὸς: the handle of a spear or
 hilt of a sword.—Perhaps in meta-
 phorical use. See above. Ἐν **καυλῷ**
 ἐάγη δόρυ,¹³ Hom.

Καυνάκη: a Persian garment.—Οἱ
 μὲν καλοῦσι Περσίδ', οἱ δὲ **καυνάκην**,¹⁴
 Aristoph.

καῦνος: a lot. — Ἀλλὰ τί χρῆν;
 ἡμᾶς δια-καυνιάσαι, πότεροι κλαυσού-
 μεθα μείζω;¹⁵ Aristoph.

Καυσία: a broad-brimmed hat to
 keep off the heat of the sun.—Fr. **κέ-
 καυσαι** pp. of **καύω**, I burn. 'Cape
 tunicam et zonam, et chlamydem af-
 fertο et *causiam*,' Plaut.

Καύω: I burn. See **κάω**

Καυχάομαι: I boast, **αὔχεομαι**

Καφέω: I pant, gasp.—**Κακῶς** κε-
 καφῆστα θυμὸν,¹⁶ Hom.

Καχάζω: I laugh at loudly, *cachin-*
nor

Καχλάζω, **κιχλίζω**: I *cackle*,¹⁷ *kic-*
kle, *giggle*. Used of the murmur
 of the waves, as *cachinno* in Latin:
 'Unda . . . Excita saxis, sæva so-
 nando Crepitu clangente *cachinnat*,'
 Accius

Κάχληξ, **ηκος**: a pebble, specially
 on the sea-shore, as beaten and bro-
 ken by the waves.—Allied to **καχλά-
 ζω**

κάχυς: barley or roasted barley.—

10 Having despised the want of power of the Athenians.

11 He will not be content, after he has over-
 thrown us, to abstain from you.

12 Is any girl small? cork is sown up in her
 shoes.

13 The spear was broken in the handle.

14 Some call the garment *περσις*, others
καυνάκη.

15 What should be done? Should we draw
 lots which of us should weep the more?

16 His soul which breathed with difficulty.

17 So Arbutnot: 'Nic. grinned, *cackled*,
 and laughed.'

'Εν-ήλλετ', ἐσείρτα, πεπύρδει, ὥσπερ καχρύνων ἀνίδιον εὐ-ωχημένον,¹⁸ Aristoph.

Κε; κεν: poetical particles, giving a potential sense to a word, and answering to ἄν in prose.—Thus it is joined to εἰ, if: Εἰ δέ κ' ἐγὼ τὸν ἔλω, Hom., If I should seize him. So εἴ-κε, and αἰ-κε the same as εἴ-κε: Αἶκε φίλον καὶ ἡδὺν γένοιτο, Id., If it be grateful and pleasant (to you)

κῶω, κείω, κεάζω: I cleave.—Allied to κάω, caVo, I hollow. Κέασε ξύλα νηλεῖ χαλκῷ,¹⁹ Hom.

Κέαρ,²⁰ κῆρ: COR, the heart.—Cr. thinks it probable that *sincerus* is derived from σύν κῆρι, with the heart:

κέβλη: = κέφλη = κεφαλῇ

* κεβλή-πυρις: some bird having a fiery-colored head.—Fr. κέβλη and πῦρ

* Κεβριόνης: some bird. *Cebriones* was one of the Giants. J. translates it, the giant-bird

† Κέγχρος, κέρχρος: millet

Κεγχρεών, ὄνος: a place for beating down metals and gems into grains; or where metals and gems were granulated.—Fr. κέγχρος; from the similitude of these grains to those of millet

Κεγχρίνη: an animal spotted as if with millet.—Fr. κέγχρος

Κεγχρίτης: a precious stone speckled with spots resembling grains of millet-seed.—Fr. κέγχρος

κέγχρωμα, ατος: a kind of millet work going round the rim of a shield.—'Αλλ' εὖ προσ-ἦγον ἀσπίδων κεγχρώμασιν Ὀφθαλμόν,² Eurip.

κεδάω, κεδάζω, κιδνάω, κιδνημι: I scatter, diffuse, dissipate.—'Ὡς μὲν κροκό-πεπλος ἐκιδνατο πᾶσαν ἐπ' αἶαν,³ Hom. Αἶας Τρώων ἐκέδασσε φάλαγγας, Id.

κεδνός: anxious, solicitous, careful, faithful, prudent; worthy of being cared for, beloved, esteemed; good, as opposed to bad; worthy of belief; heeded, credible.—Fr. κέδω = κήδ. See κῆδος

¹⁸ He jumped, leapt, broke wind, like a small ass well glutted with barley.

¹⁹ He cleft the wood with the merciless brass.

²⁰ Compare καρδία.

¹ It is generally referred to 'sine cera.'

Κέδρος, ἡ: cedar wood, oil of cedar
Κεῖθι: for ἐκεῖθι

Κεῖμαι: I rest, lie down; lie dead, lie buried. Applied also to things deposited, set down, proposed, placed, laid ready at hand.—Allied to κοιμάω, pp. κοιμήνται, wh. cemetery.—Fr. κεῖμαι is κειμήλιον, any thing laid by with care, precious: Many things, says Homer, ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται, lie put by in the house of Antimachus. Hence *cemelin* in Chaucer

Κειμήλιον: See above

Κεῖνος: for ἐκεῖνος

Κεῖρω, fut. κερῶ, I crop; shave, shear; cut off, devastate; lacerate.

* Κείρομαι, middle, I shave my head in token of grief, Bl.—'Fr. κερ = κάρ; the action being employed on the surface of things,' L. From κέκορα pm. are *corium*, excoriate

Κεῖρια: any band or wrapper. Used particularly of bands in which the dead were wrapped.—Δεδεμένοις τοὺς πόδας καὶ τὰς χεῖρας κειρίαίς,⁴ NT.

κεκαδέω: I make another quit any thing, I bereave, M.—Fr. κέκαδα = κέχαδα, pm. of χάζω, I retire, quit. So Homer has κεκαδὼν, having bereft
κεκαδέομαι: I grieve for.—Properly, I am bereft. See above

κεκάδοντο: they retreated, gave way, 'got out of the way (of the javelins) without making the army retreat,' M.—The same as κεχάδοντο fr. ἔχадон a. 2. of χάζω

κέκασμαι: See κάζω

κεκλήγω: I shout, &c.—Fr. κέκληγα pm. of κλάζω

κέκομαι: I call to, summon; call out to, exhort, encourage.—Generally referred to κέλομαι. But some of its senses seem rather to point to καλέω, καλῶ, κλῶ, κέκλω

κεκρύφαλος: a head dress, a network on the head, reticulum. It is used by Xenophon for a net, for the meshes of it, or some such thing.—

² But they applied well their eyes to the millet-rim of the shields.

³ The yellow vested morning was diffused over the whole earth.

⁴ Bound hand and foot with grave-bands.

Fr. κέρυφα p. of κρύπτω. Comp. κάρυπτρα

* Κερύφαλος: a thong by which the bridle is fastened on a horse's head

κέλαδος: a loud clamor or shout. Sometimes, simply, words spoken with a clear voice.—Fr. κέλω, wh. κέλομαι, I exhort and excite with a loud noise or clear voice,' Dm. Hence κελαδέω, I shout out: 'Τίνα Θεὸν, τίν' ἦρωα, τίνα δ' ἄνδρα κελαδῆσμεν;' Pind.

κελαινός: black.—Referred by Dm. to μέλας, μέλαινα, but without probability. Hence *Celæno*, one of the Harpies in Virgil

κελαρύζω: said of water murmuring.—Allied to κέλαδος, L. 'Ιερὸν ὕδωρ Νυμφῶν ἐξ ἄντροιο κατ-ειβόμενον κελάρυσεν,' Theocr.

κελέβη: a bowl.—'Ἀγε δὴ φέρ' ἡμῖν, ὦ παῖ, Κελέβην, ὅπως ἄμυστιν Προ-πίω,' Anacr.

κελέοντες: weights of lead or wood fastened to the threads in a loom in order to keep them straight, J. Pedes textorii mali e quo stamina deducuntur, Berkel.—Οὔτε τις ἐν ταλάρῳ πα-νίσδετα⁸ ἔργα τοιαῦτα, Οὐτ' ἐνὶ δαίδα-λέφ' πυκνιώτερον ἄντριον⁹ ἰσθ' Κερκίδι συμ-πλέξασα μακρῶν ἔταμ' ἐκ κελεόντων, Theocr.

Κέλλω, κέλω: I drive, PELLO, impel, propel. I propel myself, move. Said also of propelling a ship to the shore, or of a ship so propelled.—H. Lat. *cello*, wh. *pro-cella*. Fr. κέλω is probably *celer*

Κέλευθος, ἦ: a way, path.—'Fr. κέλω. A way through which any one is impelled,' L. 'Ἰχθυόεντα κέλευθα,'¹⁰ Hom. 'Ἄλλην ὁδόν, ἄλλα κέλευθα' Ἠλθομεν,'¹¹ Id.

Κέλευσμα, αὐτός: See κελεύω

Κελεύω: I impel, urge on, encou-

rage, exhort; order; command.—Fr. κέλω. Hence κέλευσμα, a shout of encouragement to the rowers. 'The ancient *pro-celeusmatic* song, by which the rowers of galleys were animated, may be supposed to have been of this kind. There is now an oar-song used by the Hebridiens,' Johnson

Κέλης, ητος: a swift or race horse; a swift vessel, fly-boat.—Fr. κέλω wh. *celer*

Κέλλω: See before κέλευθος

Κέλομαι: the same as κελεύω

κέλωρ: a son.—'Ἀγαμεμνόνειος κέλωρ, ματρός φονεύς,'¹² Eurip.

Κέλυφος: a covering, shell, peel.—

Allied to κάλυφος fr. κακάλυφα p. of καλύπτω

κεῖμας, ἄδος, ἦ: a young fawn or deer.—Referred by some to κέκεμαι pp. of κέω, wh. κείμεναι. An animal still LYING in a cavern, nor daring to trust itself to the woods. 'Ἡ κεμάδ' ἤε λγαῶν, Hom.

Κεν: See κε

κένδυλα: = σκένδυλα = σχένδυλα

κενέβριον, -ειον: carrion.—Supposed by some to be put for νεκρέβριον fr. νεκρός. Οὐκ ἔσθω κενέβριον: ὅταν δὲ θύῃς τι, κάλει με,'¹³ Aristoph.

Κενός, κεινός: empty, hollow; vain, ineffectual.—H. *ceno-taph*,¹⁴ called by Virgil, tumulus inanis: 'Their wrath aton'd, to Agamemnon's name. A *cenotaph* I raise of deathless fame,' Pope

κενεών, ὠνος: the belly.—Fr. κενός, hollow. So κοιλία fr. κοῖλος

Κένταυρος: a centaur

Κενταύριον: the plant *centaury*

Κεντέω: I prick, make a puncture; goad, stimulate.—Hence κέντρον, a prick, puncture, or point; and hence *centrum*, the centre of a circle

κεντρο-ηνεκής: See ἡνεκής

ferent paths.

¹² The son of Agamemnon, murderer of his mother.

¹³ Heringa supposes that some one is here represented as invited to dinner by a miser; and that, disgusted with the fare, he leaves him with these words: I do not eat carrion; when you make a sacrifice, then you may invite me.

¹⁴ From τάφος, a tomb.

⁵ What God, what hero, what man shall we celebrate?

⁶ Sacred water murmured as it dropped out from the cave of the Nymphs. Κελάρυσεν = κελάρυνσεν = κελάρυσεν.

⁷ Come, boy, bring us a bowl, that I may pledge my friend with a large draught.

⁸ The same as πινίσσεται and πινίζεται.

⁹ Doric form of ἦτριον.

¹⁰ The paths of the fish, i. e. the sea.

¹¹ We have come by different roads, by dif-

Κέντρων, ωνος: one pricked with the goad to be obliged to confess the truth.—See **κεντέω**

Κέντρων, ωνος: a patched garment made up of shreds of divers colors. A *cento*, a composition formed by joining scraps from other authors.—Fr. **κεντέω**, I prick, viz. with a needle

κέφρος: some very light bird, easily blown about by the wind; and hence, a light, silly fellow, **κουφός**. So 'dupe' comes fr. 'duppe,' a foolish bird easily caught. 'Sed ego ipse κεπφοῦμαι,' Cic.

Κέρας,¹⁵ **ατος, αος:** a horn; wing of an army, as Lat. 'cornu;' a bow, as made of horn.—Hence **κεραῖς**, horned; wh. *cervus* is generally derived. H. also *rhino-ceros*¹⁶

Κεραία: the tip of any thing.—Fr. **κέρ.** See **κάρ**

Κεραία: a sail yard.—**Καθ-ελόμενος** τοὺς ἰστούς καὶ τὰς κεραίας,¹⁷ Polyb.

κεράτα: the beak of an instrument for raising weights, as of a crane or pulley; the crane itself.—'Επειρώντο μὲν οἱ κατὰ τὴν πόλιν ἀντι-μηχανᾶσθαι πρὸς ταῦτα, τοῖς μὲν κριοῖς διὰ κεραίων ἐν-ιέντες σηκώματα μολύβδινά, καὶ λίθους, καὶ στυπὴ δρύϊνα,¹⁸ τοῖς δὲ &c., Polyb.

Κεραῖζω: I attack, strike, lay waste, as oxen with their horns.—Fr. **κέρας**

κεραῖω: a form of **κεράω**

Κέραμος: potters' earth; a tile or any earthen vessel.—'From the hill of the Areopagus we come to the forum, which was in a place called the *Ceramicus* or pottery ground,' Butler

κέραμος: a prison.—**Χαλκῷ δ' ἐν κεράμῳ δέδετο τρισ-καί-δεκα μῆνας,**¹⁹ Hom.

Κεράω, κράω, κεραννύω: I mix, blend.—Fr. **κέκραται** pp. of **κράω** is

Lat. *crater*, a cup, wh. the *crater* of Mount Ætna. Fr. **κέκρασαι** pp. is the figure *crasis*

Κέρας: See before **κεραία**

Κερασ-βολος: intractable and hard.—Fr. **βέβολα** pm. of **βέλω**. From an absurd opinion of the ancients that the corn, which was THROWN on the HORNS of oxen during the time of sowing, produced hard fruit and such as could scarcely be boiled

Κέρασος: *cerasus*, the cherry tree, from *Cerasus*, a maritime town of Cappadocia

κεράτιον: 'a pod, and not so much a pod of pease, beans, &c., as the fruit of a forest tree bearing pods, common in Syria and Judæa, but very thin. So called from its being curved like a small horn,' Schl.—Fr. **κέρας, ατος.** 'Ἐπ-εθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι,²⁰ NT.

Κεραυνός: thunder, thunderbolt.—H. the *Acro-ceraunian* mountains¹

Κεράω: See after **κεραμος**

Κέρδος,² **εος:** gain.—'Ἐπὶ κέρδει κέρδος, Hesiod, Gain upon gain. Εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως,³ Soph. Hence Lat. *cerdo*, one who by every possible way makes gain: 'Tollat sua munera cerdo,' Pers.

Κερδαλέος: desirous of gain; cunning and crafty in pursuit of gain.—Fr. **κέρδος**

Κερδῶ: a fox.—From its cunning. See above

Κερηρίζω: an uncertain, and perhaps corrupt word in Plutarch

Κερκis, ἶδος, ἦ: a weaver's shuttle.—Fr. **κέκερκα** p. of **κεῖρω**. Pecten telam percurrens et quasi radens,' L. 'For *κερκis* fr. *κρέκω*, allied to *creek*,' J.

κέρκος:⁴ a tail, — **Μισέω τὰς δασυ-κέρκος**⁵ **ἀλώπεκας,**⁶ Theocr. Hence

15 Fr. **κέρ**, denoting any thing on the surface, or ending acutely, L. See **κορόνη**.

16 Fr. **ῥιν, ῥινός**, a nose. From its having a horn on its nose.

17 Having lowered the masts and the sail-yards.

18 The townsmen tried to counteract these manœuvres of the enemy; by striking against the rams, by means of cranes, leaden balance-weights, and stones and trunks of oak; and by &c.

19 He had been bound in a brazen prison for thirteen months.

20 He desired to fill his belly from the pods which the swine were eating.

1 As being often struck by thunderbolts in consequence of their height.

2 Compare **κέρμα**.

3 If he shall not gain gain justly.

4 'Fr. **κέρω**. Apparently from the idea of rubbing,' L.

5 Doric for **δασυ-κέρκος**.

cercopithecus,⁷ (a marmoset) used by Juvenal

κέρκουρος: a kind of ship. 'Cum classe, *cercuris*que ac lembis ducentis,' Livy. 'Formed fr. *κέρκος* and *οὐρά*; both which words signify a tail; perhaps because it was very long and terminated each way as in a tail,' Fac.⁸

κέρκωσι:⁹ crafty, cunning. — Λόγοι κερκόπων μαλακοί,¹⁰ LXX.

Κέρμα, ατος: a small piece of money and of little value.—Fr. *κέκερμαι* pp. of *κείρω*, I cut into small bits

Κερματιστής: a money-changer or broker. — Fr. *κεκερμάτισται* pp. of *κερματίζω* fr. *κέρμα*

κερ-οῖακες: the cords or ropes by which the two ends of the SAIL-YARDS are MANAGED, *ceruchi*. — Fr. *κέρας* or *κέρα* (see *κεράτα*) and *οἶαξ*, *akos*

Κερυντιάω: I exult. — Fr. *κέρας*; from a stag erecting its horns and sporting with them.

Κερ-τομέω: I cut the heart of another with sneers and reviling.—Fr. *κέρ*=*κῆρ* or *κέρ*, and *τέτομα* pm. of *τέμνω*

Κέρχω: I make a rough or harsh noise.—Fr. *κρέκω*, I creak, J.¹¹

Κέρχνη, *κερχνής*: a screech-owl. —Fr. *κέρχω*, from its harsh noise

Κέρχνος: millet. — The ancient form of *κέγχρος*, Vk.

Κέσκομαι: I lie down, lie. — An extended form of *κέομαι*, fr. *κέω* wh. *κείμαι*. So *βόσσω* fr. *βόω*

Κεστός:¹² worked with a needle, embroidered.—H. the *cestus* or embroidered girdle¹³ of Venus

κέστρα:¹⁴ a Mallet. Κέστρα and *κεστρεὺς* are used for a MULLET, or some such fish.—Κέστρα *σιδηρᾷ* πλεν-

ρά...¹⁵ *Ἡλανε παίων*,¹⁶ Soph.

* Κέστρον: a war instrument described by Polybius

κεύ-ανδρος: teeming with men.—

Fr. *κεῦω*=*κῦω* and *ἀνήρ*, *eros*, *drós*

κεύθω: I hide, conceal. I am hid-

den from the sight of men, buried.—

Ἐξ-αῦδα, *μὴ κεῦθε νόω*,¹⁷ Hom. Ὁ δὲ

θανὼν Κεύθει κάτω δὴ γῆς,¹⁸ Soph.

Κεφαλῇ:¹⁹ the head, top; chief;

the head or sum of the matter; a

warlike engine with an iron head.

—Hence *Bu-cephalus*;²⁰ *hydro-ce-*

phalous;²¹ *cephalic* snuff

Κεφαλαῖον: head, summary view,

recapitulation; a sum of money;

the principal part. Ἐν κεφαλαίῳ,

summarily, in short.—Fr. *κεφαλῇ*

Κεφαλῖς, ἴδος: the head or chap-

ter of a book.—Fr. *κεφαλῇ*

κεχλάδω: Ἡβὰ κεχλάδοντας, Pin-

dar; Full of the vigor of youth.

See *χλάζω*. Pindar has elsewhere,

ἄνθος ἤβας κυμαίνει. Perhaps the

reading should be *κεχλιδοντας*, luxu-

riating in youth, (see *χλιδάω*) as

Heyne supposes the Schol. to have

read

Κέω: I burn. See *καίω*

κῆδος, εος: grief in general; grief

for the death of friends; their death;

care bestowed on the funeral of a

friend; the funeral. Grief, anxiety,

care; diligence, care for relatives;

relatives, relationship, alliance. —

Allied to *καδέω* and *κεκαδέω*, I be-

reave; *κεκαδέομαι*, I grieve for. 'Κῆ-

δος appears to mean, grief at any

loss,' M. Ἀνέρι κηδομένῳ, ὡς νῦν

ἐμὲ κῆδος ἱκάνει,' Hom. Hence *epi-*

cedium, a mournful strain sung over

a funeral: 'You from above shall

hear each day One dirge dispatch'd

unto your clay; These, your own

6 I hate the thick-tailed foxes.

7 Having the tail of an ape. Πίθηκος, an ape.

8 Who adds that some derive it from *Κερ-κέρα*, the island *Cercyra*, contrary to the idea of Pliny and Nonius.

9 Perhaps fr. *κέρκος* and *ὦψ*; but the reason does not seem satisfactorily explained.

10 The words of the crafty (are) soft.

11 'Fr. *κέρω*, *carpo*; wh. the notion of scraping and making a harsh noise,' L.

12 Fr. *κέκεσται* pp. of *κέω*=*κῶω*, I hollow or cut. Perhaps allied to *κεντέω*.

13 Homer has *κεστὸν ἱμάτα*.

14 Fr. *κέκεσται* pp. of *κέω*=*κῶω*, I hollow, L.

15 He beat and battered his sides with an iron mallet.

16 Speak out, do not conceal it in your mind.

17 And the dead man lies buried under the earth.

18 Fr. *κέκεφα* p. of *κέπω*=*σκέπω*, L.

19 Having a large head. See *βου*.

20 Having water in the head. Fr. *ὕδωρ*, water.

1 To a man grieving as I do now.

anthemeis, shall become Your lasting *epicedium*,² Sandys

κήδω: I affect with grief or pain; grieve, aggrrieve, vex. Κήδομαι, I am grieved, &c.—See above

κήθιον, κηθάριον: a dice and vote box.—L. compares κεύθος fr. κεύθω. Καὶ πρὸς κύβους ἔστηκ' ἔχων κήθιον,² Hermippus

Κηκάς, ἄδος: opprobrious, male-dictive.—EM. compares it with κακός without probability.³ Κηκάδι σὺν γλώσση, Callim.

κηκίω: said of things oozing or gushing out.—Πολὺς δ' ἄν-εκήκειν ὕδωρ Ἰππων,⁴ Hom.

κηκίς, ἴδος, ἦ: any thing which oozes out, as blood, sweat, &c.; tumor from a tree, as a gall or gall-apple; purple from fish; and hence any die.—Fr. κηκίω

Κήλεος, κήλειος: hot, burning.—Perhaps for κηλὸς for καελὸς fr. κάω, I burn. Ἐν πυρὶ κηλέω, Hom. Jones compares Lat. *caleo*

κηλέω: I soothe, charm, bend by charming or persuading.—Fr. pp. κεκήληται is κηλητὸς, which may be charmed. Σοὶ δέ τις ἐν στήθεσσιν ἀ-κήλητοῖς νόος ἐστὶ,⁵ Hom.

Κήλη: a tumor of the body.—Hence the medical terms *broncho-cele*,⁶ *hydro-cele*, &c.

Κηλὶς, ἴδος, ἦ: a spot, stain; a disgrace; scar.—Bios ἀ-κηλιδωτός, LXX., An unspotted life

κῆλον: a dart, arrow.—'Allied to κᾶλον, wood. I. e. the wooden part or handle of an arrow,' Dm. 'Hence *telum*, as κείνος becomes τῆνος,' J. Ἐνν-ἡμαρ μὲν ἀνὰ στρατὸν ὄψετο κῆλα Θεοῖο,⁷ Hom:

κληονήιον: a crane or pulley.—

Καὶ γὰρ ἄσφαλτον καὶ ἄλας καὶ ἔλαιον ἀρύσσονται ἐξ αὐτοῦ τρόπῳ τοιῷδε· ἀντλέεται μὲν κληονήϊω,⁸ ἀντὶ δέ, &c., Herod.

* κηλωστὸν: a stew, brothel.—'Ὅταν κῆρη κασσωρὶς κηκάσῃ γάμους Νυμφεῖα πρὸς κηλωστὰ καρβανῶν τε-λεῖν,⁹ Lycophr.

κηρὸς: a ballot-box.—Ψήφων κη-μὸν ἔστηκ' ἔχουσ',¹⁰ Aristoph.

κηρὸς: a kind of bridle for horses.—'Ὁ κηρὸς ἀνα-πνεῖν μὲν οὐ κω-λύει, δάκνειν δὲ οὐκ ἔα,¹¹ Xen.

Κῆνσος: tribute.—The Lat. word *census*. Ἐξ-εστὶ κῆνσον Καίσαρι δοῦ-ναι ἢ οὐ;¹² NT.

κηνύσσομαι: a corrupt reading in Æschylus for κινύσσομαι

Κῆξ: different in form only from καύαξ, L.

κῆπος:¹³ a garden.—'This is our writer's admired sect; these his saints and heroes. Could it be revived at Athens, he deserves for his superior dullness to be chosen *κηπο-τύραννος*, the prince of the garden,' Bentley

Κῆρ: see κέαρ

κῆρ,¹⁴ κῆρὸς, ἦ: fate, lot; adverse fate; mischief, harm; extremity of fate, death. Αἱ Κῆρες, the Fates.—Φόνον καὶ κῆρα μέλαιναν, Hom. Θανατόν τε κακὸν καὶ κῆρα μέλαιναν, Id.

Κηραίνω: I take to heart, I care for, am anxious about; I set my heart upon, desire.—Fr. κῆρ

Κηρὸς: *cera*, wax

Κηρύλος: a kingfisher.—Βάλε δὴ βάλε κηρύλος εἶην, Aleman: I wish, I wish I were a kingfisher. See ἀβάλε

κήρυξ, υκος: a herald, crier.—For γήρυξ fr. γῆρυς. Αὐτὰρ ὁ κηρύκεσσι κέλενε Κηρύσσειν ἀγορήνδε κερη-κω-μώοντας Ἀχαιοὺς,¹⁵ Hom.

2 And he stood by the dice having a dice-box.

3 Dm. supposes it to come fr. κῆξ, κηκέος.

4 And much sweat of horses oozed out.

5 There is in your breast a kind of inflexible temper.

6 Tumor of the throat.

7 For nine days the arrows of the God went through the army.

8 For asphaltum and salt and oil are drawn from it in this manner. First it is drawn up by means of a crane, but &c.

9 Translated by Sebastian: 'Cum puella petulca subsannando irritabit ad nuptias sponsalibus in lupanaribus barbarorum. celebran-

das.'

10 I stood having a box of votes.

11 The κηρὸς does not prevent the horse from respiring, but does not allow it to eat.

12 Is it lawful to give tribute to Cæsar or no?

13 Fr. κέπω=σκέπω, I cover, keep from harm, S. So Columella: 'Ab incurso hominum pecudumque hortos munire.' 'GARDEN from Su. Goth. GAERDA, to inclose, hedge in,' Serenius.

14 L. compares it with κᾶρ, κερ, &c. and supposes it said of the extreme point of fate.

15 Then he ordered the heralds to summon the long-haired Greeks to a council.

Κῆτος, eos : a whale.—H. *cete* and *sperma ceti*

κηφήν, ἦνος : a drone.—'Εοίκασιν οἱ κόλακες κηφήσι· καὶ γὰρ ἀργοὶ καὶ ἄ-κεντροὶ καὶ τοὺς ἀλλοτρίους ἀν-αλί-σκοντες καμάτους,¹⁶ Synesius

Κήώεις : odorous.—Fr. κήω=κάω, I burn. From the effect of burning. 'Ες θάλαμον κατ-εβήσατο κηώεντα, Κέ-δρινον,¹⁷ Hom.

κίβδηλος : adulterated, fictitious.—Translated by Tim. κρύβδηλος. If therefore we compare κίβωτος, we may imagine that there was some ancient word κίβω, signifying to hide or conceal, which produced κίβδηλος. Χρυσοῦ κίβδηλοιο καὶ ἀργύρου, Theogn.

κίβισις : a wallet, pouch.—Comp. κίβωτος

Κιβώριον : an Egyptian cup.—'Oblivioso levia Massico *Ciboria* exple,' Hor.

Κιβωτός, ἥ : a chest, box.—*Cibus*, says Festus, is called from the Greek; for that, in which we lay *cibum*, food, they call κίβωτον

κιγκλος : a wag-tail.—For κίκλος fr. κέκικα¹⁸ p. of κίω, wh. Lat. *cio*, *cieo*, I move. Compare Lat. 'moticilla'

κιγκλίζω : I move like a wag-tail, flutter about in pursuit of, J. Οὐ χρὴ κιγκλίζειν ἀγαθὸν βίον, ἀλλ' ἀ-τρεμέζειν, Theogn.

κιγκλίζομαι : tremulūm crisso seu ceveo, de pathico cinædo. Schol. dicit esse τὸ τὴν ὀσφὺν κινεῖν, τὸ σαλεύεσθαι καὶ κινεῖσθαι· ἀπὸ μετα-φο-ρᾶς τοῦ κίγκλου, quem nonnulli σεισο-πυγίδα appellant, St.

Κίγκλις, ἶδος, ἥ : lattices or win- dows made with cross-bars of wood, iron, &c., balusters or rails inclosing any place, ὁ κάγκελος τοῦ δικαστηρίου, cancelli

† Κίδαλον : an onion

Κίδαρις, κίταρις, ἥ : a Persian tiara or turban.—'Cidarim Persæ regium capitis vocabant insigne,' &c., Cur- tius

¹⁶ Parasites are like drones; for they are idle, and stingless, and consumers of others' labors.

¹⁷ He descended into his odorous cedar chamber.

¹⁸ Compare κίκυς.

¹⁹ 'Quikr, Icel., mobilis, vivax; LL. Sueth. quik, vivus, a quika, moveri,' Sere- nius.

κίδνημι : See κεδάω

Κιθάρα : a stringed instrument of music.—H. *cithara*, *cithern*, *gittern*, *guitar*

κιθών : Ionic form of χιτών

Κίκινος, κίκιννος : a lock, curl. —'Altior hic quare *cincinnus*?' Jun.

Κικκαβαῦ : the screeching of owls. —From the sound

Κικλήσκω : I call, &c.—For κλή- σκω fr. κλέω=καλέω

κίκυς, σος, ἥ : bodily strength.—Fr. κέκικα p. of κίω, I move, wh. κί- νέω. I. e. power of motion. N. com- pares *quick*, as opposed to dead :¹⁹ 'The *quick* and dead.' 'Εὖν ὀλιγὸς καὶ ἄ-κίκυς, Hom.

κιλλί-βας, ἄντος, ὁ : a frame to place a shield on.—Properly, an ass-mount- er, fr. κιλλός, an ass, and βᾶς fr. βῆμι. 'Judæus licet et porcinum numen adoret, Et *cilli* summas advo- cet auricular,' Petron. Compare λυ- κά-βας. 'We call a frame of this sort a HORSE,' J. Τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος,²⁰ Aristoph.

Κιμβέρικος : an epithet applied to cloth, supposed to be called so from the place of its manufacture, as 'cam- bric' fr. 'Cambray'

κίμβιξ, κίμβηξ : miserly, sordid.—Φειδωλοὶ, γλίσχροι, κίμβικες, πάντες τῇ δόσει ἐλ-λείπονσι,¹ Aristot.

Κίμμερος : *Cimmerian*, an epithet of darkness. 'In that place,' says Homer, 'were the people and the city of the *Cimmerians*, covered with darkness and cloud'

Κιμωλία : fullers' earth, clay of the island of *Cimolus*.—'Cretosaque rura *Cimoli*,' Ov.

Κινέω : I move, put in motion, impel; drive away; disturb; disturb from its former condition, change. —Fr. κίω,² wh. Lat. *cio*, *cieo*, L. Μὴ κίνει Καμάριναν· ἀ-κίνητος γὰρ ἀμέλ- νων,³ Prov.

Κιν-ἄβρα, κιν-ἄνρα : a bad smell.

²⁰ Fer, puer, fulcra mei clypei: Br.

¹ Sparing, tenacious, sordid, all of them fail in giving.

² Compare δρᾶναι and δρᾶω; and ἀγινέω.

³ Do not move Camarina; for it is better unmoved. A direction from the oracle not to disturb the lake of Camarina. Hence Vir- gil says : 'Et Fatis nunquam concessa mo- VERI Apparet Camarina procul.'

—Fr. *κινέω* and *αἶρα*. A disturbance of the air. *Αἰγῶν κιναβρώντων*, Aristoph.

κίναδος,⁴ τὸ: a fox; a crafty fellow.

—*Οὗς σὺ ζῶντας μὲν, ὦ κίναδος, κολακέων παρ-ηκολούθει, τεθνεώτων δ' οὐκ αἰσχύνῃ κατ-ηγορῶν*,⁵ Demosth.

Κίν-αιδος:⁶ See the Note

κινάθισμα, ατος: a motion or rustling.—Fr. *κινέω* or *κίνω*. *Φεῦ, φεῦ, τί ποτ' αὖ κινάθισμα κλύω Πέλας οἰωνῶν*;⁷ Æsch.

Κιν- and *κινν-άμωμον*: the herb *cinnamon*

κίνδυνος: danger, risk, hazard.—*Μεγαλο-κίνδυνος, καὶ, ὅταν κινδυνεύῃ, ἀ-φειδῆς τοῦ βίου*,⁸ Aristot.

κινδυνεύω: I risk, hazard. I run the risk or chance of doing so and so, it is likely that I shall do so and so. 'As the Latins say, *Periculum est ne hoc ita sit*, for, *Parum abest quin ita sit*, so the Greeks say *κινδυνεύω* for *ἐγγίξω*,⁹ TH. *Κινδυνεύει*, perhaps it is so, perhaps, probably

Κινέω: See before *κινάβρα*

Κιννάβαρι: *cinnabar*, a species of the genus *mercury*, T.

κινύσσομαι: the same as *κινέομαι*, I am moved, I move myself

Κινυρός: doleful, mournful.—Hence *κινύρομαι*, I mourn. *Θέτις Ἀχιλλῆα κινύρεται αἰλῶν μήτηρ*, Callim. Ovid: 'Mater ploravit Achillem'

κινώπετα, ων: beasts, wild-beasts. Some construe it, reptiles; and suppose it put for *κινώ-πεδα*, moving on the ground. *Ἡ ἀνὰ βήσσης Ἑσχατιὴν, ὅθι πλεῖστα κινώπετα βόσκεται ἔλῃν*,⁹ Nicand.

Κίρκος, κρίκος: a ring, a ring or link of a chain; *circus*, a *circle*; a hawk or kite from moving round and round in the air; as Ovid: 'ducens-

que per aëra gyros Miluus.' Hence *circum*, round

Κιρκῶ: I bind with rings, I fetter.—Fr. *κίρκος*

Κίρναω, κίρνημι: for *κεράω*, as *σκιδνάω* for *σκεδάω*, *πιτνάω* for *πετάω*

κίρρος, κίρσος: 'the same as *σκιρρός*, (as *μάραγδος, σμάραγδος*) *scirrhus*, a hard knotty tumor. Hence Lat. *cirrus*, a knot of hair,' Salm.

κίρρος: yellow, fire or wax-colored, cereus.—Perhaps from the color of the *κίρρος*, a knotty tumor, or a vein distended with blood. Galen mentions three wines: *οἶνον κίρρον, λευκόν, μέλανα*

κίρσος: See the first *κίρρος*.¹⁰ Others suppose further that it is the same as *σκιρρός*, which see. So *κίρνημι* and *σκίδνημι*, &c.

κίς,¹¹ *ὡς*: a worm growing in corn or wood.—See *ἀ-κίος*

κίσσηρις, κίσσηρις: a pumice-stone.—So called, it is supposed, fr. *κίς*; from its appearing worm-eaten

Κίσσα,¹² *κίττα*: a magpie, pica; an eccentric or irregular appetite, medically termed *pica*;¹³ pregnancy, so called from the eccentric appetites of pregnant women.—Hence *κιττάω*, I desire singularly or extravagantly: *Οἱ κιττώντες τῆς εἰρήνης*, Aristoph.

κισσός:¹⁴ ivy.—*Προσ-εἶχεθ' ὥστε κισσὸς ἔρπυσιν δάφνης*,¹⁵ Eurip.

κισσύβιον: an ivy bowl, called also *ποτήρ κισσίνος*, &c.—Fr. *κισσός*

Κίστη: a chest, box, basket.—Allied are *cista* and *chest*; and perhaps *cisterna* and *cistern*

κίχλη: a thrush.—See the note on *κίσσα*. Hence *κίχλιζω*, I eat thrushes, or fare luxuriously: *Οὐδ' ὀψο-φα-*

4 Fr. *κινέω*; from its craftiness, L. Livy has 'MOVERE ac moliri aliquid.'

5 Whom you, you fox, followed close with flattery when they were alive, and are not ashamed to accuse when they are dead.

6 *Cinædus*, qui pruritus alterius excitat τῷ κινεῖν αὐτοῦ τὰ αἰδοῖα. Vide αἰδώς.

7 Alas, alas, what rustling of birds do I hear again near?

8 One who enters into great risks; and, when he risks, is spareless of life.

9 Or on the extremity of a copse where many animals feed on the wood.

10 Compare *ἔρσην* and *ἔρρην*.

11 Fr. *κίω*, L. It might be derived from its disturbing and fretting the corn or wood. Fr. *κέκμαι* pp. of *κίω* L. derives Lat. *cimer*.

12 Fr. *κίω* are *κίσσα*, *κίχλη*, and *κίγκλος*; from the frequent motion of their tail and their whole body, Men.

13 From the indiscriminating appetite of the magpie.

14 Fr. [*κίεσσαι* pp. of] *κίω*, as *ἔρπυσσον* fr. *ἔρπω*. Persius speaks of 'hederae sequaces,' and Virgil of 'hederae errantes,' Men.

15 He adhered as firmly as ivy to branches of laurel.

γεῖν, οὐδὲ κιχλίζειν,¹⁶ Aristoph. 'Nil melius turdo,' Hor.

κιχλίζω: See above. Also, I *kickle* or *giggle*.

κίχω, κιχέω,¹⁷ κίχημι, κιχάνω: I reach, come up to, overtake.—Μηριόνης 'Ακάμαντα κιχών ποσὶ καρπαλίμοις,'¹⁸ Hom. 'Ἡ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος,'¹⁹ Id.

Κιχώρη, ριον: *cichorium*, the plant *succory*.

Κίω: I move, advance, go.—Hence Lat. *cio* and *cico*. Hence also κινέω κίων, ονος, ὁ, ἡ: a pillar, column.—Generally supposed to be the participle of κίω; that which moves or advances on high, or appears to do so. Κίονες ὑψόσ' ἔχοντες, Hom. 'Springs upwards like a PYRAMID of fire,' Milton

Κλάζω, γζω, fr. κλάγγω: I make a shrill stridulous noise.—Comp. *clango*, *clangor*, *clang*

Κλαγερὸς: making a stridulous noise.—Fr. ἔκλαγον a. 2. of κλάζω

Κλάδος: a twig, bough, branch; the handle of a spear. Κλαδεύω, I lop off branches.—'Properly a tender branch, fr. κλάω, I break.' That which can be broken,' Dm. 'Clades is properly said of BRANCHES of trees broken either by a tempest or by too much fruit, or being fit for lopping off. Fr. κλάδος, or κλαδεύω, or fr. κλάω, I break,' Fac.

κλάω, κλαίω, κλαύω: I weep, lament.—Τέκνον, τί κλαίεις; Hom. Κλαίε δὲ Τηλέμαχος, Id.

Κλάω: I break.—See κλάδος

Κλαμβὸς: mutilated.—For κλαβὸς fr. κλάω, I break, L. Seeθάμβος

κλάβξ, ἡ: a key.—Fr. κλάβξω for κλαίξω, Doric form of κληίσω=κλείσω fut. of κλείω

κλάβριον: a tablet.—Doric form of κλήριον fr. κληρος. So 'sortes' is defined by Fac. 'tabellæ inscriptæ'

Κλάσμα, ατος: a fracture, fragment.—Fr. κέκλασμαι pp. of κλάω

κλαῦμα, ατος: a weeping.—Fr. κέ-

κλανμαι pp. of κλαύω. See after κλάδος

κλάω: See after κλάδος

Κλείω, κλέω, κλείζω: I celebrate; make mention of; name, call.—Formed fr. καλέω. Hence the Muse *Clio*: 'Quem virum aut herosa lyrā vel acri Tibiā sumes CELEBRARE, *Clio*?' Hor.

Κλεινός, κλεεννός, κλειτός: celebrated.—See above

Κλείος, κλέος, εος: celebrity, renown; report, rumor.—See above

Κλείω: I celebrate. See above

Κλείω: I close, shut, bar up.—Hence κλείς, κληῖς, Doricὲ κλαῖς wh. Lat. *clavis*. Fr. κέκλεισται pp. is κλειστόρον, *claustrum*

Κλείς, ἰδός, ἡ: a key, bar.—See above

Κλέπτω,²⁰ ψω: I thief, steal; do any thing secretly, fraudulently; defraud, deceive.—Hence Lat. *clepo*: 'Ubi data occasio est, rape, *clepe*, tene,' Plaut. From κέκλεμμαι pp. is κλέμμα, stealth, wh. probably is Lat. *clam*. Fr. κέκλεψαι is *cleps-ydra*,¹ an hour-glass

κλέτας, τὸ: the same as κλίτος

Κλεψ-ύδρα: See κλέπτω

Κλήγω: I shout out.—Fr. κέκληγα pm. of κλάζω

Κληῖδος, εος: a security, fence.—For κληῖδος=κλειδος, fr. κλείς

Κληδών, κληδών, ἡ: glory; fame; rumor, report; calling, appellation.—As ἀχθηδών is that which ἀχθεῖ, ἀλγηδών that which ἀλγεῖ, so κληδών is that which κλέει or καλεῖ; and hence is sometimes, rumor, fame, voice, Bl. See κλείω

† Κλήθρη: an alder-tree

Κληθρον: a bolt, bar.—The same as κλειθρον'. 'Velut ursus Objectos caveas valuit si frangere *clathros*,' Hor.

Κληῖμα, ατος: a shoot, twig, branch, vine-branch.—Fr. κέκλημαι pp. of κλάω, from its fragility. Comp. κλάδος. Hence the plant *clematis*²

Κληῖρος:³ a pebble used in cast-

¹⁶ Not to eat fish or thrushes.

¹⁷ Fr. κίω is κίχω, κιχέω, TH.

¹⁸ Meriones having reached Acamas with rapid feet.

¹⁹ Certainly rapid destruction is reaching you.

²⁰ For καλέπτω=καλύπτω, S.

¹ Fr. ὕδωρ, water. For the water passes through this instrument insensibly and as it were by STEALTH.

² From its pushing out creeping branches like the vine, Mor.

³ 'Fr. κλάω, it being a broken piece or fragment of wood or of something else,' Dm.

ing lots, a lot; a portion or share assigned by lot.—H. *clerus*, *clerical*, *clergy*, from the first appointments in the Christian Church having been made, as in the case of Matthias, by lot.

Κλήσις, εως, ἡ: a calling, summons.—Fr. κέκλησαι pp. of κλέω= κλέω. H. *ec-clesia*

κλί-βανος: an oven or furnace.—For κρί-βανος, fr. κρι or κρι, barley, and βάνος, an oven. Τὸν χόρτον τοῦ ἀγροῦ, σημερινόν ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον,⁴ NT.

Κλίνω: I recline, lie down, lean upon; make to recline, lay down; I make an inclination downwards, decline, as applied to the sun setting; I cause an inclination downwards, depress, cast down; I am depressed, cast down; I cause an inclination backwards, facio ut quis in fugam inclinet, I repulse; I decline, avoid

Κλίμα, ατος: inclination downwards, declivity.—Fr. κέκλιμαι pp. of κλίνω

Κλίμα, ατος: a portion of the world between North and South, varying in the longest day half an hour's space, *clime*, *climate*.—Fr. κέκλιμαι pp. of κλίνω. 'Because for a certain space it inclines to the pole or declines from the equator,' Fac.

Κλίμαξ, ακος, ἡ: a series of steps, a ladder; a *climax* (wh. *anti-climax*) in rhetoric.—Fr. κέκλιμαι &c. I. e. a series of declivities or acclivities. Nouns in ξ denote magnitude or multitude

Κλίνη: that on which we recline, a couch, bed.—Fr. κλίνω

Κλίνω: See before κλίμα

Κλισία: a place in which we recline, a tent, or covered place; a row of persons reclining.—Fr. κέκλισται &c.

Κλισιάδες: doors.—Apparently the same as κλεισάδες fr. κέκλεισαι pp. of κλείω, I shut

Κλίτος, εος: declivity, slope.—Fr. κέκλιται pp. of κλίνω

Κλοιός, κλωός: any thing which

incloses, a collar, clog for the neck or limbs, chain, necklace.—Fr. κέκλοια pm. of κλείω, I shut

κλόνος: din, tumult.—Bῆ δ' ἔμεν ἅν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,⁵ Hom.

κλονέω: I throw into tumult and confusion, I disturb, agitate.—Fr. κλόνος

Κλοπή: theft, &c.—Fr. κέκλοπα pm. of κλέπτω

κλοσπεύω: I wear away the time.—Οὐ γὰρ χρηὶ κλοσπεύειν ἐνθάδ' ἐόντας, Οὐδὲ δια-τρίβειν,⁶ Hom.

Κλύω: I wash, as waves against the shore; I wash, riuise.—Fr. κέκλυται pp. is *clyster*, and by corruption *glisten*

Κλύδων, ωνος, ὁ: a violent washing of the waves against the shore, swell, tide.—Fr. ἐκλυδον a. 2. of κλύζω

Κλύω, κλύμι: I hear, perceive. I hear well or ill, i. e. I am well or ill spoken of, like 'audio': 'Est hominis ingenui velle bene AUDIRE ab omnibus,' Cic.—Κλύε δὲ, κλύε, δέσποτ', Æsch. From κέκλυται pp. is κλυτός, renowned, wh. Lat. *in-clytus*. Fr. κλύω is Lat. *clueo*: 'Magna facinora quæ clara et diu clueant,' Plaut.

* κλωβός: a kind of hollow place for capturing or detaining birds. Ἰχνο-πέδαν, καὶ τὰς νευρο-τενεῖς παγίδας, Κλωβούς τ' ἀμφι-ῥήωγας, Epigr. This passage, says Jacob, treats of the capture of WILD-BEASTS; and hence κλωβούς should be perhaps changed to κλωφούς=κλοιοῦς, collars, neck-chains

Κλώζω: I cluck, cackle. From the sound of κλ. Also, 'I expel from the theatre by a sound made in striking the tongue against the palate in the pronunciation of κλ,' Scap.

Κλώθω, σω: I spin.—H. the Fate *Clotho*. Compare *cloth*

Κλωμαξ, ακος, ὁ: a place abounding in crags and broken or rugged precipices.—For κλάομαξ fr. κλάω. Nouns in ξ denote magnitude or multitude

Κλών, ωνος, ὁ: a tender branch or twig.—Fr. κλώ, I break. From its

⁴ The grass of the field which to-day is and to-morrow is cast into the oven.

⁵ He went to go through the battle and

through the din of spears.

⁶ We must not wear the time here nor delay.

fragility: See κλάδος and κλημα

Κλώψ, ὡπὸς: a thief.—Fr. κέκλοπα pm. of κλέπτω

κνάμπω: See κάμπω

Κνάω, κνήμι, κνήθω, κνέω,⁷ κνώω, κναίω, κνίζω: I scrape, scratch, prick, excite an itching, tickle, grate, gnaw. 'Επὶ δ' αἰγείων κνή τυρὸν Κνήστι χαλκείῃ, Hom., She scraped the goats' cheese with a brass scraper. Gnaw, gnash, gnat may be compared

Κνάπτω, γνάπτω: I card wool.—Fr. κνάω

Κναφεύς: a fuller.—Fr. ἐκναφα p. of κνάπτω

Κνάω: See before κνάπτω

Κνέω: See before κνάπτω

Κνήθω: See before κνάπτω

Κνέφας, ατος: darkness.—Allied to νέφος. See γνόφος

κνήκος:⁸ a plant of a yellow color, called the bastard-saffron.—Hence κνηκός, yellow, tawny. Δασύ-τριχος εἶχε τράγοιο Κνακὸν δέρμ' ὤμοισι,⁹ Theocr.

κνήκων: a goat. See above

Κνήμη:¹⁰ the leg.—Hence κνημὶς, a boot. Κνημίδας περὶ κνήμησιν ἔθηκε Καλᾶς,¹¹ Hom. 'Εὐ-κνήμιδας 'Αχαιοὺς,¹² Id.

κνήμη: the spoke or radius of a wheel.—'Ηβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα Χάλκεα, ὀκτά-κνημα,¹³ Hom.

Κνημὸς: the part of a mountain which rises from its foot.—Fr. κνήμη

Κνίζω: See κνάω

Κνίδη: a nettle.—Fr. ἐκνιδον a. 2. of κνίζω

Κνίσσα, κνίσσα: a PUNGENT scent or savor arising from burning or roasting fat; fat.—Fr. κνίσω fut. of

⁷ Κνέω, says Vlk., is contracted fr. κενέω, (wh. κεντέω and κέντρον,) and together with κνάω and κνίω combine the notions of rubbing and pricking.

⁸ Perhaps fr. ἐκνηκα p. of κνάω. From its pungency. 'The best saffron plants have a strong acid smell,' EB.

⁹ He had on his arms the yellow skin of a thick-haired goat.

¹⁰ That which may be rubbed or polished. Fr. ἐκνημαι pp. of κνάω. From its smoothness, L. Κνήμος is, hard and which can be rubbed. Hence κνήμη is the hard bone of the leg, durum os tibiae, TH.

¹¹ He placed handsome boots around his legs.

κνίζω

Κνίψ, ἱπὸς, ὁ: a gnat.—Fr. κνίπτω, allied to κνίζω

† Κνύζα: the herb flee-bane

κνυζάω: I yelp, whine, whimper.—Κύνες οὐχ ὑλάοντο, Κνυζηθμῶ δ' ἐτέρωσε διὰ σταθμοῖο φόβηθεν,¹⁴ Hom.

Κνυζώω, κνύω: I scratch.—See κνάω

κνώδαλον: an animal, great or small.—'For κινώδαλον; from its having the power of MOTION. Δαλον is a termination as in δαίδαλον, σκάνδαλον,' Beh. Κνώδαλα ὅσσα περ ἡπειρος τρέφει ἡδὲ θάλασσα,¹⁵ Hesiod κνώδους, οντος, ὁ: the point or blade of a sword; prong of a hunting pole.—Ξίφους 'Ελκει διπλοῦς κνώδοντας,¹⁶ Soph.

κνώσσω: I sleep profoundly, snore.—Πηνελόπεια 'Ηδὺ μάλα κνώσσουν' ἐν ὄνειρεϊσι πύλῃσι,¹⁷ Hom.

κοάλεμος: silly, light-minded.—'Fr. κοέω=νοέω, and ἄλη. Wandering in mind,' E.¹⁸ Τὸν Εὐθύφρονα, ὄντα ἀνδρα ἀλάζονα καὶ κοάλεμον, Numenius: Euthyphron, a boasting silly fellow

Κοᾶξ: noise of a frog croaking.—Βρεκεκεκέξ κοᾶξ κοᾶξ, Aristoph.

Κόβαλος: an impostor, deceiver, intriguer.—'Goblin is probably fr. κόβαλος, a kind of demon, according to the Schol. on Aristoph.; wh. also the Low Lat. *gobelinus*,' T. Jones compares *cabal*

Κόγχη: concha, a shell

Κόγχος: a shell or shell-fish; any thing in its form. See above.

Κοδράντης, ου: the Latin *quadrans*, *antis*

κοέω: the Ionic form of νοέω, Br.

Κόθορνος: cothurnus, a buskin

¹² The well-booted Greeks.

¹³ Hebe quickly placed about the chariots curved wheels, made of iron, and having eight spokes.

¹⁴ The dogs did not bark, but ran frightened and yelping in different directions through the stall.

¹⁵ Animals of whatever kind the land and the sea produce.

¹⁶ He draws out two points of a sword, or a double-pointed sword.

¹⁷ Penelope sweetly snoring in the gates of dreams.

¹⁸ This is dubious. A word of similar form, says R., is ἰάλεμος.

κόθουρος: an epithet of a drone, but of uncertain meaning.—Κηφήνεσσι κοθούροις ἴκελος ὀργάν, Hesiod
Κοὶ κοῖ: sounds expressive of the grunting of hogs. Hence κοῖζω, I grunt

κοικύλλω: Τί αὖ σὺ κυκανῆς; ἢ τί κοικύλλεις ἔχων; Aristoph. Translated by Br.: 'What are you again machinating? or why are you looking about?' Allied perhaps to κοῖλος are τὰ κύλα, the hollows of the eye above and below; wh. κοικύλλειν, to turn the eyes up and down

Κοῖλος: hollow; capacious.—H. Lat. *caelum*, the concave of the sky

Κοιλία: the belly, paunch. Tripe.—Fr. *coīlos*

κοιλία: Αἱ τῶν ἵππων ἀπο-θνησκόντων κοιλίαι, Polyb., The carcasses of horses stripped of their skin, skeletons of horses. Κοιλίαν εἰλήφει, Id., Had become fat, 'had become en bon point,' Schw.

Κοιμάω: I cause to rest or sleep.—Fr. *κέκοιμαι* pp. of *κοίω*=*κώω* fr. *κέκοα* pm. of *κέω*, wh. *κεῖμαι*, Vk. From pp. *κεκοίμηται* is *cemetery*

Κοινός: common, in common, belonging to many or all; common, profane.—'H. *cæna*, properly a meal made by many eating together,' Fac. From *ἐπί-κοινος* is the *epi-cene* gender. And fr. *ἐγ-κοινώω* is probably Lat. *in-quinō*

Κοινῶν and *κοινωνός*: one who acts in common or in concert with another, one who participates with another or who makes another a participant in his plans, fortune, &c.—Fr. *κοινός*

Κοιράνος: a chief, prince.—For *κόρανος* fr. *κῶρ*=*κᾶρ*, wh. *κᾶρανος*. So 'hetman,' i. e. headman, among the Cossacks

Κοίτη: a bed, couch.—Fr. *κέκοιται*, as *κοιμάω* fr. *κέκοιμαι*, pp. &c, Compare *cot*

Κόκκος: grain with which cloth is died of a scarlet or crimson color; crimson died in grain, Fac.—'Rubra ubi *cocco* Tineta super lectos candoret vestis eburnos,' Hor.

Κόκκυξ: a *cuckoo*, and a *cock*. Κόκκυξ κοκκίζει, Hesiod

κοκύαι: forefathers.—Τηλόθι δ' ἴσχε δρυὸς πέλεκυν' κοκύαι γὰρ ἔλεξαν, 'Ἀμὴν ὡς πρότεραι μάτερες ἐντὶ δρύες,'¹⁹ Epigr.

* Κολαβρίζω: I insult, ill-treat, &c.

Κολάπτω, ψω: I beat, batter; I impress, stamp, engrave, as in 'type' fr. *ἐτυπον* a. 2. of *τύπτω*, I strike.—'Fr. *κέκολα* pm. of *κέλω*, I drive, impel,' L. From p. *κεκόλαφα* is *colaphus*, a blow or thump: 'Jam in cerebro *colaphos* abstrudam tuo,' Plaut.

Κολάζω, σω: I beat, chastise, punish; prune, lop off, applied to plants.—Allied to *κολάπτω*, L. 'Ἔστι τοι καλὸν Κακοὺς κολάζειν,'²⁰ Eurip.

κόλαξ, ακός: a parasite, flatterer.—Fr. *κόλον*, food. See *βον-κόλος*. So 'parasite' fr. *σίτος*. 'Ῥῶ καὶ λάμβδα μόνον κόρακας κόλακας τε δι-ιστᾷ,'¹ Epigr.

Κολάπτω: See before *κολάζω*

Κολαφίζω: I buffet.—See *κολάπτω*

Κολεός,² *κουλεόν*: a sheath.—

Hence Lat. *culeus*, a sack, or bag: 'Insuere in *culeum*,' Cic.

Κόλος:³ clipped, mutilated, battered.—Hence in geography the *col-ures*:⁴ 'Thrice th' Equinoctial line He circled, four times cross'd the car of night From pole to pole, traversing each *colure*,' Milton

Κολεραὶ οἶες: sheep with short wool.—Fr. *κόλος*. Being as it were clipped, L. Some compound it of *κόλος* and *ἔρος*, wool

Κολετράω: I bruise, batter, stamp upon.—Allied to *κολάπτω*, L.

κόλιξ, κόλλιξ, *ικος*, ὄ: a kind of

19 Keep your axe far from the oak; for our forefathers have told us that our former mothers were oaks. 'Gensque virum truncis et duro robore nata,' Virg.

20 It is fair to punish the bad.

1 Only P and Δ divide *κόρακας* (ravens) and *κόλακας* (parasites). From the ravenous nature of each.

2 L. and Dm. refer it to *κοῖλος*.

3 Fr. *κέκολα* pm. of *κέλω*. Comp. *κολάπτω*.

4 Two great circles of the sphere, which intersect one another at right angles at the poles of the world. Fr. *κόλος* and *οὐρά*, a tail, for they appear to have the tail clipped, as they are never seen entire above the horizon.

cake.⁵ Ὡ χαῖρε, κολλικο-φάγε,⁶ Aristoph.

Κόλλα: the hide of an animal; glue, as made from it.—Hence the French *colle*, glue. And hence some derive *proto-col*.⁷ Hence κολλάω, I glue: Ἀρμασι κολλητοῖσι,⁸ Hom.

κόλλαβος: a kind of cake. Πλακοῦντας ὤπτα, κολλάβους, Aristoph. Also, the same as κόλλωψ

κόλλωψ, οπος, ὁ: the hardest part of the leather of the hide of oxen; harpsichord pegs to brace the chords, made of this leather, N. Applied to that which braces or keeps any thing on the stretch: Αὐτῷ τῆς ὀργῆς ὀλίγον τὸν κόλλωπ' ἀν-εἵμεν,⁹ Aristoph. See κόλλα

κόλλωψ: a catamite, cinædus.—Οὐδὲ γὰρ αἰδώς Οὐδ' ἔλεος δαπάνη κολλοσι συν-τρέφεται,¹⁰ Epigr.

κόλλυβος: a small piece of money.—Hence κολλυβιστής, a money-broker. Τὺς τραπέζας τῶν κολλυβιστῶν κατ-έστρεψεν ὁ Ἰησοῦς,¹¹ NT.

κολλάρα: a cake.—See the passage quoted on κἀνδυλος

Κολλύριον: salve for the eyes.—'Hic oculis ego nigra meis *collyria* lippus Illinere,' Hor.

Κολοβός: the same as κόλος

κολοῖς:¹² a jay, jack-daw.—Κραγέται κολοιοί, Pind., Bawling or noisy jack-daws. Κατα-κρῶζουσι κολοιοί, Aristoph. Hence κολφός, tumult, noise

Κολοκύνθη: a gourd.—H. *colocynth* and *coloquintida*, a bitter apple like a gourd: 'The food, that to him is now as luscious as locusts, shall be to him shortly as bitter as *coloquintida*,' Shaksp.

Κόλον, κῶλον: one of the intes-

tines. Τὰ κόλα, the intestines.—H. the *colic*

Κόλον: food.—See βου-κόλος

Κόλος: See before κολεραί

Κολοσσός: a large statue.—H. the *colossus* of Rhodes

κολοσσυρός:¹³ a great noise.—Ἐν ὄρεσιν Ἀνδρῶν ἡδὲ κυνῶν κολουσσυρόν,¹⁴ Hom.

Κολοῖω: I cut, clip, beat, batter, mutilate.—Fr. κόλος

Κολοφών, ὦνος, ὁ: an end, a finishing stroke.—According to Strabo, because the inhabitants of the city of *Colophon* were so superior in their cavalry that, wherever that was present, they gained the victory and put an end to the fight. According to the Schol. on Plato, because, when the votes of the twelve Ionian cities were equal, the *Colophonians* gave the casting vote

Κόλπος: a bosom; and, as 'sinus' in Latin, a bay, creek, gulf. Also, the fold of a garment.—T. compares *gulf*, Ital. *golfo* for *colfo*, as 'gubernio' for 'cuberno,' κυβερνῶ

κολυμβάω:¹⁵ I swim or dive.—Ἐκέλευσε τοὺς δυναμένους κολυμβᾶν, ἀπο-βρίψαντας πρώτους, ἐπὶ τὴν γῆν ἐξ-ιέναι,¹⁶ NT. Vossius hence derives *columba*:¹⁷ 'Oscula dat cupido blanda *columba* mari,' Ov.

Κολυχιδόν: a poisonous herb. 'Vennena *Colchica*,' Hor.

Κολωνός, κολώνη: a hill.—Perhaps Lat. *collis* is allied. 'To the north of Athens was the hill *Colonus*, the scene of *Œdipus Coloneus*, the Tragedy of Sophocles,' Butler

κολφός: See κολοίως

† Κόμαρος: a strawberry tree

Κόμη: *coma*, hair; hair of a

rent, J. See κολφός and σέρω. This derivation is dubious.

14 A great noise of men and dogs on the mountains.

15 'For κολουβάω fr. κολουβός=κολοβός. Because persons swimming appear mutilated,' Phv. 'From the notion of beating or impelling the water. Fr. κέκολα, (pm. of κέλω) wh. κολάπτω, &c.,' L.

16 He commanded those, who were able to swim, to cast off first and get to land.

17 Varro from the sound. 'Had Varro known it,' says the EB., 'he might have added that the British word is also taken from the sound: for K'lommen, Kylobman, Kulm, Kolm, signify the same bird.'

5 Possibly it is a kind of hogs'-pudding fr. κόλον.

6 Oh hail thou cake-eater.

7 As made of skin. Others refer it to κῶλον, a limb. 'Properly, the first folio of a book. Πρῶτος, first,' Mor.

8 With chariots well glued or joined together.

9 We would relax a little the strings which brace his anger.

10 For neither shame nor pity thrive with a prodigal catamite.

11 Jesus threw down the tables of the money-brokers.

12 Fr. κέκολα p. of κέλω, I batter, L. See κολουάω.

13 Sweeping along with the noise of a tor-

tree, leaf *καὶ τὸν ἄνθρωπον* *καὶ τὸν ἄνθρωπον*

Κομάω: I take care of my hair; have long hair.—Fr. *κόμη*

Κομάω: I am vain or arrogant; arrogantly exult. 'Ἐπὶ τυραννίδι ἐκόμῃσε, in Herodotus, Schw. translates: Is cristas tollens consilium inierat occupandæ tyrannidis. 'Tum demum movet arma leo, gaudetque *comantes* Excutiens cervice toros,' Virg.

κόμβος: an ornamental knot. See *ἐγ-κομβοῦμαι*

Κομέω: I take care of, feel concerned about, nourish, cherish.—*Καλύψω*, "Ἡ μ' ἐφίλει γ' ἐκόμει τε,"¹⁸ Hom. 'Some derive *κόμη*, *coma*, the hair, fr. *κομέω*,' Fac.

Κόμη: See before *κομάω*

Κομήτης: a comet.—Fr. *κεκόμηται* pp. of *κομάω*. From its hairy tail

κομίζω: I take care of, nourish, support, like *κομέω*. Also, I bear, support, carry, convey: *Καὶ σὺ, παῖ, κομίζέ με*,¹⁹ Soph.

κομίδῃ: with care and diligence; thoroughly; entirely; altogether.—Fr. *κομίζω*. *Κομίδῃ εἵρηκας ἄτοπα*,²⁰ Plato

Κόπτω, ψω: I cut, cut to pieces; beat, strike, batter, batter to pieces.—Fr. pp. *κέκομαι* is *comma*, a mark distinguishing the SECTIONS of a sentence. Fr. pm. *κέκοπα* is *apo-cope*, that which cuts away or strikes from the end of a sentence, as in 'peculi' for 'peculii.' And *syn-cope*. Allied to this is probably the French *couper*, and to *chop*

Κόμμα, ατος: a SECTION of a sentence; and a point marking such section, a *comma*. A mark battered or stamped on a coin.—See above

Κομμί: *gummi, gum*

Κομμός: lamentation attended with beating or striking the body.—Fr. *κέκομαι*, &c.

κομμός: artificial elegance, superfluous ornament.—Probably allied to Lat. *como*, *comtus*, and Gr. *κομψός* and *κόσμος*. *Κόσμος τις ἐπι-κείμενος*

ἐξωθεν κομωτικὸς,¹ Hermog.

Κόμπος: a noise made by striking or battering; any noise, noisy words of boasting, high-sounding words.—For *κόπος* fr. *κέκοπα* pm. of *κόπτω*, as *τύμπανον* fr. *τύπαινον* fr. *τύπτω*

κομπο-λακύβη: an empty boaster.—Fr. *κόμπος* and *λακέω*, Br.

Κομψός: 'Κομψόν is any thing neat and elegant. Plato often uses it in an ironical manner, not so much of a true and natural as of a superfluous and adscititious elegance. *Κομψότερον δια-κεῖσθαι* is said of invalids who are beginning to be a little better. So Archilochus uses *ἀ-κομψος* of a sick person,' R.—Fr. *κόμψω* fr. *κόμω*, Lat. *como*, L. Hence *κομψός* is *comtus*, S. Dressed, combed, neat. Comp. 'lautus' fr. 'lavo'

κόναβος: a crash, clash, noise.—Fr. the sound, L. 'Ἀμφὶ δὲ νῆες Σμερδαλέον κονάβησαν ἁυσάντων ὑπ' Ἀχαιῶν,'² Hom.

κόνδν, vos, τὸ: a cup.—*Σπένδων ἐκ κόνδους ἀργυφέαιο Νέκταρ*,³ Pancrates. Some, says T., derive *gondola*, a little boat, fr. *κόνδν*. 'In a *gondola* were seen together Lorenzo and his amorous Jessica,' Shakspeare.

κόνδυλος: the knuckle, fist; blow with the knuckle or fist.—'Ὁ Ἑρακλῆς παῖδα κονδυλίσας ἀπ-έκτεινε,'⁴ Suid.

Κόνις, κονία: dust, ashes, cinders; plaster, chalk; ley to wash with.—H. *cinis*. And *κονέω*, I cover myself with dust in hastening; I attend or wait on with celerity, I minister. Fr. *δια-κονέω* is *diaconus*, a *deacon*

Κονέω: See above

Κονι-ορτός: dust raised.—Fr. *κόνις* and *ὄρται* pp. of *ὄρω*, wh. *ortus*. Homer has *ὄρτο κονίη*

κόνις, ἶδος: a nit.—*Μέλι κατα-χρίόμενον φθειρας καὶ κόνιδας φθεῖρει*,⁵ Dioscor.

Κόνις: dust, &c. See after *κόνδυλος*

Κονίς- and *κονίσσ-αλος*: a cloud of dust.—Fr. *κόνις* and *ἄλω*, I roll.

18 Calypso, who loved and took care of me.

19 And do you, boy, support me.

20 You have altogether said things which are nothing to the purpose.

1 A certain external superfluous ornament.

2 And the ships resounded terribly around under the shouts of the Grecians.

3 Pouring nectar from a white cup.

4 Hercules killed the child with his fists.

5 Honey smeared over them destroys lice and nits.

Dust rolling. Comp. *κονι-ορτός*

Κοννέω : I know, understand.—Comp. to *con, cunning*, and to *ken* : 'They say they *con* to heaven the high way,' Spenser. And *can* in, 'I can do so:' i.e. I know how to do so

κόννος : the beard.—*Ὡς ἂν οὐ πρὸ πολλοῦ τὸν κόννον ἀπο-κεκομηκώς*,⁷ Lucian

Κόννος, κόννος : an ornament hanging from a woman's ears.—'Allied to *κῶνος*, (wh. a *cone*), any thing which gradually narrows into a sharp point,' Toup

-κοντα : answering to the Lat. *-ginta*. See *εἴκοσι*

Κοντός :⁸ a long pole to propel vessels, or explore the depth of water.—'Ipse ratem *conto* subigit,' Virg.

Κόρτις : the Lat. *cohors, ortis*

Κόπος : labor, wearisomeness, tiredness.—Fr. *κέκοπα*, &c. For corn among the ancients was broken by battering it; and, from this troublesome labor of battering corn, all troublesome labor was called *κόπος*, Dm.

Κοπάζω : I rest.—Fr. *κόπος*. Properly, I rest being spent with toil

Κοπίς, ἴδος, ἥ : a knife; a coultter.—Fr. *κέκοπα* pm. of *κόπτω*, I cut

Κόπις, εὼς, ὁ : a high-sounding orator, an empty babbler.—Fr. *κέκοπα*, &c. See *κόμπος*

Κόπος : See before *κοπάζω*

Κοππατίας : a horse marked with a *kopra*. P inverted or q, the *Koph* of the Phœnicians, says Bent., was a mark burnt into the thighs of horses

κόπρος, ἥ : dung, mire; a stable.—*Κελτινδόμενος κατὰ κόπρον*,⁹ Hom.

Κόπτω : See before *κόμμα*

Κόρ : See *κάρ*

Κορακίνος : some fish.—'Princeps Niliacis raperis, *coracine*, macellis,' Martial

Κοράλλιον : coral.—For *κορ-άλιον* fr. *κόρος ἁλὸς*, a sprout of the sea, L.

⁷ As one who had not long before taken the hair from his beard.

⁸ L. compares *κέντρον*.

⁹ Rolling in the dung and mire.

¹⁰ It serves as an axe for carpenters, and a knocker for doors.

¹¹ He did not scoff at the bald, nor draw the *κόρδαξ*.

¹² Intemperance of life and drunkenness and lascivious dances.

Κόραξ, ἄκος : a raven, CORVUS. Also like 'corvus,' a grappling-iron, an instrument pointed like a raven's beak.—From *κόραξ, κόρφαξ, corVax* (as *ύλα, σύλα, σύλφα, sylVa*), *iscorvus* *κόραξ* : a door-knocker.—*Τέκτοσιν ἀξίνη, τοῖς δὲ πυλῶσι κόραξ*,¹⁰ Epigr.

κόρδαξ, ακος, ὁ : a kind of lascivious dance.—*Οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἴλκυσεν*,¹¹ Aristoph. 'Cas. supposes, from the word *εἴλκυσεν*, that this dance was danced to a rope,' Br. *Ἀ-κρασίαν τοῦ βίου καὶ μέθην καὶ κορδακισμοῦς*,¹² Demosth.

Κορ-δύλη : a cover for the head.—Fr. *κόρ*=*καρ* and *δύω*, L.

κορδύς : a club.—Fr. *κόρ*. Having many heads or knobs, like *κορύνη*, S. *Κορδυ-βαλλωτὸν πέδον*,¹³ Lucian

Κορέω : I fill to the top, satiate.—Fr. *κόρ*, L.

κορέω : I brush, sweep, clean; brush away.—*Ἐκ-κόρει, κόρη, κορώ-νην*,¹⁴ quoted by Dm. 'Κορέω is fr. *κόρος*, a broom; properly sprouts, fr. *κόρ*, i. e. that which grows from the surface,' L. See *κορ-άλιον*

κόρη : a young girl, a damsel, pupa, pupilla; a daughter; a virgin; a puppet, doll; the pupil of the eye.—See *κόρος*

κόρη : Proserpine, as being snatched, say the Grammarians, when a virgin by Pluto

* *Κόρη* : a manacle

Κόρβος, vos, ἥ : a heap. Hence a wave is said *κορθύεσθαι*, to rise in the form of a heap.—Fr. *κόρ*. That which rises to the head or which is filled to the top, L.¹⁵

Κόριον, κορίαν-ον and *-ον* : the coriander plant

κόρις, εὼς : a bug.—Aristophanes jocosely calls bugs *οἱ Κορίνθιοι*; as the Corinthians at the time, says the Schol., were ravaging Attica : *Ἐκ τοῦ σκίμποδος Δάκνουσὶ μ' ἐξ-έρποντες οἱ Κορίνθιοι*¹⁷

¹³ A pavement battered with clubs. As 'pavimentum' is fr. 'pavio,' *παῖω*.

¹⁴ Girl, brush the knocker or the ring of the door.

¹⁵ Dm. compares *κόρος, υθος*.

¹⁶ Fr. *κόρ*; from its feeding on the surface of the skin, L. Some fr. *κέκορα* pm. of *κείρω*.

¹⁷ The Corinthians creeping out from the pallet-bed bite me.

† *Kóris*: the herb St. John's wort *kórkoros*: chick-weed. A plant so vile that *kórkoros én laxánois*, chick-weed among potherbs, became proverbial.

Korokorygḗ: rumbling of the bowels; any rumbling or murmur.—The same as *βορβορυγή*. See *βορβορύζω*.

Kórmos: the trunk of a tree.—Fr. *κέκορα* pm. of *κείρω*, or fr. *κέκορμαι* for *κέκαρμαι* pp. That which is lopped

κορο-πλάσται, *κορο-πλάθοι*: puppet-makers.—Fr. *κέρη* or *κέρον*, a doll, and *πέπλασται* pp. and *ἐπλάθην* a. 1. p. of *πλάσσω* or *πλάω*.

Kóros: satiety.—Fr. *κορέω*.

Kóros, *κοῦρος*: a young shoot; metaphorically, a boy or young man; a boy or son; a boy or attendant.—Fr. *κύρ*. That which grows from the surface, L. See *κορ-άλλιον*. *Κοῦροι Ἀχαιῶν*, *κοῦροι Βοιωτῶν*, *κοῦροι Ἀθηναίων*, &c., Hom.

* *kóros*: a Hebrew measure.—Σὺ δὲ πόσον ὀφείλεις; 'Ὁ δὲ εἶπεν, 'Ἐκατὸν κόρους σίτον,'¹⁸ NT.

Kórση, *κόρρη*: the hair.—Fr. *κέκορα* pm. of *κείρω*, as 'cæsaries' fr. 'cæsus.' Or fr. *κέκορσαι* for *κέκαρσαι* pp.

κόρση, *κόρρη*: 'not the temples but the hairy scalp,' Bl.—See above, and the passage quoted on *ἀλώπηξ*, a disease of the hair.

Korubantiáw, and *-ízω*: I am frantic like a priest of Cybele.—'Non acuta Si geminant *Corybantes* æra,' Hor.

κορνός, *κορνυδός*, *κορνυδαλλίς*: a lark.—From its having a tuft on its head resembling a helmet's crest or *kórus*, Fac. 'Apex parvæ avi, quæ ab illo galerita appellata quondam, postea Gallico vocabulo etiam legioni nomen dederat alaudæ,' Pliny.

κόρυζα: thick moisture dropping from the HEAD into the nose, thick mucus of the nose. Stupidity. '*Κόρυζα* was thought a mark of stupidity. Hence Horace's expression 'Emunctæ naris.' So *βλεννός* is, fool-

ish. 'Stulti, stolidi, fatui, fungi, bardi, BLENNI,' Plaut., R.—Fr. *κόρ*, L. *Παύσει σε μωραίνοντα, τὴν πολλὴν ταύτην κόρυζαν ἀπο-ξύσας*,¹⁹ Lucian.

Κόρυμβος: the head or top of any thing; the head or prominent part of plants. Also, a bunch of ivy-berries: 'Diffusos hederæ vestit palente *corymbos*,' Virg.—For *κόρυβος* fr. *κόρ*, L.

Κορύνη: a club.—Fr. *κόρ*. From its having heads or knobs, L. *Κορύνη ῥήγγυνσκε φάλαγγας*,²⁰ Hom.

Kórus, *υθος*, *ῆ*: a helmet.—Fr. *κόρ*. That which covers the head, L. *Κορυθ-αἰδός* 'Ἐκτωρ,' Hom. H. *corusco*.

Κορύσσω: I arm with a helmet; and generally, I arm. Fr. *kórus*. It is used also for, I elevate or heap on high, either metaphorically fr. *kórus*, or immediately fr. *κόρ*, the head.

Κορύσσω: said of goats striking with their horns.—Fr. *κὀρ* allied to *κέρ*, wh. *kéras*, and to *κύρ*, wh. *κυρίσσω*=*κορύσσω*.

Κορυφή: head, top, or chief; chief or principal point of an argument.—Fr. *κόρ*.² 'Owen, that noted *coryphæus* of the Independent party,' South.

† *Korónews*: a kind of fig-tree.

Κορώνη: CORNIX, a crow. The bend of a ship's stern, from its resemblance to the beak of a crow.—'Fr. *κέκορα* pm. of *κέρω*, I curve, wh. *kéras*. From its curved beak,' TH.

κορώνη: a door-knocker, or a ring by which a door is drawn to. *Βῆ δ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπ-έρυσσε κορώνη Ἀργυρέη*,³ Hom. See *κόραξ*. This is probably the meaning of the word in this passage too of Homer: 'Ἀργύρεον δὲ ὑπερ-θύριον, χρυσήν δὲ κορώνη. Some translate it here a lintel; but this appears too much to resemble *ὑπερ-θύριον*. Or perhaps it may mean, a *cornice*. 'Corona, the highest projection of a wall or column; the coping or cornice, called by Hes. *κορωνίς*. 'Augusta muri *corona* erat,' Curt.,' Fac.

κορώνη: defined by TH., 'circulus

¹⁸ And how much owe you? And he said, A hundred measures of corn.

¹⁹ He will make you cease to be stupid, by rubbing off this quantity of mucus from your nose.

²⁰ He broke the phalanxes with a club.

¹ The helmet-waving Hector.

² More nearly fr. *κεκόρυφα* p. of *κορύπτω*.

³ And she went to go from the chamber, and drew the door with the silver ring.

ille inferior teli, qui aptari solebat ad nervum, ne sc. aberraret.' Καὶ τὰ μὲν ἦραρε τέκτων· Πᾶν δ' εὖ λειψνας χρυσὴν ἐπ-έθηκε κορώνην, Hom. And these parts (of the bow) the workman made ready; and, having well planed the whole, he put on a golden κορώνη. 'And, because this was done last, hence κορώνη was used to express the ending of any thing: ἐπι-θεῖναι τῷ πάντι κορώνην,' Dm. But Hes. refers this expression to the cornice of a building. See above

κορωνίς: the epithet of a ship, from its bent or curved prow, TH. See the first κορώνη. It is applied also to oxen, from their curved horns

κορωνιάω: said of a horse proudly rearing its *ARCHED* neck, TH. Metaphorically, I am proud. Said also of any thing bending.—Fr. κορωνίς

* κόρωνον: Χεῖρας, ὤμο-πλάτας, βρα-χίονας, κόρωνα, καρπούς, Lucian. It is translated the apo-physis or growing out of a bone, and appears by the context to be used in relation to the arm. Videant medici

-κοσι and -κοσιοι. See εἴκοσι

κόσκινον: a sieve.—Τοὺς ἀν-οσίους καὶ ἀ-δίκους ἐν ᾧδον κόσκινῳ ὕδωρ ἀναγκάζουσι φέρειν,⁴ Plato. Κοσκινο-μανtis,⁵ Theocr.

κοσκυλμάτια, ὤν: minute parings. —For σκοσχυλμάτια by redupl. for σκυλμάτια fr. ἐσχυλμαι pp. of σκύλλω, I lacerate. Quisquiliæ has been deduced fr. κοσκυλία

Κόσμος: order, arrangement; the universe, as being well arranged; the world.—H. *cosmo-graphy*, *cosmo-polite*.⁶ 'You see this in the map of my *micro-cosm*,'⁷ Shaksp.

Κόσμος: ornament, embellishment. Γυναικεῖος κόσμος, *MUNDUS muliebris*, a woman's fineries. — 'Fr. κέ-κοσμαι pp. of κόω, wh. Lat. *como*, *comtus*, &c.,' L. 'First, rob'd in white the nymph intent adores With head uncover'd the *cosmetic* powers,' Pope

† Κόσσυφος: a black-bird, κόψι-χος

4 In hell they force the unholy and unjust to carry water in a sieve.

5 A diviner by a sieve.

6 A citizen of the world. Πολίτης, a citizen.

7 A small world. Μικρός, small.

-κοστος: See εἴκοσι

Κόσσυμβος: a clasp, buckle. Some translate it, fringe. Χιτῶνα κοσσυμβωτῶν, LXX.

κότινος: a wild olive-tree. It was one of the prizes of the four public games: Ἄθλα δὲ τῶν κότινος, μῆλα, σέλινα, πίτυς, Epigr., Their prizes were wild olive, apples, parsley, pine

Κότος: the inherent property of the mind, temper. Resentment, malice, lying deeply rooted in the mind. —Fr. κέκοται pp. of κόω=κέω, wh. κείμει. Καὶ κεραμεὺς κεραμεὶ κοτέει καὶ αἰοιδὸς αἰοιδῷ,⁸ Hesiod

Κότταβος: a Sicilian game. 'A piece of wood being erected, another was placed on the top of it, with two dishes suspended from each extremity like scales. Beneath each dish was a vessel full of water, in which stood a statue. The players stood at some distance holding a cupful of water or wine, which they endeavoured to throw into one of the dishes, that the dish by that weight might be knocked against the head of the statue under it. The person, who threw so as to spill the least water, and to knock the dish with the greatest force, was the conqueror,' Rob. Sturze supposes κότταβος to mean primarily, a sound or noise, and explains the game thus: 'Wine was thrown up from a cup and caught again, or from a cup into a vial at a distance. He, who spilt least of the wine and made most sound, was the conqueror.' — Fr. κόττω=κόπτω, L. From the dashing of the water

κοτύλη:⁹ any thing hollow; a cup; a measure.—Ἐδίδουσαν ἐκάστω κοτύλην ὕδατος καὶ δύο κοτύλας σίτου,¹⁰ Thuc. κοτύλη, κοτυληδών: the cavity in a bone in which the head of another bone turns or in which another bone is inserted.—Τῷ βάλεν Αἰνείας κατ' ἰσ-χίον, ἔνθα τε μὴρὸς Ἰσχύϊ ἐν-στρέφεται, κοτύλην δέ τε μιν καλέουσι,¹¹ Hom. See above

8 And potter is malicious to potter, and songster to songster.

9 Fr. κέκοται pp. of κόω, wh. κοῖλος, L.

10 They gave each a cotyl of water and two cotyls of corn.

11 With this he struck Æneas on the hip-

Κοτυττώ: *Cotyto*, the goddess of impudence and debauchery, mentioned by Juvenal 2, 92. Her rites were called **Κοτυττία**: 'Ut tu riseris *Cotyttia* Vulgata, sacrum liberi cupidinis,' Hor.

Κουλεὼν: See **κολεῶς**

Κουράλια: a word occurring in Lucian, supposed by the commentators to be corrupt, and emended by them in various ways

Κουρεὺς: a barber.—For **κουρεὺς** fr. **κέκορα** pm. of **κείρω**, I shave

κούρη: See **κόρη**

κούρητες: priests of Cybele, identified by some with the Corybantes. 'Hoc *Curetes* habent, hoc Corybantes opus,' Ov.

Κούρος: See **κόρος**

Κουστωδία: the Latin *custodia*

* **Κούφι**: a kind of incense

κούφος:¹² light; nimble; unstable; easy.—**Κούφα σοι χθὼν ἐπ'άνωθε πέ- σοι**,¹³ Eurip. **Κούφως φέρειν χρὴ θνη- τὸν ὄντα συμφορὰς**,¹⁴ Id.

Κόφινος: *cophinus*, a basket.—Comp. *coffin* and *coffer*

Κόχλαξ: much the same as **κάχ- ληξ**

Κοχλίας: *cochlea*, a snail

Κόχλος:¹⁵ a *cockle*, muscle, shell-fish producing purple

κοχύω, **κοχυσκω**: I pour down.—By redupl. for **χύω**

κοχώνη: the joining of the haunch with the buttocks, coxendix.—**Ὀδύνη ἔχει τὴν νειέρην γαστέρα καὶ τὰ σκέ- λεα καὶ τὰς κοχώνας**,¹⁶ Hippocr.

Κόψιχος¹⁷ or **νχος**: a blackbird.—**Κιχλῶν καὶ κοψίχων**, Aristoph., Of thrushes and blackbirds

Κρά: for **κάρα**, the head

Κράβας, **κράββατος**: a vile couch, hammock.—Fr. **κρά** for **κάρα**, and **βέβαται** pp. of **βίω**, I rest on. That on which the head rests, L. But thus

it would rather mean a pillow-case. 'Tripes *grabatus* et bipes mensa,' Martial

Κράζω, **ξω**, a. 2. **ἐκραγον**; and **κεκρά- γω**, **ξω**: a word formed like **κρώζω**, *crocito*, and *croak*, from the sound; and denoting, I cry out with a harsh noise; vociferate; cry out for any thing clamorously. **Κραγὼν κεκράξε- ται**, Aristoph., He will bawl out a bawl

Κραγέτης: noisy.—Fr. **ἐκραγον** a. 2. of **κράζω**

† **Κράδη**: a fig-leaf and a leaf generally

Κραδία: the same as **καρδία**

Κραδάω, **αίνω**: I make to quiver, I shake.—Derived by some fr. **κράδη**, from the quivering of a leaf; by others fr. **κραδία**, from the palpitations of the heart

Κραίνω: I am at the head, govern.—Fr. **κρά**, or for **καραίνω** fr. **κάρα**, wh. **κάρανος**, a chief

Κραίνω, **ανῶ**; **κραταίνω**: I bring to a head, fulfil, perfect.—See above **κραι-πάλη**: a swimming or rolling of the head after excess.—Fr. **κρά** and **ἐπαλον** a. 2. of **πάλλω**, I make to palpitate. 'Yet, when he wakes, the swine shall find A *crapula* remains behind,' Cotton

κραίπινος:¹⁸ rapid.—**Κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διώκειν**,¹⁹ Hom.

Κραῖρα: the head, top. For **κά- ραιρα** fr. **κάρας** or **κάρ**. Also a horn, for **κέραιρα** fr. **κέρας** or **κέρ**

Κράκτης: a bawler.—Fr. **κέκρακται** pp. of **κράζω**

* **κραμβάλεος**: Τοῦ δέλφακος τὸ μὲν ἤμισιν **κραμβάλεον** ἦν ἐπι-μελῶς πεποι- ημένον, τὸ δὲ τὶ ἡμισιν ἐξ ὕδατος ἐψη- μένον **τακερῶς**,²⁰ Athen. That **κραμ- βάλεον**, says St., is here, roasted, is clear from what the cook says after- wards, when he begs to know **πῶς ὁ**

bone, where the thigh turns in the hip-bone; they call it **κοτύλη**.

¹² For **κόφος**, hollow, (wh. **κόφινος**) and hence transferred to lightness, L.

¹³ May the earth fall on you light.

¹⁴ It behoves a mortal to bear calamities lightly.

¹⁵ Fr. **κόω**, wh. **κοῖλος**, L. If so, for **κό- κλος** fr. p. **κέκοκα**.

¹⁶ Pain takes possession of the lower belly and the legs and the **κοχώνη**.

¹⁷ Fr. **κόψω** fut. of **κόπτω**, L. Perhaps

from the notion of its beating with its beak. Comp. **ἥσυχος** as to termination. **Κόσσυφος** might possibly have come fr. **κόσσω**=**κόττω** and **κόπτω**. See **κότταβος**.

¹⁸ Fr. **κρά** and **ἴπω**, from pressing the surface, L. So **ἐπ' ἄκρα βέβηκας** is said of Time.

¹⁹ To pursue here and there very rapidly.

²⁰ One half of the little pig was roasted, and done with care, but the other half was boiled with water so meltingly that it glided away in the mouth.

χοῖρος ἐξ ἡμισείας μὲν ὀπτός, ἐφθός δὲ κατὰ θάτερα¹

Κράμβη: cabbage, colewort. The ancients thought, it appears, that this plant, when boiled two or three times, produced a nausea almost worse than death. Whence the proverb Δὲ κράμβη θάνατος. 'Occidit miseros *crambe* REPETITA magistris,' Juv.

κράμβος: 'Ἀπὸ κραιβοτάτου στόματος μάττων ἀσειοτάτας ἐπι-νοίας, Aristoph. Translated by Br., kneading with a very delicate mouth the most polite ideas

Κρανὸς: rough.—Fr. **κράνον** fr. **κρά**. Having many heads or eminences. Hence Homer calls Athens so: *κραναῖς ἐν Ἀθήναις*. For it was very hilly, Dm. Hence some derive *Cranæus*, king of Athens

+ **Κρανεῖα**: the cornel-tree

Κρανίον: a skull.—For *κρανίον* fr. *κράναν* fr. *κάρα*, as *κάρηνον* fr. *κάρη*. Hence *cranio-logy*. Fr. *ἡμικρανία*² is French *migrain*, Engl. *migrim* and *megrin*

Κράνιον, **Κράνειον**: 'Ἐν τῷ Κρανεῖφ τῷ πρὸ τῆς Κορίνθου γυμνασίῳ, Diogen., In the *Craneum*, the gymnasium which faces Corinth

Κράνος, *eos*: a helmet.—I. e. a covering for the head. See *κρανίον*, and comp. *κόρυς*

Κράς, *αὐτός, ὁ, τὸ*: the head; head, person, as 'each head.'—For *καράς* fr. *κάρα* or *κάρ*

κράσπεδον: extremity or border of a garment. 'The head of a garment which is towards the ground. Fr. *κράς, πέδον*,' J. Πορφυρίδα ἔχουσαν χρυσᾶ κράσπεδα,³ Athen. Also, the extremity of a land or mountain

Κρατήρ, *ἦρος, ὁ*: a goblet.—See *κεράω*

Κράτος,⁴ *eos*: power, might, strength; dominion; superiority, victory.—Hence *auto-crat*, *demo-crat*, *demon-cracy*, &c.

Κραταῖω: I strengthen.—Fr. *κράτος*

κρατευνῆς: 'Ἀνθρακὶν σπορέσας, ὀβελὸν ἐφ' ὕπερθε τάνυσσε: Πιάσσε δ' ἄλός θείοιο κρατευντῶν' ἐπ-αείρας,⁵ Hom. Raising (the spits) on supporters, is the translation of Damm. But it is a dubious passage.—Fr. *κρατεύω* (I hold firmly) fr. *κράτος*

Κρατέω: I have power or might, have power over by dominion, conquest, &c.—Fr. *κράτος*

Κράτιστος: strongest, having most power or effect, most surpassing, most excellent.—Fr. *κράτος*

Κράτος: See before *κραταῖω*

Κραυγὴ: vociferation.—For *κραγῆ* fr. *ἐκραγον* a. 2. of *κράζω*

κραυρός: 'dry, crusty, like a horn, fr. *κέρας, κράς*,' J. 'Having many heads or eminences, and hence rough, and hard; fr. *κρά*,' L. Τοῦ δέοντος κραυρότερον καὶ ἀ-καμπτότερον,⁶ Plato *κρέας, αὐτός, αὐτός, ὡς*: flesh.—'Ἐσθόντες κρέα πολλὰ βουῶν,⁷ Hom. Hence the *pan-creas*, (all-flesh) the sweetbread

κρεῖον: a table on which meat is placed to be cut up.—For *κρέον* fr. *κρέας*

Κρείσσω: surpassing, more excellent.—Fr. *κράτος*. See *ἄσσω*

Κρεῖων, *κρέων*: reigning.—Fr. *κρέω* = *κράω* wh. *κραίνω*. *Κρεῖων Ἀγαμέμνων*, Hom. Hence *Creon* the king, and *Creüsa* (*κρείουσα*) the queen

Κρέκω, *ξω*: 'I make a sharp or harsh sound, I rattle. Hence *creak*. I play the flute with a shrill tone, scrape,' J. 'It seems properly to be said of the sound uttered in pronouncing *κρ* and thence to be transferred to the sound made in striking a lyre,' L. Hence perhaps is Lat. *crepo* (as 'lupus' fr. *λύκος*), which is used in an active sense in Statius: 'Æra *crepant*,' They strike the brazen instruments

Κρέξ, *εκός, ἡ*: a bird called from its creaking noise, fr. *κρέκω*

¹ How the pig was half roasted and half boiled.

² Where only one half of the head is affected.

³ A purple garment having golden borders.

⁴ Fr. *κέκραται* pp. of *κράω* = *καράω* fr. *κάρ*, L.

⁵ Having strewed the cinders, he extended the spits over them, and sprinkled the divine salt, &c.

⁶ More rough and inflexible than is proper.

⁷ Eating much flesh of oxen. *Κρέα* abbreviated for *κρέατα*.

κρεμάω,⁸ -άννυμι, κρήμνημι: I suspend.—Χιτῶνα Πασσάλω ἀγ-κρεμάσασα,⁹ Hom.

κρεμάθρα: a basket or cupboard HUNG UP to keep provisions in.—Fr. ἐκρεμάθην a. l. p. of κρεμάω

Κρέμβαλον: an instrument which makes a noise, when shaken by the hand, a tambourine, cymbal, κύμβαλον.—For κρέβαλον, [as τύπανον for τύπανον,] L. Perhaps from the sound κρ, like κρέκω, Lat. *crepo*, wh. *crepitaculum*

κρεμβαλιαστὺς: Πάντων δ' ἀνθρώπων φωνὰς καὶ κρεμβαλιαστῶν Μιμεῖσθ' ἴσασιν, Hom. They translate it unintelligibly, 'strepitus.' No Latin word represents it; 'modulatio' is the nearest, Cl.

Κρέων: See κρέϊων

κρήννος: supposed to be put for κρήνδος for κρη-ήνδος,¹⁰ sweet to the heart: Μάντι κακῶν, οὐπω ποτέ μοι τὸ κρήννον εἶπας,¹¹ Hom. It is translated 'true' in Theocr.: Ποιμένες, εἴπατέ μοι τὸ κρήννον· οὐ καλὸς ἐμὲ; ¹² Κρήννοι διδάσκαλοι in Plato is translated by Dm., Masters good or fit to teach

Κρη-δεμνον: a head-band; that with which the top of any thing is bound.—For καρή-δεμνον fr. κύρα and δέδεμαι pp. of δέω

† Κρηθμός: an oyster

κρήμνημι: See κρεμάω

κρημνός: a rock or precipice.—Fr. κρημνῶ=κρεμάω. That which is suspended. J. understands it of a rock overhanging its base. Virgil has 'saxis SUSPENSAM rupem,' and Claudian 'PENDULA rupes.' 'Scopulis PENDENTIBUS antrum,' Virg.

Κρήνη:¹³ a fountain.—Hence *Hippo-crene*¹⁴ in Bœotia, the horses'-fountain

Κρηπίς, ἰδος, ἦ: a thick military shoe; a soldier.—'Ne sutor ultra *crepidam*,' Prov.

Κρηπίς, ἰδος: a foundation, base.—'Teneat quamvis æterna *crepido*, Quæ super ingesti portaret culmina montis,' Stat.

Κρής: See κρέας

Κρησέρα: a sieve.—'Ἀρίει ἴδωρ κρησέρα, ὃ ἄνευ βίβλον μανθάνων,'¹⁵ Prov.

Κρησ-φύγετον: a place to fly to, refuge.—Fr. Κρής and ἔφυγον a. 2. of φεύγω, *fugio*. From the places to which the pirates fled from Minos the Cretan

Κρητίζω πρὸς Κρήτας: I practise their arts on the Cretans, deceive

Κρητικόν: a Cretan garment

κρί: See κριθή

κρί-βανος: See κλί-βανος

Κρίζω, ξω, and κρίκω: I creak, crick, make a screaming noise

κριθὴ and κῆ: barley.—Φέρρησι δὲ γαῖα μέλαινα Πυρρὺς καὶ κριθὰς, Hom.

κριθῆσις: a disease in horses, translated by some a loathing of barley; and by others, an indigestion arising from eating barley too soon after severe exertion.—Fr. κριθή

Κρίκος: the same as κίρκος

κρίμα, ατος: judgment; punishment; litigation; accusation.—Fr. κέκριμαι pp. of κρίνω. H. *crimen*

κρίμων: barley; barley-meal.—Comp. κῆ in κριθή

κρίνον: a lily.—Κατα-μάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει, NT., Consider the lilies of the field, how they grow

Κρίνω:¹⁶ 'Its primary meaning is, I sift, *cerno*, which is allied to κρίνω. Hence κρίνω is, I separate the bad from the good; and hence is transferred to the act of judging. Κρίνω is hence referred to dreams and oracles, in the sense of explaining and interpreting,' TH. I sift, separate, select. Sift evidence, decide, determine, judge which is preferable; pass judgment on, condemn, pu-

⁸ Fr. κέικεμαι pp. of κρέω=κράω, fr. κρέ. I elevate on high, L.

⁹ Having suspended the tunic on a peg.

¹⁰ L. derives it fr. κρη and γύω=γδάω, capio.

¹¹ Prophet of evils, you have never yet told me what is pleasant.

¹² Shepherds, tell me the truth. Am I not fair?

¹³ Fr. *κρήνον*. Hence Horace says 'CA-

PUT aquæ' for, a fountain, J.

¹⁴ It first rose from the ground, it was fabled, when struck by the foot of the horse Pegasus. Fr. *ἵππος*, a horse.

¹⁵ He is drawing water in a sieve who is learning without a book.

¹⁶ Fr. *κρίω* for *κρίνω*, allied to *κείρω*, L. I take off the tops of any thing. 'For *κρίνω* fr. *κάρω*,' Dm.

nish; adjudge. *Κρίνω*, says Ormston, passed from the sifting of wheat to the discernment of the philosopher and the decision of the judge. *Κρίνομαι*, I contend with another, so as to come to a decision with him on any subject: 'Inter se coisse viros et cernere ferro,' Virg.—Fr. pp. *κέκριται* are *critic*, *criticize*, *criterion*; and fr. *κέκρισαι crisis*

κρίος:¹⁷ a ram; a battering-ram; the sign of the Zodiac.—*Εἰς τὴν θύραν κρηδὸν ἐμ-πεσόντες*, Aristoph., Falling like a ram on the door, battering the door

* *κρίσκρανον*: The exact meaning seems unknown. *Φυγεῖν Ἀστὺγῶν ἀπὸ προσώπου Κύρου ἐν Ἐκβατάνοις καὶ κρυφθῆναι ἐν τοῖς κρισκράνοις τῶν βασιλείων οἰκημάτων*, Ctesias

κριστός: the same as *κισσός* and *κιστός*

κροαίνω: the same as *κρώ* and *κρούω*

Κρόκη, *κροκάλη*: a pebble on the shore; sand.—Fr. *κέκροκα* pm. of *κρέκω*. From the rattling of the pebbles when swept by the waves, *J. Κρόκαισιν ἐν παρ-ακτίοις*, Lycophr.

κροκή, *κροκίς*: the cross thread in the warp of a weaver's loom; thread.—Fr. *κέκροκα* pm. of *κρέκω*. From the rattling of the shuttle, *J. Φοινικό-κροκον ἔζωναν*, Pind., A purple-threaded zone

Κροκόδειλος: a *crocodile*

Κρόκος: *crocus*, saffron

κρόμμον, *κρόμμυνον*: an onion.—'For *κορό-μμον*, fr. *κόρη* and *μύω*, as that whose acrid smell makes us SHUT our EYES,' St. *Τί δῆτα κλαίεις*; *Κρομμύων ὀσφραίνομαι*,¹⁸ Aristoph.

κρόνος: Saturn; a morose saturnine man; an antiquated doating fool.—Anciently the same as *χρόνος*. Saturn was the God of time, L. *Ἐλλήγες Κρόνον ἀλληγοροῦσι τὸν Χρόνον*, Plut.

κρόσσαι: the coping or pinnacle of a wall. For *κόρσσαι*=*κόρσαι* fr. *κόρση*, the hair. Comp. *θριξ* and *θριγκός*.

Κρόστας μὲν πύργων ἔρπον, καὶ ἔρειπον ἐπάλξεις,¹⁹ Hom.

κροσσοί: fringe, borders, terminating and overhanging the gown as the *κροσσοὶ* do a wall

Κρούω, *κρώ*:²⁰ I strike, beat, knock.—Fr. *κέκρουσται* pp. of *κρούω* is the robber *Pro-crustes*. Fr. *κέκροται* pp. of *κρώ* is *crotalum*, a kettle-drum: 'Neque collegæ tui cymbala et *crotala* fugi,' Cic. 'Nilotes tibi-*cen erat, crotalistria* Philis,' Pro-pert.

Κρόταλον: a kettle-drum. A man of empty sound, rattler, prattler.—See above

Κρότος: a beating, knocking, striking, as of the hands, oars, brazen instruments, &c.—Fr. *κέκροται* pp. of *κρώ*. Hence *δί-κροτος*, applied to vessels of two ranks of oars. 'Capit ex eo prælio triremes duas, *di-crotas octo*,' Hirtius

Κρόταφος: the temples.—Apparently fr. *κρότος*, from the beating in that part of the head, L. For *κύρταφος* fr. *κῶρ*=*κάρ*, Bl.

* *Κρότων*, *ωρος*: the tick or tike, an animal which infests dogs

Κρουνός: a fountain bubbling up, *κρήνη*, or a torrent dashing down.—Fr. *κρούω*. 'Ὡς δ' ὅτε χεῖμα-ῤροι ποταμοί, κατ' ὄρεσφι βέοντες Κρουνῶν ἐκ μεγάλων,' Hom.

Κρούω: See before *κρόταλον*

κρούω or *κρούομαι* *πρύμναν*: 'Πρύμναν κρούεσθαι in Thucydides appears elliptical. The Schol. notes, *ἐπὶ πρύμναν*. 'To back water' is the evident meaning of the phrase; by which is meant, not to turn the vessel round, but to repel instead of propelling it. Will the ellipsis be ill supplied thus: *κρ. θάλασσαν ἐπὶ πρ.*: to beat the sea with oars towards the poop; or, to row towards the poop instead of rowing towards the prow? Classical Journal, No. 59, p. 80

Κρύος, *εὐος*: stiffness from cold, shivering; ice; that which makes the limbs cold or curdles the blood;

¹⁷ Perhaps for *κερίδς* fr. *κέρας*. See *κορύπτω*.

¹⁸ Why do you cry? I scent onions.

¹⁹ They drew down the coping of the towers, and demolished the battlements.

²⁰ Perhaps for *κερούω* fr. *κέρας*. Comp. *κορύπτω*.

¹ As when wintry rivers, rushing down from the mountains from great fountains, &c.

horror.—Fr. κρύω, from whose pp. κέκρυσται is κρυσταίνομαι, applied to ice, and κρύσταλλος, ice and crystal. 'Fr. the Æolic form κρύορ is Lat. *cruor*, CONGEALED blood,' S.

Κρύπτω,² ψω: I hide, conceal.—H. *crypta*, a subterraneous place: 'Mediæ cryptam penetrare Saburæ,' Juv. And *crypta*, a term in architecture. Fr. pp. κέκρυφα is the *Apo-crypha*³

κρωβύλος: a tuft or knot of hair rising in the form of a cone.—Χρυσῶν τεττίγων ἐν-έρσει κρωβύλον ἀνα-δύμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν,⁴ Thucyd. 'Aut *crobylos* Barbarorum, aut cicadas Atheniensium, aut cirros Germanorum,' Tertull.

Κρώζω, ρ. κέκρωχα: *crocio*, *crocito*, I croak or chatter as a raven or crow κρωσσός: a pitcher, CRUSE.—'Ἐπ-εἶχε ποτῶ πολυ-χανδέα κρωσσόν,'⁵ Theocr.

* Κτάρος, Lycophr.: Mercury

κτάω, κτῆμι, κτείνω,⁶ κτινύνω: I slay, kill.—'Fr. τάω and τείνω, I extend. I. ē. I extend on the ground, lay prostrate. Homer says of one killed, Κεῖτο ταβείς, He lay prostrate,' S. 'Ἐκτείνον, ἐκτείνοντο, Eurip., They were slaying, they were slain

κτάομαι, κτέομαι: I acquire, have as my property, possess; possess by price, purchase.—'I secure to myself the goods of a person SLAIN,' J. See above. From pp. κέκτημαι is κτῆμα, a possession. Κτήμασι τέρπεσθαι ἃ γέρων ἐκτήσατο Πηλεὺς,⁷ Hom.

κτέανον, and κτέαρ, ατος: a possession.—Fr. κτέω wh. κτέομαι. See above

Κτεῖς,⁸ gen. κτενός: pecten, pectinis, a comb.—Καὶ κτένα κοσμο-κόμην,⁹ Epigr.

κτέρεα, ων: funeral honors.—'Fr. κτέω, wh. κτέομαι=κτάομαι. Pro-

perly, the POSSESSIONS of the dead. In their funeral rites the ancients used to put on the pile whatever had been most esteemed by the deceased,' TH. Σῆμά τε οἱ χεύσω, καὶ ἐπὶ κτέρεα κτερεῖζω,¹⁰ Hom.

κτῆμα, ατος: See κτάομαι

κτῆνος, εος: applied to cattle and beasts of burden.—For κτέανος fr. κτέω, wh. κτέομαι. The possessions of the ancients consisted for the most part of sheep and oxen

κτίδεος: See κτίς

Κτίω, κτίζω: I found, institute; create, make; found a colony, make to inhabit; make to be or place in a particular situation; as, I made or caused (ἐκτίσθαι) them to be bereft, like θέω or τίθημι.—'The name of the *Amphi-ctyons*¹¹ was not derived from *Amphictyon*, the son of Deucalion, but from ἀμφι-κτίων or ἀμφι-κτίων, dwelling around,' Mor. 'Ἀμφικτύονες' ἀμφι-κτίονες, Tim.

κτίλος:¹² a ram.—Λαοὶ ἐπονθ', ὥσεί τε μετὰ κτίλον ἔσπετο μῆλα, Hom. The people followed, as if sheep were following after the ram

κτίλος: Τὸν ἐφίλας' Ἀπόλλων ἱερέα κτίλον Ἀφροδίτας, Pind. Here κτίλον is understood by Heyne as, delight, darling. By others as, tame, bland. The ram, says Portus, goes before the flock, and soothes it with its blandishments. See above

κτιλοῦμαι: 'Ἐκτιλώσαντο τὰς λοιπὰς τῶν Ἀμαζόνων, Herod., They rendered the rest of the Amazons tame and yielding so that they induced them to become their wives. See above

κτύπος: a loud noise, properly from battering or striking.—For τύπος fr. ἐτυπον α. 2. of τύπτω

Κύαθος:¹³ a cup. 'Miscentur *cynathis* pocula commodis,' Hor. Also, a cup applied to the skin to draw

dying the hair, L.

9 And a comb setting the hair in order.

10 I will heap a pile for him, and moreover perform funeral honors.

11 Deputies from the cities of Greece, who met in temples which were common to all, Mor.

12 Fr. τίλλω, S. So 'pecus' may be derived fr. πέκω or πέκτω. 'I know not whether it is fr. κίω, I go (before), as many suppose,' L.

13 Fr. κύω, L. From χύω, Fac.

2 Perhaps for κλύπτω=καλύπτω, S. So φράγελλον fr. 'flagellum.'

3 Writings concealed; such as might not be read publicly or divulged.

4 Binding the tuft of the hair by an insertion of golden grasshoppers.

5 He held to the water a very capacious pitcher.

6 So γάω, γείνω; τάω, τείνω.

7 To be delighted with the possessions which the old Peleus possessed.

8 Fr. κτείνω. From its cutting and divi-

blood, a cupping-glass

κύαμος: a bean; ballot by a bean.

—Hence βουλὴ ἀπὸ κνάμον, the council elected by the bean, the senate of 500 at Athens elected by lots, in drawing which beans were used

κύσμος: 'testiculus et papilla EX-TUMESCENS in pubescentibus,' TH.

—A κύω

Κέανος: 'Between the color, says Pausanias, of black and cyanean, like that of blue-bottle flies. The cyanean color then is a little lighter than the color of these flies. And hence κέανος (the blue-bell) is so called from its color,' Bl. Homer uses κέανος of a metal and calls it black: Δέκα μέλανος κέανοιο, Δώδεκα δὲ χρύσσιοι, καὶ εἴκοσι κασιτέραιοι¹⁴

Κυβέλη, Κυβήλη, Κυβήβη: *Cybele*

Κυβερνάω and -νῶ: *gubernare*, I pilot, govern; properly applied to a ship

Κύβη: the head.—Apparently called¹⁵ from its tapering form, and allied to κύμβη, *cymba*, a boat, and κύμβαλον, a *cymbal*

κύβηλις, ιος, ἥ: a hatchet.—Πέτρον ἐν χερσὶν ἔχων, Ἡ φασγανὸν κελαιγόν, ἧ ταυρο-κτόνον Στεφρᾶν κύβηλιν,¹⁶ Lycophr.

Κυβιστάω: I plunge head-ways, dive.—Fr. κύβη

Κύβος:¹⁷ a die; a figure square on all sides like a die, a *cube*, wh. *cubical*

Κυδοιοπάω: I confound, confuse. —Ἄνω τε καὶ κάτω κυδοιοπαῖν, Aristoph.

κυδοιμός:¹⁸ tumult, confusion. —Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὥρτο κυδοιμός,¹⁹ Hom.

Κῦδος, εὐς: excellence, eminence, renown, glory; boasting, as Lat.

'glorior' fr. 'gloria.'—Ἦ Νέστωρ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,²⁰ Hom. 'To gain great κῦδος' is a common term at the public schools: κῦδος, ου: reproach, reviling.

Hence κυδάσσομαι, I revile. Ἡ μάλα δή με κακῷ ἐκυδάσσοο μύθῳ,¹ Ap. Rh. This and the former word are derived by L. fr. κύω,² I swell; i. e. with glory and with contumely

Κυδώνιον μῆλον: *malum Cydonium*, a quince, the apple of *Cydon* a town of Crete; Germ. *quidden*, wh. *quiddany*, a confection of quinces. Quince appears to be a corruption of *quidden* or *quiddens*, or of the French corruption *coin* or *coins*

Κύω, κτέω, κύσσω: I conceive, swell, am pregnant, bring forth, brood.—Hence ἅλ-κύν, *hal-cyon*: 'Amidst our arms as quiet you shall be As *halcyon* BROODING on a winter sea,' Dryden. To pp. κέκυμαι is referred *cumulus*

Κυζικηνός: a *Cyzicene*, a coin of *Cyzicum*, an island of the Propontis. 'Stater *Cyzicenus* viginti octo drachmas valebat,' Vitruv.

κυθρό-γαυλος: a pot or laver. 'Others pronounce it *χυθρό-γαυλος*,' Biel. As *κυθών* for *χυτών*. See *χύτρος* and *γαυλός*

Κυκάω:³ I mix, mix together; confound, confuse, disturb.—*Coquo* is *κυκῶ*, and meant primarily, to mix; hence to *cook*, J.

Κυκέων, ὦνος, ὅ: a mixture of any thing.—Fr. *κυκέω*=*κυκάω*

† *κυκλάμινον*: a herb called sow-bread. Ἐνθὼν τὰν κυκλάμινον ὄρουσέ νιν ἐς τὸν Ἀλεντα,⁴ Theocr.

Κύκλος:⁵ circle, orb, circumference; any thing round.—H. the *Cy-*

14 Ten of black cyanus, and twelve of gold, and twenty of tin.

15 L. refers it to κύω, I swell.

16 Having a stone in the hands, or a black sword, or a firm bull-despatching hatchet.

17 'Fr. *ἐκυβον* a. 2. of *κύπτω*; from its resembling, when thrown, persons inclining their head,' Damm. L. refers it to κύω.

18 Fr. *κύδος* fr. κύω, as 'tumultus' fr. 'tumeo,' S.

19 And noise and unspeakable confusion arose on the part of the Trojans.

20 O Nestor, son of Neleus, thou great glory of the Greeks,

1 Certainly you have reviled me with a bitter speech.

2 So perhaps *μῆδος* fr. μάω.

3 Perhaps fr. *κέκυκα* p. of κύω. 'Κόκος' anciently signified, swollen. Whatever is mixed swells with the addition of leaven. Hence *κόκος* is meal kneaded and swollen by leaven. Hence *κυκάω* is, I mix, I mix by kneading, and was thus applied to cookery,' TH.

4 Go to Hales and dig up the Sow-bread.

5 Fr. *κέκυκα* p. of κύω. A tumid figure, Vk.

clades,⁶ the periodic *cycles* of the Sun, &c., and *en-cyclo-pedia*?

Κυκλικός: a writer who goes round and round the beaten path, who writes of nothing but antiquated fables, on the birth of the Gods, the rape of Helen, &c. Or one who carries about his writings, a stroller, circulator, Fac.—Fr. κύκλος. 'Nec sic incipies ut scriptor *cyclicus* olim,' Hor.

Κυκλό-βορος: one who gets his food by carrying his writings about, circulator.—Fr. βορά

κύκλωψ,⁸ ὤπος: a *Cyclops*

Κύκνος: *cygnus*, a *cygnet* or swan
κύλα, ὦν: See κοικύλλω

Κυλίω, κυλίνδω: I roll, roll round.
—H. *cylindrus* in Virgil, *cylinder*, *cylindrical*

Κυλίξ, κος: *calix*, a cup.—Allied to κυλίω. From its round form

Κυλλήνιος: 'Cyllenia proles,' Virg., Mercury

Κυλλός: lame. — Hence and fr. ποὺς, ποδός, Vulcan is called by Homer κυλλο-ποδίω

κυλ-οιδιάω: τὰ κοῖλα οἰδάνω, Tim., I have the hollow of my eyes swollen by a blow, by want of sleep or by any other cause. Theocritus uses it of those who strain their eyes by fixing them much on a girl, and Ovidian attributes to lovers ὀφθαλμοὺς κοίλους, R.

Κῦμα, ατος: a fetus.—Fr. κέκυμαι pp. of κύω, I am pregnant

Κῦμα, ατος: a swell in the sea, a wave.—Fr. κέκυμαι pp. of κύω, I swell. 'Fluctu suspensa TUMENTI,' Virg. To κῦμα G. refers French *écume*, wh. *scum*

Κύμβαλον: a *cymbal*.—See κύβη

Κύμβαχος: head-ways, tumbling on the head.—For κύβαχος. See κύβη and κυβιστάω

Κύμβη: a boat, *cymba*. And a cup.—From its hollowness and

roundness. For κύβη

Κύμβος: a hollow recess.—See κύβη. H. *cata-combs*

* Κύμινδης: some bird

Κύμινον: the herb *cumin*

Κύων,⁹ g. κύνος, κυνός, ὁ, ἡ: a dog; a sea-dog; the dog-star. Used in a reproachful way as 'the dog Jew' in Shaksp. — Fr. κυνός is Lat. *canis*; and perhaps the *Cynics* or snarling philosophers

* Κῦων: the sword-fish

Κυνέη: a helmet as made of dogs' skin. So 'galea' as made of cats' or weasels' skin.—See κύων, a dog

Κυνέω: I snarl. Also, I fawn or kiss¹⁰ like a dog.—See κύων

Κύνκλος: the Lat. *cuniculus*, a rabbit

* κυνικουῶσιν: 'a monster of a word, and a corruption for προσ-οικειουῶσιν,' Xyland. on Plut.

κυνόσαργες: a gymnasium in the suburbs of Athens. — . . . Eis Κυνόσαργες, τοῦτο δ' ἔστιν ἔξω πυλῶν γυμνάσιον Ἡρακλέους,¹¹ Plut. Life of Themistocles

Κυνός-βατος: the dog-thorn. — See βάτος

Κυνος-ουρά: the dog's tail, a star near the Northpole, by which sailors steer. — Fr. οὐρά, a tail. 'Bosom'd high in tufted trees, Where perhaps some beauty lies, The *cy-nosure* of neighbouring eyes,' Milton

κύνουρον: a rock. — Πρὸς κύνουρα καμπύλους σχάσας Πεύκης ὀδόντας,¹² Lycophr.

Κυν-οῦχος: a leathern thong to hold dogs.—Fr. ἔχω, I hold

* κυν-οῦχος: a leathern bag.—Ἔστω δὲ καὶ, ἐν ὅτῳ ἔσονται αἱ ἄρκυες, κυν-οῦχος μύσχειος,¹³ Xen.

Κύντερος: more impudent, more bare-faced. — Fr. κυνός gen. of κύων. I. e. more like a dog. 'Canis is used of a slanderer, of an impudent or sordid man: 'Ain' verò, *canis*?'

6 From their forming a cluster or circle.

7 Circle of instruction. Fr. παιδεία, instruction, education.

8 If fr. κύκλος and ὤψ, the reason is obscure. Some suppose the *Cyclopes* a corruption for *cheklubes*, *cheklelubes*; a name given to them from the Phœnician *chek*, a bay; and *Lilybeum*.

9 Participle of κύω. Swelling i. e. with anger, I.

10 Others refer it in this sense to κύω, I kiss.

11 To Cynosarges: This is a gymnasium of Hercules without the gates.

12 Having dropped the curved teeth of the pine-ship (i. e. the anchors) against the rocks.

13 And let there be a bag of calf skin to contain the nets.

Ter., Will you, you dog? 'Quid immerentes hospites vexas, canis?'

Hor. And Plautus says that Hecuba was called dog by the Greeks; because she heaped every ill she could on every one she saw, 'Fac. Jupiter says to Juno in Homer: Οὐ σέο κύντερον ἄλλος, Nothing is more bare-faced than you

Κυπάρισσος, ἡ: *cypressus*, the *cypress* tree

κυνὰς, ἄδος, ἡ: a cloak or covering.—Perhaps allied to κύπασσις

κύπασσις, ὁ, ἡ: a kind of tunic.—Ζώνην τε ὁμοῦ καὶ τόνδε κύπασσιν, Epigr.

† Κύπειρος: the herb galangal or something similar

Κύπελλον: a *cup*

Κύπρις, ἰδος, ἡ: Venus, being especially worshipped in *Cyprus*. Called by Horace 'Diva poteus *Cypri*'

† Κύπρος: the herb privet, or something like it

Κύπτω, ψω: I bend or incline myself, stoop.—Fr. a. 2. ἐκυβον Fac. derives *cubo*, I incline myself on a couch. Fr. κύπτω or κύπω, says Schulz, are Lat. *cupio* and *concupisco*. So we speak of being INCLINED to any thing, and of INCLINATION. And fr. ἐκυβον is supposed to be derived κύβιτον, *cubitum*, the bending of the arm, the elbow

Κυπτάζω: I loiter.—Fr. κύπτω. I stay bent to the ground in an idle attitude

Κυπτῶ or κυπῶ: I cause to bend, overthrow.—See κύπτω

κυρβαῖη μάζα: This expression occurs in the Life of Homer, but is of very uncertain meaning

κυρβασία: a cock's comb; and a kind of crested helmet or tiara, from the form.—'Εχων ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν, τῶν ὀρνίθων μόνος, ὀρθὴν,¹⁴ Aristoph.

κύρβις, εως, ὁ: a tablet or pillar on which laws, &c., are written. 'A geographical tablet or stone column,' Hoelzlin.—Γράπτως πατέρων ἔθεν εἰρύνονται Κύρβις,¹⁵ Ap. Rh. 'Ανα-

-γράφαντες τοὺς νόμους εἰς τοὺς κύρβεις, Aristot.

κυρη-βάζω: I impinge.—The same as κερη-βάζω, fr. κέρας and βάω. See κυρίσσω. From rams going against any thing with their horns

κυρήβια, ων: flour, bran, or husks.—Καὶ σύ γε κυρηβιο-πῶλα: Εὐκράτες στυπαξ, Aristoph.¹⁶

Κῦρος, εος: headship, lordship, authority, mastership; property or right over any thing.—Fr. κύρ=κὀρ and κάρ. Hence *Church* (see κάρ); and perhaps *Cyrus* is allied. 'Ο βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριούντων,¹⁷ NT.

Κύριος: having power, authority, disposal, or property over any thing; having authority or force, as applied to laws and to appointed days of meeting of the senate. Also, proper, appropriate. 'Εν τοῖς κυριωτάτοις, in things of supreme importance.—Fr. κύρος

Κυρίσσω: the same as κορύσσω

Κυρκανάω: supposed to be put for κυκανάω, an extended form of κυκῶ

Κύρω (fut. κύρσω,) and κυρέω: I light upon opportunely, or by chance at the very nick of time; I light or hit against; I gain opportunely.—Fr. κύρ=κάρ wh. καιρός

Κύρω: is used intransitively of things which happen or turn out unexpectedly; of things happening or happening to be or to take place; and simply of things being or existing. See above

κύρω: I am, with a participle. Νύκτα ταύτην ἦν λέγεις Ἀστροῖσι μαρμαίρουσαν οὐρανοῦ κυρεῖν, Æsch., This night which you say is shining (properly is happening to shine) with the stars of heaven. See above

Κυρέω: I govern, order.—Βίον εὖ κυρήσας, Æsch. See κύρος

κύρμα, ατος: a thing hit or lighted on, a booty. Σόφισμα, κύρμα, Aristoph., applied to one of wily schemes and lucky hits.—Fr. κέκυρμαι pp. of κύρω

¹⁴ (A cock) having on its head an erect comb, the only bird which has it.

¹⁵ They preserve the written tablets of their fathers.

¹⁶ Eucrates first sold tow or stuff made of

it. Becoming afterwards more wealthy, he took to grinding, Br.

¹⁷ The king of those who are kings and the lord of those who are lords.

Κυρώ : I give authority to, make valid.—Fr. *kūros*

κυράνιος: a boy, youth.—Κάρυξ ἐγὼν, ὦ κυράνιε, ἔμολον ἀπὸ Σπάρτης,¹⁸ Aristoph.

Κυρτός: crooked, bent.—Perhaps *curvus*, *curved* is allied

κύρτος: a curved hook to fish with, or a net from its tapering, J.—Τοι κάλαμοι, κύρτοι τε, καὶ ἐκ σχοίνων λαβύρινθοι, Theocr.

Κύρω: See after κυρκανάω

κύσθος:¹⁹ See the note

Κύστη: the womb.—Fr. *κέκυσται* pp. of κύω

Κύστις, *εως*, *ῆ*: a bladder, the bladder.—Fr. *κέκυσται* pp. of κύω, I swell. H. in medicine *cystitis*, a disease of the bladder

† Κύτινος: a bud or flower of the pomegranate

Κύτιος: the shrub *cytissus* or trefoil.—‘Florentem *cytissum* et salices carpetis amaras,’ Virg. ‘And *cytissus* and garden pines abound,’ Congreve

* Κυτμῖς, *ἶδος*: a kind of ointment

Κύτος, *eos*: any thing convex or concave, capacity, orb.—Fr. *κέκυσται* pp. of κύω, I swell, am round. Τρίποδος ἐν κοίλῳ κύτει,²⁰ Eurip. Ἐν ἀσπίδος κύτει, Id.

Κύτταρος: much the same as κύτος

κύφελλον: an ear: Ἐξ ἄκρων λοβῶν Φθέρσας κύφελλα, Lycophr. Also a cloud: Κύφελλα δ’ ἰὼν τηλόθεν ροιζουμένων,¹ Lycophr.

Κύφων: a collar put about the neck of a malefactor, which caused him to bend his head, J.—Fr. *κέκυσται* p. of κύπτω

Κυψέλη: a coffer, chest, CAPSULA, bee-hive.—Herodotus mentions (5, 92) that *Cypselus*, king of Corinth, received his name from his mother having saved his life when an infant from the designs of the

Bacchiadæ, by concealing him in a κυψέλη. From the cruelty of this *Cypselus* κυψέλλίζω was used for, I act cruelly

κυψέλη, *κυψελῖς*: the wax of the ear.—¹ Ἦτα κυψελό-βυσσα,² Lucian. See above

Κυψέλλίζω: See the first κυψέλη

Κύω: See κύνω

Κύω, *σω*: I kiss.—To the a. 1. ἔκυσσα the Germ. *Küssen* and Engl.

Kiss appear to be allied

Κύων: See after κυμῖνον

Κῶς, *κῶας*, *κῶος*, *eos*: a skin or fleece.—Fr. *κῶ* for *κέω*, wh. *κείμεαι*. From the habit of lying on skins. ‘Atque harum effultus tergo stratis-que JACEBAT VELLERIBUS,’ Virg. See *δέρω*. To this source Porphyry refers the expression of Horace, ‘quiescere in propria pelle’

Κωβιός: a gudgeon.—‘Principium cœnæ *gobius* esse solet,’ Martial. To *gobio*, *onis*, Mor. refers the French *goujon*, wh. *gudgeon*

Κώδεια and -*ια*: the head of a poppy. Metaph., the human head.—‘I can keep my cough quiet by *diacodium*,³ Johnson

Κῶδιον or κῶτδιον: diminutive of κῶς

κῶδων, *ωνος*: a bell. The orifice of a trumpet; a trumpet.—Φώνημ’ ἀκούω . . . Χαλκο-στόμον κῶδωνος ὡς Τυρσηνικῆς,⁴ Soph. Κῶδωνο-φαλαρό-πωλος,⁵ Aristoph.

κῶδωνίζω: I try, prove. Fr. κῶδων. From the trial of horses by bells to see whether they would endure the noise of battle, or from the trial of guards by striking a bell which they were to answer, St.

κῶδων, *ωνος*, *ὀ*: a military goblet; a potation.—Κῶδωνιζόμενοι ταῖς μεγάλαις,⁶ Aristot.

Κῶκύω: I moan, lament.—From the sound, L. From pp. *κεκῶκυται* is *Cocytus*, the river of Hell: ‘Visendus ater flumine languido *Cocytus*

¹⁸ I have come, boy, as a herald from Sparta. Κάρυξ, Doric form of κήρυξ.

¹⁹ Membrum muliebre. Ὅσπα γύναικ’ ὀπωπα χαϊωτέρων Ἐγὼ δὲ κύσθον γ’ οὐδένα καλλίονα, Aristoph. ‘Dum *cystium* costoque putas communis odoris,’ Auson. Perhaps fr. ἐκύσθην v. 1. p. of κύω.

²⁰ In the hollow orb of a tripod.

¹ Clouds of javelins whizzing from afar.

² Ears filled with wax.

³ The syrup of poppies.

⁴ I hear your voice like that of the brazen-mouthed Tyrrhenian trumpet.

⁵ Having horses with bells in their trappings.

⁶ Making potations in large (goblets).

errans,' Hor.

Κῶλον: a member or limb of the body; a foot, arm, leg, &c.; a member of a sentence.—H. *colon*, *semi-colon*

Κῶλον: one of the intestines.—H. the *colic*

κῶλη: a limb; a gammon of bacon.—Fr. κῶλον. Οἱμοὶ δὲ κῶλης ἦς ἐγὼ κατ-ήσθιον,⁷ Aristoph.

κωλ-αγρέται and -ακρέται: Said to be called ἀπὸ τοῦ ἀγρεῖν or ἄγρειν τὰς κωλὰς, from their TAKING or COLLECTING for their own use the relics of the sacred victims, as the skins and the κωλαῖ. So Athenæus has μαζαγρέται. 'It is applied to those who had the care of the judicial, the sacred, and other money; to those who settled what each should pay towards furnishing ships; &c.,' R.

κῶληψ, ἦπος, ὁ: the hinder part of the articulation of the thigh with the knee, the ham; or, according to others, the calf.—Fr. κῶλον. Κόψ' ὑπιθεν κῶληπα τυχὼν,⁸ Hom.

Κωλιάς: Venus.—A κῶλον, membrum; sed eximiè, membrum genitale. Κωλιάδος, Γενετυλλίδος, Aristoph.

Κωλύω: I impede, obstruct, hinder.—Fr. κῶλον, a limb, and among other limbs the foot. So Lat. 'im-pedio' fr. 'pes, pedis.' Or generally from disabling the limbs

† Κωλώτης: a starry lizard, γαλέωνης

Κῶμα, ατος: deep sleep, lethargy.—Fr. κέκωμαι pp. of κῶ=κοίω, wh. κοίτη and κοιμάω. H. the medical terms *coma* and *comatose*

Κῶμη, ης: a village, neighbour-

7 Alas the gammon which I have devoured. 8 He came up to him and hit him behind in the ham.

9 As delivered publicly in the streets and villages.

10 Καμ-φδία; fr. φδω. For poets formerly went from village to village to sing their comedies, Mor. 'Præmiæ ingenii pægos et compita circum Thesidæ posuere,' Virg.

11 A song of mirth and revelry. 'Κῶμη denotes a place. Now there is no other example of words, denoting place, being joined with φδω. Thus the Greeks did not say σκην-φδός, θεατρ-φδός. But καμ-φδός fr. κῶμος agrees with λυρ-φδός, κιθαρ-φδός, &c.,' TH.

hood, street.—Fr. κέκωμαι pp. of κῶ=κέω, wh. κεῖμαι, and κοίω, wh. κοιμάω. 'In ancient Greece, when all were shepherds or husbandmen, that place was called κῶμη, to which men retired in the evening to sleep,' Vk. Hence *en-comium*.⁹ And hence some derive *com-ed*y.¹⁰

Κῶμος: a feast, dance, or song of mirth and revelry; a troop of revelers.—H. Lat. *comissor*, *comissatio*. And hence most probably is *comedy*.¹¹ 'Κῶμος is fr. κέκωμαι pp. of κῶ=κοίω, wh. κοιμάω; and is a deep sleep with which persons lie oppressed when heavy with wine,' Vk. 'Α-κλη-τοι κωμάζουσιν εἰς φίλους φίλοι,¹² Epigr.

κῶμυς, υθος, ἡ: a bundle of hay, &c.—L. compares κομίζω, I carry. Καὶ μαλακῷ χόρτοιο καλὰν κῶμυθα δίδωμι,¹³ Theocr.

Κωμ-φδία: *comedy*, *comic* representation. See the notes on κῶμος and κῶμη

κῶνειον: hemlock, aconitum.—'Ο Θηραμένης ἀπο-θνήσκειν ἀναγκαζόμενος τὸ κῶνειον ἔπιε,¹⁴ Xen.

Κῶνος:¹⁵ a cone; a conical figure; a boy's top; helmet; pine apple

Κῶν-ωψ,¹⁶ ὦπος: a gnat or muskito.—H. *conopeum*, and *canopy*¹⁷

Κῶς: See κῶας

Κῶπη: the handle of a sword or of an oar.—For κόπη fr. κέκοπα pm. of κόπτω. 'For we lay hold of it in CUTTING with a sword or in BATTERING the water with an oar,' Dm. So δῶμα for δόμα, &c.

Κῶρυκος: saccus CORIACEUS, a bag, wallet.—Κωρύκω φέρον ἦϊα,¹⁸ Hom.

Κῶς: See κῶας

12 Friends feast with friends, though uninvited.

13 And I give a pretty bundle of soft hay.

14 Theramenes, being forced to die, drank hemlock.

15 For κῶνος fr. κέκονα pm. of κένω, wh. κεντέω. A figure in which many lines rise from a circumference to one point, L.

16 Fr. κῶνος and ὦψ. Because, they say, it has a conical nose. This is facetious, but perhaps is true, Bl.

17 A covering to keep off muskittos.

18 I carried in a wallet necessities for the journey.

κωτῖλλω : I prattle, chatter or chat.
—‘Ἡδέα κωτῖλλοντα καθ-ήμενον οἶνο-
-ποτάζειν,¹⁹ Athen.

Κωφός : obtuse, in mind or body ;

deaf, dumb.—For κοφός fr. κέκοφα pi.
of κόπτω, I batter. So Æsch. has φρε-
νῶν κεκομμένος. So ‘ob-tuse’ fr.
‘tundo’

Λ.

Λ' : 30. Λ, : 30,000

Λα :²⁰ an intensitive prefix, like α,
δα, ζα

Λᾶς, and λᾶς, ὁ : a stone, rock.
—Fr. λαῖς or λαῖς is *lapis*, Voss.
Hence *la-tomia*¹ or *lau-tumia*,
stone quarries

Λάω, λαύω, λάβω, λάμβω, ψω,
λαμβάνω, λαβέω, λήβω, ψω, λάξω,
λάζομαι, λάξομαι : I take with the
hand, lay hold of, take, receive ; take
in hand, undertake ; take by search,
take in a fault, detect, overtake ;
take with the mind, comprehend.—
Fr. λάβω is *labium*, a lip ; as that
by which we take food. Hence also,
a *syl-labus*, or com-prehensive sum-
mary. Fr. λέληψαι pp. of λήβω is
epi-lepsy.² Λαβέ με, λαβέ με, Ari-
stoph. Χεῖρὶ δὲ χεῖρα λαβόντες,
Hom.

Λαβή : that by which I lay hold
of, a handle ; metaph., a handle ;
occasion.—Fr. λάβω

Λάβρος : voracious, devouring ;
precipitate, rapid, violent.—For λά-
-βρος, fr. λα and βόρω, voro. Or for
λάβερος fr. λάβω ; i. e. seizing

Λάβραξ : some voracious fish, as
the pike.—Fr. λάβρος

Λαβύρινθος : a maze or *labyrinth*.
A net, ‘as made of such various
links that there is no finding the be-
ginning or the end,’ Scap.

Λάγαρον : a kind of cake.—Cice-
ro has *arto-laganus* fr. ἄρτος, bread

λαγαρός : slack, loose, not dis-
tended, empty. —Καὶ λαγαρόν δειρῆ
δέρμα περι-κρέμαται,³ Epigr.

Λαγέτης : a leader of troops.—Fr.
λαός or λᾶς and ἄγω

Λάγηνος, ἡ : a flagon.—‘Imi Con-
vivæ lecti nihilum nocuere *lagenis*,’
Hor.

Λάγνης, λάγνος : libidinous.—For
λά-γυνος fr. γυνή, i. e. much addic-
ted to women ; or for λά-γονος fr. γέ-
γονα pm. of γείνω, i. e. amans pro-
creandi, admodum foecundus semi-
nis

λαγός, λαγός, λαγώς : a hare ; a
sea-hare.—Αἰετὸς ἀρπάξων πτώκα λα-
γῶν,⁴ Hom. ‘Nec scarus aut poterit
peregrina juvare *lagois*,’ Hor.

Λάγω or λάχω, λάγχω, λαγχάνω,
λέγχω, λήχω, ξω, λελάχω : I draw
lots, receive by lot ; receive, obtain,
λάβω ; am appointed by lot.—H. the
Fate *Lachesis*, who measured out to
each his lot

λαγών, ὄνος : the loose and bone-
less cavity of the side between the
ribs and the hip-bone.—Perhaps al-
lied to λαγαρός

Λάζομαι, λάξομαι : I lay hold of.
—See λᾶω after λᾶς

Λάθυρος : a kind of vetch.—Hence
Ptolemy *Lathyrus*⁵

ΛΛΘΩ, λάνθω, λανθάνω, λελάθω,
λήθω : I escape or elude the obser-
vation of others, I lie unobserved or
concealed ; I cause others to pass by
the recollection of any thing, cause
to forget. In the middle and perf.
passive, I suffer any thing to escape
from my own mind, pass by, forget.
—Fr. λάθω or λαθῶ is probably *la-
teo*. Fr. λήθη, oblivion, is *Lethe*

λάθω, &c. with a participle. “Ελα-
θεν ὑπ-εκ-φυγών, He eluded others
in or by escaping, He escaped unob-
served by others. “Ελαθεν ἐμ-πεσών

¹⁹ To drink wine, sitting and chatting plea-
santly.

²⁰ Some derive it fr. λάκκος, as in *λακκό-
-πλοντος*. So Bl. supposes δα is for δασύς.

¹ Fr. τομή, a cutting, wh. *ana-tomy*.

² A taking or seizure of the body by con-

vulsions.

³ And the skin hangs slack about the
neck.

⁴ An eagle just seizing a timid hare.

⁵ So called from an excrescence on his nose
resembling the *λάθυρος*.

εἰς μέσους τοὺς πολεμίους, He ran by forgetfulness or heedlessness into the midst of the enemy. It sometimes expresses mere unconsciousness or ignorance: "Ελαθόν τινες ξενίσαντες ἀγγέλους, Some have entertained angels unconsciously

Λάθρα: clandestinely.—Fr. λάθω

Λαῖγξ, ἡ: a pebble.—Fr. lās

Λαιδρός: impudent. — Supposed to be put for λα-ιδρός fr. λα and ἰδον a. 2. of εἶδω opposed to αἰδῶς fr. α and ἰδον

Λαίθαργος: backbiting. — Supposed to be put for λάθ-αργος and λήθ-αργος, quick at deceiving. Λαίθ-αργον, ταχύ-πουν, δολίαν κερδῶ,⁶ Aristoph.

Λαικάζω:⁷ I associate with harlots.—Fr. pp. λελαικάσται is λαικάστρια, a harlot. Ἀρχὴ τοῦ πολέμου κατ-ερράγη "Ελλησι πᾶσιν ἐκ τριῶν λαικαστριῶν,⁸ Aristoph.

Λαί-λαψ, ἀπος, ἡ: a whirl-wind. —Fr. λαί=λα, ἔνν, and λάψω fut. of λάβω or λάπτω. That which seizes or devours intensely. Ζέφυρος μεγάλη σὺν λαίλαπι θύων, Hom.

Λαιμός: the throat.—Fr. λελαιμαι pp. of λαίω=λάω or λαύω. Hence Fac. derives *Lamia*:⁹ 'Neu pransæ *Lamiæ* puerum vivum extrahat alveo,' Hor.

Λαί-μαργος: gluttonous.—Fr. λαί=λα, much, and μάργος, Vk. Perhaps it is put for λαιμό-μαργος fr. λαιμός

Λαιός: left.—Fr. Æol. λαίφος is Lat. *lævus*

Λαισήιον: a light shield covered with rough shaggy skin.—For λα-σήιον fr. λάσιος, Dm. Ἀσπίδας εὐ-κύκλους λαισήϊα τε πτερόεντα, Hom.

Λαῖτμα,¹⁰ ατος: breadth or passage.—Μέγα λαῖτμα θαλάσσης, Hom. Ἄλως εἰς μέγα λαῖτμα, Id. H. *latus*

λαῖφος, εος: a coarse garment; a sail.—Ἀμφὶ δὲ λαῖφος Ἔσσω, ὃ κεν στυγέσιν ἰδὼν ἄνθρωπος ἔχοντα,¹¹ Hom.

Λαιψήρως: rapid.—Fr. λα and αἰψήρως fr. αἶψα

Λακίς, ἰδος, ἡ: a burst or rent accompanied with a crack or noise; a shred.—Fr. ἔλακον a. 2. of λακέω, I crack, crepo. H. *lacer, lacero, lacerate*

Λακέω, λήκω, λακάζω: said of things cracking or making a noise. Applied to the voice, I utter a sound. Ἐάκειν is put for breaking a prophetic voice with a great sound,¹² TH.—See above

Λακέρυζα: noisy, loquacious.—Fr. λακερός, *lacer, lacerus*, fr. λακέω, Vk.

Λακίζω: I rend.—Fr. λακίς

Λακίς: See before λακέω

Λάκος, λάκκος: a ditch, pit, subterranean ditch, well, cistern. In some compounds, λάκκος seems to mean, depth; and to be transferred to abundance, like βάθος.—'Hence Lat. *lacus, lacuna*,' Fac. Ἐμ-βληθήσεται εἰς τὸν λάκκον τῶν λεόντων, LXX., He shall be cast into the den of lions

Λακκό-πρωκτος: Vide λάκος et πρωκτός. Br. citat Juvenalem: 'Inter Socraticos notissima fossa cinædos.' Eodem sensu apud Tibullum 'fossa profunda.' Εὐρύ-πρωκτος habet Aristoph.

Λάξ: with the heel.—Λάξ ἐν στήθεσι βάς, Hom., Treading with his heel on the breast (of Adrastus). Hence λακτίζω, I tread with the heel, kick, caleo, calcitro. Ἀπο-*-lactizo* inimicos omnes,' Plaut.

Λακ-πότητος, λαξ-πάτ.: trodden under foot.—Fr. πατέω. See above

Λακτίζω: See λάξ above

Λαλέω, λαλαγέω: I prate, prattle; talk; speak.—Fr. the sound λαλ λαλ, wh. Lat. *lallo*

Λαλαγέω: See above

Λαλησθιγάνη: an uncertain word in Lucian, derived by Guyetus fr. λάλος, ἡδόμεαι (ἡσθην a. 1.) and γάνος; construed by all the transla-

6 A backbiting, quickfooted, crafty fox.

7 Some derive it fr. λαί=λα and κάζω. I distinguish with very gay dress. J. supposes it put for λαϊκάζω fr. λαϊκός fr. λαός. I make common, prostitute.

8 The war began to break out among all the Greeks through three harlots.

9 AS DEVOURING infants and youths.

10 Possibly for λα-ἴτμα=λα-ἴτμα fr. ἴθην a. 1. p. of ἴω, I go. Some derive it fr. λα and τμα.

11 I will clothe you with a coarse garment, which a man seeing you wearing, shall hate you; or which a man, seeing you wearing, shall hate.

tors, as if it were derived fr. *λάλος* and *θηγάνω*, an incentive to loquacity; and altered by Gesner into *λαλησθηγάνη*

Λαμβάνω: See *λάω* before *λαβή*
Λαμία: *lamia*, a hag, witch.—
—See *λαιμός*

λαμπάδιον: a bandage.—*Ῥοθόνια παρασκευάζετε, . . . λαμπάδιον περὶ τὸ σφυρὸν*,¹² Aristoph.

Λάμπω, *ψω*: I shine, glitter.—
Hence *λαμπάς*, *άδος*, *ή*, *lampas*, a lamp

Λάμπη: 'the thicker foam swimming on wine, so called from its shining and glittering appearance,' St.—Fr. *λάμπω*

λαμπήνη: a covered waggon.—
'Perhaps corruptly for *ἀλήνη*,' C.
—*Καὶ ἤνεγκον ἕξ ἀμάξας λαμπηνίκας, καὶ δώδεκα βόας*,¹³ LXX.

λάμπ-ουρις: a fox.—Fr. *λάμπω* and *οὐρά*, a tail. Having a shining tail. So Theocr. of the dog, an animal of the same genus as the fox: *Ῥ Λάμπ-ουρε κύων*

λαμπρός: impudent, bold, free.
Εἰ δὲ λαμπρότερον λέγω, μὴ θαυμάζετε, Xen. Also, humorous, gay, facetious, elegant. *Λαμπρότερον οὐδὲν, ὧ Τίμων, σον*, Athen.—Fr. *λέλαμαι* pp. of *λάω*, I speak, L.

λαμπρός: capacious, large.—A vastitate quasi IMPUDENTE, St. See above. Or fr. *λέλαμαι* pp. of *λάω*, *capio*

Λάμφομαι: fut. mid. of *λάμβω*== *λάβω*

Λανθάνω: See before *λάθρα*
λάξ: See before *λακπάτης*
λαξεύω: I carve or polish stones.—
Fr. *lās* and *ξέω*, St.

ΛΑΟΣ, *λεώς*: the people, a crowd, band; band of soldiers.—H. the *laily*

λαπάζω, *ἀλαπάζω*: I make empty; spoil.—Allied to *λάπτω* or *λάπω*, I lap up, Dm. *Τροίην ἐν-τείχεον ἐξ-αλαπάξαι*,¹⁴ Hom.

Λάπαθος:¹⁵ sorrel.—'Aut herba

lapathi prata amantis,' Hor.

Λαπαρός: empty.—Allied to *λαπάζω*

λαπάρη: much the same as *λαγών*, and allied to *λαπαρός* as *λαγών* to *λαγαρός*

λάπη: phlegm.—'Fr. [*λάπω*]=*λαπάζω*: from its being EVACUATED from the body,' Mar. *Ἐμέει σάλα καὶ λάπην*, Hippocr.

λαπίζω: I vaunt.—Allied to *λαπάζω*, L. Perhaps from EMPTY boasting. 'Ego hunc paratum video peditatu, equitatu, classibus, auxiliis Gallorum, quos Matius *ἐλάπιζεν*, ut puto. . . . Sed sit hoc *λάπισμα*. Magnas habet certè copias,' Cic.

Λάπτω: I lap or lick up like a dog, swallow.—Fr. the sound *λᾶρῖνός*: big, large. Translated also, well-fed. 'Fr. *λα* and *ρίνός*. Having a great thick skin,' Dm. *Λαρινῷ βοῖ*, Aristoph. *Ταύρον λαρινού*, Athen.

* *Λάρισσα*: a kind of pot or pan made at *Larissa*

λάρκος: a basket.—'Υπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχρὴν Ὁ λάρκος ἐν-ετίλησεν, ὥσπερ σηπία,'¹⁶ Aristoph.

λάρναξ, *ακος*, *ή*: a box, chest.—
'Ὅπλα τε πάντα Λάρνακ' ἐς ἀργυρέην σὺλ-λέξατο,'¹⁷ Hom.

λάρος: a coot, gull.—'Ἡ δὲ αἰθνια καὶ οἱ λάροι τίκτουσιν ἐν ταῖς περὶ θάλασσαν πέτραις,'¹⁸ Aristot. From the voracity of this bird it is applied to Cleon by Aristoph.: *Κλέωνα τὸν λάρον*

λαρός: sweet; delicious.—Hence *Fac.* derives *larix*, the larch; from the sweetness of its odor. *Λαρὸν τετυκοίμεθα δόρπον*,¹⁹ Hom.

λάρνγξ, *ὀ*: the *larynx*, throat.—
'Ἐκ τοῦ λάρνγγος ἐκ-κρεμάσας Ὑπέρβολον,'²⁰ Aristoph.

Λάσανον: a chamber-pot, close-stool.—'Quinque sequuntur Te pueri *lasanum* portantes *œnophorumque*,' Hor.

12 Prepare rags, and a bandage to be put about the ankle.

13 And they brought six covered waggons and twelve oxen.

14 To spoil the well-walled Troy.

15 Allied to *λαπάζω*. A laxative.

16 Adeoque formidine pressus fuit hic cophinus, ut atri pulveris, ad morem sepiæ,

multum mihi cacaverit: Br.

17 He gathered into a silver chest all the arms.

18 The cormorant and gull hatch their young in the rocks about the sea.

19 Let us prepare a delicious repast.

20 Having suspended Hyperbolus by the throat.

Λᾶς: See λᾶς and λαξεύω
 λᾶσθη: ridicule.—Μή μ', ὦ μά-
 ταιε ναῦτα, τὴν ἄκραν κάμπτων, Χλεῦ-
 ῖν τε ποίειν καὶ γέλωτα καὶ λᾶσθην,¹
 Epitaph on Philænis

λάσιος:² 'This word plainly an-
 swers to Lat. *densus*, thick. It de-
 notes thick with trees, and thick
 with hair; and also, like *πυκνός* or
πυκνός, condensed, compact, firm,'
 TH. It is also translated, wise, pru-
 dent, like *πυκνός*.—'Οἷς λᾶσιος μέ-
 γας, Hom., A large shaggy sheep.
Πυλαίμενεος λᾶσιον κῆρ, Id., The
 firm or wise heart of Pylæmenes

λάσκω:³ I cry out; speak.—'Ολο-
 λυγμὸν ἄλλος ἄλλοθεν κατὰ πρόλιν
 ἔλασκον ἐν-φημοῦντες,⁴ Æsch.

λάσταυρος: salacious, immodest.
 —Supposed to be put for λά-ταυρος,
 fr. λα⁵ and ταῦρος. See the Note on
ἀταύρωτος. 'Mores ejus sigillatim
 expressit; nebulonem, luronem, po-
 pinonem, et *lastaurum* appellans,'
 Suet.

Λάταξ, αἶγος: the liquor which
 fell from the cup in the play of the
κότταβος; and the noise of the fall.
 Hence some derive *latex*

Λα-τομέω: I hew out stones.—
 Fr. λᾶς and τομή, a cutting

Λάτρης:⁶ a servant.—H. *ido-latry*
 for *idolo-latry* (fr. εἰδῶλον,) a serv-
 ing of idols. Hence also *latro*⁷

λα-τυπέω: I strike or hew out
 stones for building; I build.—Fr.
 λᾶς and ἔτυπον a. 2. of τύπτω

λαυκανία: the throat, palate.—
 —Fr. λέλανκα p. of λαύω. I. e. the
 seat of enjoyment or relish

λαῦρος: perhaps the same as λά-
 βρος; voracious, violent, impetu-
 ous; but used frequently for, im-
 mense, copious, large, broad. Hence
 λαῦρα, a broad way, street. Κατὰ
 λαύρας ἀπ-όροι πτώσσουνσι,⁸ Pind.

'*Lares* vulgus arbitrat^r vicorum
 atque itinerum Deos esse, ex eo quodd
 Græci vicos cognominant *lauras*,'
 Arnob.

λαύω, ἀπο-λαύω: I take or re-
 ceive good or evil from; enjoy.—
 Fr. λάω wh. λάβω. Elliptically for
 λαύω ἀγαθόν, κακόν, &c. These are
 sometimes expressed: 'Αγαθὸν ἀπ-
 -έλανσ' οὐδὲν αὐτοῦ, Isocr.

Λαφύσω: I swallow greedily;
 exhaust, empty.—Fr. λέλαφα p. of
 λάπτω, Dm. For ἀφύσω, L.⁹

Λάφυρα, ὦν: prey, spoils.—Allied
 to λαφύσω. 'As exhausting and emp-
 tying tents and cities,' Dm.

Λάφριος: a spoiler.—For λαφύ-
 ριος. See above

Λα-χαίνω: I dig.—Fr. λα and
 χαίνω, I make to gape or open wide,
 Vk.¹⁰ See λάχανον

Λάχανον: vegetables, garden-stuff.
 —Fr. *lachanō* fut. of *lachairō*. That
 which is planted in earth dug, TH.
 That which is dug from the earth for
 the use of man, Vk. 'Ad porri et ci-
 ceris refero *lachanique* catinum,' Hor.

λάχειος: a word of uncertain mean-
 ing. Translated, low; having good
 soil; grassy; &c. 'Ενθ' ἀκτὴ τε λά-
 χεια καὶ ἄλση, Hom. Νῆσος λά-
 χεια, Id. Some read ἐλαχεῖα

λαχμός: wool, fleece.—Possibly-al-
 lied to λάχω. 'Ἀρνεῖός... Λαχυμῶ σπει-
 νόμενος,'¹¹ Hom. Some read λάχνη

λάχνη:¹² down, ἄχνη; hair; thick
 hair.—Hence some derive *lana*, *la-
 nugo*. Hence *Lachne*, one of Ac-
 tæon's dogs in Ovid: 'HIRSUTA-
 QUE corpore *Lachne*'

Λάχος, εὖς, λαχῇ: a lot; lot, por-
 tion.—Fr. λάχω. See λάγω

λάω: I speak.—Hence λάσκω

Λάω: I take, generally. (See be-
 fore λαβή.) I take with my hand,
 lay hold of; with my eyes, I look

1 Do not, silly sailor, when doubling the
 cape, jest, laugh, and ridicule me.

2 Fr. λέλασται pp. of λάω. That which
 can be laid hold of. Opposed to smooth.

3 From λάω. See the note on λῆρος.

4 One from this quarter and another from
 that cried out their song of joy through the
 city, sending forth auspicious words.

5 So *bas* is put for *βα*. See the note to
βασκανῶ.

6 Fr. λέλαται pp. of λάω. One who is
 TAKEN in war, L. But R. understands it of

one who RECEIVES wages on hire.

7 'Latrones dicti qui conducebantur mer-
 cede. Ea enim merces dicitur Græcè λά-
 τρον,' Vairro.

8 They crouch in suspense down in the
 streets.

9 R. compares it with λάβω. See ἀμφι-
 -λαφής.

10 Fr. λάχω, I divide in portions, L.

11 A ram oppressed with its fleece.

12 For ἄχνη, L. From λα χροῦς, Scap.

upon; with my desires, I covet

Λέαινα: *leona*, a lioness.—Fr. λέων, a lion

λεαίνω, λειαίνω, λειώ: I make smooth.—See λείος

λεβηρίς, ἰδος: a skin, or skin peeled; the cast off or outer skin of a serpent.—Possibly put for λεπηρίς, fr. λέπω

Λέβης, ητος, ό: a caldron, basin.—‘Geminos ex ære lebetas,’ Virg.

λεγωντός: fringed or striped.—‘Es γόνυ μεχρὶ χιτῶνα Ζώννυσθαι λεγωντόν,’¹³ Callim.

ΛΕΓΩ, ξω: *lego*, colligo, I collect. I put together by enumeration, number, count, recount

ΛΕΓΩ, ξω: I recount, speak, say, tell, tell of, &c.—Fr. pm. λέλογα are *tauto-logy*, *chrono-logy*, *dia-logy*, &c.

Λέγω: I recite, read, *lego*

Λέγω: I make to lie down, make to repose.—Fr. pp. λέλεκται is λέκτρον, wh. perhaps *lectus*. ‘*Lectus*,’ says Festus, ‘dictus a *collectis* foliis ad cubitandum.’ Perhaps λέγω in this sense is derived under the same notion. See λέγω, I collect, above

λε-ηλατέω: I take away prey.—Fr. λέα=*leia*, and ηλαται pp. of ἐλάω

Λεία,¹⁴ λείη, ληή, and ληῖς, ἰδος, ή: prey, booty.—Hence ληίζομαι, I gain as booty. Δμωαὶ δ’ ἄς Ἀχιλεὺς ληῖσαστο,¹⁵ Hom. Δμῶων οὗς μοι ληῖσαστο δίος Ὀδυσσεύς, Id.

Λείβω, ψω: I distil, drop, pour; pour out; pour out libations, *libo*. See ἀλείφω

Λειμών, ῶνος, ό: λείμαξ; λειμῖς: a moist place, meadow.—Fr. λέ-λειμαι¹⁶ pp. of λείβω. ‘Λείβεσθαι is said of fountains, when they flow gently. So a mountain is said λείβεσθαι water, i. e. to pour forth gently flowing water. Hence λειμών,

a meadow intersected by many gently flowing streams,’ TH. See -ών. Ἴππος βοσκομένη λειμῶνι, Hom.

Λείος: smooth, level.—Fr. λείFος is Lat. *leVis*,¹⁷ smooth, as fr. λαιός is Lat. ‘*laVus*.’ Λείος is fr. λείω, the same as λέω and λίω;¹⁸ verbs derived from the sound λ, which is soft and liquid. See ἀλείφω

Λείπω, ψω: I leave; leave out; leave off, desist, fail, am wanting or deficient.—Fr. pp. λέλειψαι is *ec-lipse*, *el-lipsis*, and *ellipse*,¹⁹ and fr. λέλειπται is *ec-liptic*²⁰

Λείριον: (*lirium*=)*lilium*, a lily. So ‘purple’ fr. ‘*purpura*’ became ‘purple’

* λείρος: some female ornament.—Λείρόν τινα ἐκρότουν καὶ ἐλ-λόβια καὶ πέδας τῇ θυγατρὶ τῇ ἐμῇ, Lucian. Guyetus reads *ληρόν*

λείτος, λιτός: ¹ plebeian, vulgar, mean; plain, simple.—For λείτος from λείω. H. *lit-urgy*, (fr. ἔργον,) a public service or formulary. Λιτόν δῶρον, λιτὴ χάρις, Prov.

Λειχόν, ό: an asperity of the surface of the skin attended with a slight itching.—‘Non triste mentum sordidique lichenēs,’ Mart.

Λείχω, λίχω: I lick

Λείψανον: a remnant.—Fr. λέ-λειψαι pp. of λείπω

Λεκάνη: a platter, dish.—Fr. λέλεκα p. of λέω, I make smooth or polish, L.

Λεκαλέος: fond of dishes, gluttonous.—Perhaps fr. λεκάλη, only differing in form from λεκάνη

Λέκιθος: that which is within a rind or shell; applied to beans, eggs, &c.; the yolk of an egg.—For λέπιθος fr. λέπω, S. Vice versâ, ‘*lupus*’ is fr. λύκος. See ἐλπῖς

Λέκτρον: a couch.—Allied is *lectus*. See λέγω

Λέμβος: a pinnacle, skiff.—‘Non

¹³ To be girt as far as the knee with a striped tunic.

¹⁴ Fr. λέω=*lao*, I take, L.

¹⁵ The female slaves whom Achilles gained as booty.

¹⁶ So λιμός i. e. λειμός fr. λείμμα.

¹⁷ To spell this *lavis* is contrary to analogy, however it may be useful in distinguishing it from ‘*lavis*,’ light.

¹⁸ Hence Lat. *livi*. ‘From *livi* is obli-

viscor; primarily, I make smooth what is imprinted on wax,’ Vk.

¹⁹ A figure which falls short of a circle.

²⁰ So called because all *εκ-λείψεις* or eclipses of the sun and moon can only take place when the moon is in or near that circle.

¹ *Δίτρα* is edited in Homer. That it should be *λείτρα*, is proved by *λειτ-ουργός*, Bl.

aliter quàm qui adverso vix flumine
lembum Remigiis subigit,' Virg.

Λέντιον: the Lat. *linteum*, a nap-
kin

Λεπρός: scaly, rough; having
the skin rough as it were with scales,
leprous.—Fr. λέπος

Λέπος, eos, λεπὶς, ἰδος, ἦ: any ex-
terior covering, as skin, peel, rind,
bark, scale, shell.—See λεπρός above.
'The Æolians said λέπος and λέπορ,
λίπος and λίπορ, wh. Lat. *liber*,' TH.

Λέπαδρον:² a poitrel or breast-
band for horses, answering to the
collar with us, Bl.—'Ἀρμασιν δ' ὕπο
Ζεύγνυσιν αὐτῶ, καὶ λέπαδρ' ἐπ' αὐ-
χένων Τίθησι,³ Æsch.

Λεπάς, ἄδος, ἦ: a kind of shell-
fish, adhering to rocks.—Fr. λέπος,
a shell. '*Lepadas*, *ostreas*, *balanos*
captamus,' Plaut.

Λεπάς, τὸ: a rock.—See λεπάς.
'Ες Κιθαιρώνας Λέπας Δίδωσι βονκό-
λοισιν ἐκ-θεῖναι βρέφος,⁴ Eurip.

Λέπις, λέπος, λεπρός: See above
Λέπω: I peel, skin, scale, shell.
—Fr. λέπος

Λεπτός: thin, slender, nice, fine,
subtle, subtle.—Fr. λέλεπται pp. of
λέπω, EM. Properly, thin like (λε-
πίς) bark peeled off, St. Εἴματα λεπ-
τὰ, Hom.

Λεσβίζω, λεσβιάζω: I imitate the
Lesbians in debauchery

Λέσχη: a public place where per-
sons of any order used to meet to
discourse together; discourse, chit-
chat.—For λέχη (as ἔσχω for ἔχω)
allied to λέχος. Properly, a bed-
chamber, L. CUBICULUM is a part
of the house in which we both pass
the day, and sleep the night, Fac.

Λευγαλέος: pernicious, destruc-
tive; destroyed, undone.—Supposed
to be allied to λοιγαλέος fr. λοιγός.
Πολέμοιο . . . λευγαλέοιο, Hom. Φρε-
σι λευγαλέησι πιθήσας,⁵ Id. Πτωχῶ
λευγαλέῳ ἐν-αλίγκιος ἦδ' ἐγέροντι,⁶ Id.

Λευκός: white; shining, bright;
serene.—Fr. λύκος, the sun, Dm.

Whence *lux*, *lucis*, &c.⁷ 'Λευκὸν
ἡμαρ, candida dies, i. e. LUCIDA ac
serena,' Bl. 'Secundam legionem
Albinus ducere adversus *leuc-aspi-*
*dem*⁸ phalangem jussus,' Livy

Λευκανία: the same as λαικανία
Λεύκη: the white poplar.—Fr. λευ-
κός

Λευρός: smooth.—Fr. λεύω=λείω,
wh. λείος, L. 'Ἐν ψαμάθῳ λευρῶ,
Eurip.

Λεύσσω: I view.—'Ἡμενος ἐν σκο-
πιῇ, λεύσσω ἐπὶ οἶν-οπα πόντον,⁹
Hom.

Λεύω: I stone.—Fr. λεῦς, Doric
form of λᾶς

Λέχος, eos: lectus, a bed; mar-
riage.—Fr. λέλεχα p. of λέγω, I make
to repose

Λέχριος: oblique.—'Fr. λέλεχα p.
of λέγω, I make to repose. For one
who bends himself, seems as if he
meant to lie on the ground,' Dm.
Lucretius has '*tecta CUBANTIA*,'
which Fac. explains, 'quæ in latus
pendent'

Λεχὼ: a woman in child-bed.—
Fr. λέχος

ΛΕΩΝ, οντος: *leo*, a lion

Λεῶς: people. See λαός

Λεῶς: a stone.—The Attic form
of λᾶς or λεῦς

Λε-ωργός: bold, nefarious.—Fr.
λεῶς and ἔργον. Supposed by some
to refer to the story of Prometheus
MAKING MEN. But this is too con-
fined. Some explain it, one who
exercises bad ARTS against or among
the PEOPLE

Λήβω: See λάω before λαβή

Λήγω, ξω: I cease, leave off;
make to cease.—Fr. pp. λέληκται is
the Fury *A-lecto*. Λήγετε βωκολι-
κᾶς, Μῶσαι, ἵτε λήγ' αἰοιδᾶς,¹⁰
Theocr.

Λήδανον: the dewy moisture found
on the leaves of the herb ληδον, which
is a kind of cassia; a sort of *lauda-*
num, Fac.

ληδάριον: a summer garment.—

2 For λέπανον fr. λέπω, Dm.

3 He joins them to the chariot, and
places collars on their necks.

4 He gives the child to shepherds to ex-
pose on the rock of Cithæron.

5 Having trusted to a pernicious mind.

6 Like an undone and old pauper.

7 L. derives it fr. λέλευκα p. of λεύω=λέω,
I polish. Comp. λευρός.

8 Armed with white shields.

9 Sitting on a cliff, looking at the wine-
colored sea.

10 Cease, Muses, go, cease your bucolic
songs.

Εἶτα χελιδών, "Οτε χρὴ χλαῖναν πο-
λεῖν ἤδη, καὶ ληδάριον τι πρίσθαι,"¹¹
Aristoph.

λῆδον, λῆδος, εὐς : a net.—Τοὶ κά-
λαμοι, τᾶγκιστρα, τὰ φυκιδεντά τε λῆ-
δα,¹² Theocr. Reiske and others read
λίνα

Λήθω : See λάθω

Λήτῃ : See λεία

Ληίζομαι : See λεία

Λήϊον : a corn-field, crop, as liable
to be RAVAGED, J. See λεία

Λήκυθος,¹³ ῆ : an oil-pot, perfume-
-pot. High sounding words, as Lat.
ampulla : 'Projicit ampullas et ses-
quipedalia verba,' Hor.—'Ελαϊον οὐκ
ἐν-εστί· ἐν τῇ ληκύθῳ,'¹⁴ Aristoph.

Λήκω : See after λακίς

Λῆμα, ατος : will, purpose of the
mind, inclination, disposition ; pur-
pose, resolution, presence of mind.
—For λάεμα fr. λάω, I will ; or fr.
λέλῃμαι pp. of λάω

Λῆμη : a concretion preventing
the eye from seeing, blearedness.—
Ludicrously supposed to come fr.
λέλῃμαι pp. of λάω, I see ; by anti-
phrasis. No derivation ever sur-
passed in folly that of this word by
Scapula : 'From λάω, I see; and μῆ,
no!

Ληνίσκος : a fillet or ribband ;
a bandage, a roll of lint put into
wounds or sores.—'Ruento turbâ
adire, contingere dextram cupien-
tium, coronas lemniscosque jaci-
entium,' Livy

Ληνός : a wine-press. — Hence
Bacchus is termed *Lencæus*

Λῆνος,¹⁵ εὐς : wool.—Fr. Doric
λάνος is perhaps lana

Λῆξις : a lot, portion. Fr. λέλη-
ξαι pp. of λήχω. (See λάχω.) And a
cessation, fr. λήγω, ξω

Λῆρος :¹⁶ trifles, folly, delirium,
deliramentum.—Hence Plautus says :
'Tuæ blanditiæ sunt gerræ germanæ

atque ædopol *liræ liræ.*' And hence
liro,¹⁷ *deliro*, Vk.

ληστής : a plunderer.—For ληίστης
fr. λελήσται p. of ληίζομαι. See λεία
Λῆστις : forgetfulness. — Fr. Λέ-
λησται pp. of λήθω. See λάθω

Λητώ : Doric ἐ Λατώ, wh. *Latona*

Λιάζομαι : I recede, withdraw :
'Ετάρων ἄφαρ ἔζετο νοσφὶ λιασθεῖς,'¹⁸

Hom. Also, I fall, fall down. So
Homer of a man wounded and fallen :
ὁ δὲ πρηνὴς ἐλιάσθη, but he fell prone

Λίαν, λίην :¹⁹ greatly, very. —
Λίην γὰρ κρατερὸς περὶ πάντων ἐστὶ
ἀνθρώπων,²⁰ Hom. Hence ὑπερ-λίαν,
very greatly, exceedingly

Λιαρός : supposed to be put for
χλιαρός, tepid, warm. So 'laena' is
probably fr. χλαῖνα

Λιβανος : frankincense. — Προσ-
-ήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λί-
βανον καὶ σμύρναν,¹ NT. 'East of
Arabia Felix is the Thurifera regio.
The best frankincense being white,
in Arabia *liban*, *libanos* also became
a Greek name for it, corrupted
among the modern merchants into
olibanum,' Butler

Λιβας, ἄδος, ῆ : a dripping ; a rill.
—Fr. ἐλιβον a. 2. of λείβω

Λιβυρίς : a ship used by the *Li-
burnians*, a people of Illyria. 'Ibis
liburnis inter alta navium,' &c., Hor.

Λίβυς : *Libyan*. Λιβύσσα, a *Li-
byan* woman

Λίγγω, ξω : I make a shrill sound,
ring.—'We (the Romans) are not
allowed,' says Quintilian, 'to make
words corresponding to the sense.
Who would tolerate our daring to
form any thing similar to that de-
servedly celebrated expression of
Homer, Λίγξε βιός?'

Λίγδην : superficially.—For λίε-
δην fr. λέλικται pp. of λήχω (See ἀνέ-
δην). Properly, by merely licking

λίγδος : a mortar, ἔγδη

L. See λάσκο.

17 Generally derived from 'lira.'

18 Having immediately withdrawn he sat
apart from his associates.

19 S. derives it fr. the fem. of λίος fr. λίω, I
smooth, polish ; from the vehemence of rub-
bing the hand. Comp. μάλα and μαλάσσω.

20 For he is very brave more than all men.

1 They brought to him presents, gold and
frankincense and myrrh.

11 Then the swallow comes, when we
must now sell our thick cloak, and buy some
light garment.

12 Reeds, hooks, and nets of sea-weed.

13 Perhaps fr. λή for ἔλη wh. ἐλαία, and
ἐκβαλον a. 2. of κέβω, L. Bergler derives it fr.
λήκω.

14 There is no oil in the oil-pot.

15 Fr. λεαίνω, (λεπτύνω,) λεανῶ, λεανός,
λήνος, EM.

16 For λάερος fr. λάω, I speak, am wordy,

λιγνύς, ἡ: soot, fuligo.—Τυφὼν
ἰέντα πυρ-πνέον διὰ στόμα Λιγνὺν μέ-
λαιαν,² Æsch.

Λιγύριον: a precious stone.—
'And the third row a *figure*, an agate,
and an amethyst,' Exodus

Λιγνώτος: an uncertain word,
changed by Bent. and Schneider to
λεγνώτος, striped

Λιγύς: shrill, tuneful; having a
pleasant voice, as in Homer: λιγύς
ἀγορητής.—Allied to λιγγω

Λίθος, ὁ, ἡ: a stone.—Fr. ἐλίθην
a. 1. p. of λίω=λείω, I smooth or
polish. Hence *litho-graphic* and
chryso-lithe or *chryso-lite*: 'If metal,
perl seem'd gold, part silver clear; If
STONE, carbuncle most or *chrysolite*,'
Milton. Hence some derive *littus*

λικρός: a winnowing van.—Ως δ'
ἄγνας ἄνεμος φορέει ἱερὰς κατ' ἁλώας
Ἀνδρῶν λικρῶντων,³ Hom.

Λίκρον: the mystic van of Bacchus.
Perhaps allied to λικρός

Λίκρον: a cradle.—Ω παῖ, ὅς ἐν
λίκρῳ κατα-κέλει,⁴ Hom.

Λικριφίς: obliquely.—Allied per-
haps to λεχριφίς fr. λέχρις fr. λέχριος

Λιλαίσμαι: I desire.—For λαίσμαι
fr. λαίω=λάω

Λιμὴν, ἑνός, ὁ: a harbor.—Fr.
λέλμαι pp. of λίω, I make smooth.
A place where the waves of the sea
are smoothed and quiet, Vk.

Λιμνη: a standing pool, lake.
Also, the sea.—Supposed by Vk. to
be of the same root as λιμὴν, and to
be put for λελιμένη: i. e. water
smooth and quiet

Λιμός: hunger.—For λειμός and
λειμός fr. λέλειμαι pp. of λείπω.
A failing or fainting, Vk. So in Lat.
'fame DEFECTUS'

Λιμπάνω: I leave.—For λιπάνω
formed fr. λίπω fr. ἐλιπον a. 2. of λείπω

Λίνον: *linum*, flax; any thing
made of flax; *linen*; thread, net,

² Typho sending through his fire-breathing
mouth the black soot.

³ And as the wind carries the chaff through
the sacred threshing-floors, when men are
winnowing.

⁴ O boy who liest in the cradle.

⁵ J. fr. λίπος: 'anointed so as to be fit
for wrestling.'

⁶ You shall hear no more; so do not de-
sire or be eager to ask.

⁷ Some derive it fr. ἐλιπον a. 2. of λείπω

cord, *sail*; string of a lyre
Λίπος, εὖς: fat, grease, oil.—See
ἀλείφω. Hence λίπα (for λιπαρόν,
as δῶ for δῶμα), fat: 'Ἠλεψαν λίπ'
ἐλαίῳ, Hom.

Λιπαρής: assiduous, sedulous, ea-
ger.—Bl. derives it fr. λίπω=λίπτω:
i. e. desirous, eager⁵

Λιπαρέω: I am eager or assiduous,
used particularly of making inquiries;
I am desirous to ask.—Τούτ' οὐκ ἐγ'
ἂν πύθοιο, μηδὲ λιπάρεϊ,⁶ Æsch. See
above

Λιπαρός: oily, greasy; shining;
fat, plump, sleek, in good case;
spruce, gay, fine, &c.—Fr. λίπος

Λιπερινής⁷ and -ήτης and -ίτης: poor.
—Οὐ γὰρ μοι πενήν πατρώϊος, οὐδ' ἀπὸ
πάππων Εἰμι λιπερινίτης,⁸ Epigr.

Λίπτω, ψω: I desire.—Allied to
λίττω and λίσσω, wh. λίσσομαι. So
ὑπτομαι and ὄσσομαι; &c.

Λίς, λιν, gen. λῖος: a LION. Per-
haps allied to λέων

λῖς, gen. λιῶς,⁹ ὁ: thin, fine
clothes.—Λιτὴ κάλυψαν Ἐς πόδας ἐκ
κεφαλῆς,¹⁰ Hom.

Λίσπος: worn out by rubbing.—
Hence Aristoph. has ὑπο-λίσπος πρυ-
-ιδίσιον, on which Br. observes: 'Sic
remiges appellat, quia in transtris
diu sedendo, crebroque inter remi-
gandum succussu, nates eis detere-
bantur'

Λίσπαι: dice cut in the middle
and worn out by use, R.—Δια-πε-
πρισμένοι κατὰ τοὺς ῥίνας γεγονότες,
ὥστερ' ἰσπαι, Plato. See above

Λίσσομαι,¹¹ λίστομαι, λίστομαι, λι-
τανεύω: I supplicate.—H. the *Li-
tany*

Λισσός: smooth.—I doubt not
that the ancients wrote it λεισός,
which has a common origin with
λεῖος, Bl. But it seems properly
formed fr. ἐλέισσαι pp. of λείω

Λίστρον: an instrument for level-

and ἔρνος, J. fr. ἔρνος. The reason is not
plain.

⁸ For paternal poverty is not mine, nor
am I poor from my grandfathers.

⁹ Perhaps fr. λέλειται pp. of λείω.

¹⁰ They covered him from head to foot
with a thin vest.

¹¹ Fr. ἐλέισσαι pp. of λείω. Properly, says
TH., I make myself soft and submit myself
by supplicating. Or fr. ἐλίσσομαι, I roll. Sall.:
'ADVOLUTA pedibus.'

ling, planing, polishing, paving, rubbing.—Fr. *λέλίσται* pp. of *λίω*, I smooth

Λιταρεύω : See *λίσσομαι*

Λιταργίζω : I go with a quick step, Br.—A part of this word may be *ἀργός*, swift. *Εἴθ' ὅπως λιταργιοῦμεν οἰκαδ' ἐς τὰ χωρία*,¹² Aristoph.

Λιτή : a prayer.—Fr. *λίτω*, wh. *λίτομαι*. See *λίσσομαι*

λίτος : See *λειτός*

Λίτρα : a pound. — Pollux has rightly, judged it of Greek origin,¹³ adopted by the Jews, and changed in Latin to *libra*, Schl.

Λίτρον : a kind of rod or staff a little bent at the end.—'Dextrâ manu baculum sine nodo aduncum tenens, quem *lituum* appellaverunt,' Livy. Hence *lituus*, a clarion

Λιχανός : the fore-finger.—Fr. *λίχω*, I lick, L. Since it is the finger we put into dishes to taste them, St.

Λιχμάω, and *-άζω* : I lick.—Fr. *λέλιχμαι* pp. of *λίχω*

Λίχνος : one so fond of dainties that he licks his fingers or dishes, St.—Fr. *λίχω*

Λίψ, *ιβός*, *ὁ* : the south wind, as appertaining to *Libya*. Also the south-west wind, Fac. And the south-west

λίψ-ουρία : a desire to make water. Sic interpretantur, says Bl. — Fr. *λίψω* fut. of *λίπτω* and *οὔρον*

Λίω : See *λείω*

Λοβός : the bottom of the ear.—Fr. *λάβω*=*λάβω*. That part of the ear by which we lay hold of it, L. Or by which we lay hold of any one, Mor.

Λοβός : a part of the liver.—'Nor could the *lobes* of his rank LIVER swell 'To that prodigious mass for their eternal meal,' Dryden. 'A *lobe* is any fleshy protuberant part, as the *lobes* of the lungs, the *lobes* of the ears, &c.' EB.

λοβός : a pod or husk. Apparently, from its protuberating nature. See above. 'FOLLICULUS generatim accipitur pro omni eo quod TURGIDUM est &c.,' Fac. *Στρογγυλό-λο-*

βος, having a round pod

Λογός, *ἄδος* : *delectus*, *selectus*, *electus*, *select*, chosen.—Fr. *λέλογα* pm. of *λέγω*

λογός, *ἄδος* : an eye.—'Ἰνδρῆ δ' ὑάκινθος ἔχει χάριν αἰθ-οπος αἰγλης, Ἀλλὰ τῶν λογάδων πολλὸν ἀφαιροτέρην',¹⁴ Epigr.

Λογεῖον : a place for speaking, a pulpit. Fr. *λέλογα* pm. of *λέγω*, I speak

Λόγος : a thing said, word; *dialogue*, discourse, treatise, oration, narrative; a saying, proverb; fable, (as 'fabula' fr. 'for faris') report, commemoration, renown, praise. Also, enumeration, reckoning, calculation; number; proportion, *analogy*; power of calculating, of making just proportions, of combining, of judging or conjecturing; reason, just order. Hence *logic*, *syl-logism*. Terms, conditions, as *ἐν-δεξαμένου τὸν λόγον*, Herod. 'They thought the money was sent on this (*λόγῳ*) account or for this purpose.' 'Make no (*λόγον*) account of the Athenians,' i. e. do not mind or regard them. *Λόγοι* is particularly applied to the studies of literature: as in the word *philology*. *Λόγος* has other senses which are explained by the context.—Fr. *λέλογα* pm. of *λέγω*, I enumerate, count, say, &c.

Λογίζομαι : I reckon, judge, think.—Fr. *λόγος*

Λόγιμος, *λόγιος* : one of account or of good report, esteemed, celebrated.—Fr. *λόγος*

λόγιον : an oracular answer.—See *λόγος*. *Τὴν νῆσον Δῆλον καθήρας ἐκ τῶν λογίων*,¹⁵ Herod.

Λόγος : See after *λογεῖον*

Λόγχη : (*loncea*=) *lancea*, a lance, spear or its point. Perhaps allied to Lat. *longus*

Λόγχη : a lot, portion.—Fr. *λέλογχα* pm. of *λέγω*=*λάγω*

Λόω, *λοέω*, *λούω*, *λουέω* : I wash. 'The ancients bathed before they dined. Hence *λούεσθαι* meant, to live delicately; and *ἄ-λουτος*, *il-lotus*,

¹² Then (we must take care) to go home to our farms with quick step.

¹³ Salmassius has proved it was a MINUTE silver coin, not a heavy brass one. Hence it is fr. *λέλίσται* pp. of *λίω*, I rub, S.

¹⁴ And the Indian hyacinth (the gem) has the grace of a purple splendor, but much weaker than your eyes.

¹⁵ Having purified the island of Delos according to the oracular responses.

sordid and ungentlemanly,' TH.—Fr. λῶω is Æol. λῶω, λῶω, (wh. *lavo*,) supine *lotum*. Fr. λούω is Lat. *luo*, as in *diluo*

Λοιβή: a libation.—Fr. λέλοιβα pm. of λείβω

Λοιγός: destruction, death.—⁷Apres, "Apres, βροτο-λοιγέ, Hom., Mars, Mars, thou destruction of men

Λοιδόρος: a reviler. — Λοιδορίας ψευδεῖς ἐμοὶ λοιδορούμενοι,¹⁶ Æschin. 'Ο λοιδωρῶν γὰρ, ἐὰν ὁ λοιδορούμενος Μὴ προσ-ποιῆται, λοιδορεῖται λοιδωρῶν,¹⁷ Philemon

λοιμός:¹⁸ pestilence, pest.—Λιμός, λοιμός, καὶ πόλεμος λαοῦ εἰσι λοιγός,¹⁹ Pryn.

Λοιπός: left, remaining. Τὰ λοιπὰ, the rest, cetera. Τὸ λοιπόν, the time remaining, after life.—Fr. λέλοιπα pm. of λείπω

Λοῖσθος, λοῖσθιος, λοισθήϊος: last.—'Αντίλοχος δ' ἄρα δι' λοισθήϊον ἔκ-φερ' ἔελθον,²⁰ Hom.

λοξός: oblique, not straight, distorted.—H. *luxo*, I distort, TH. See below

λοξίας, ου: Apollo.—Τοιῷσδε πεισθεῖς Λοξίον μαντεύμασιν,¹ Æsch. From λοξός. 'Either from the oblique course of the sun through the Zodiac; or from the oblique emission of its rays; or, more probably, from the oblique and distorted answers made by the priests of Apollo,' TH.

Λοπὰς, ἀδος, ἡ: a platter.—Κυνηδὸν νύκτωρ τὰς λοπάδας δια-λείχων,² Aristoph.

Λοπίς: a scale. See λεπῖς

Λοπός: rind, peel, bark.—Fr. λέλοπα pm. of λέπω

Λορδός: crooked.—"Ὡστε μὴ δι-εστράφθαι ἡ τῇ ἡ τῇ, μήτε λορδὸν μήτε κυρδὸν εἶναι,³ Hippocr. 'Lord: a

ludicrous title given by the vulgar to a hump-backed person; traced however to λορδός, crooked,' T.

Λορδοῦμαι:⁴ See the note

Λόω: See λοέω

* Λοφνίς: a torch.—Σάρκας κατ-αίθων λοφνίσιν, Lycophr.

Λόφος:⁵ the upper part of the neck of oxen, and of men; the highest point; a hill or eminence (as Lat. 'collis' and 'collum' are allied, TH.); a tuft on the head of birds; crest of a helmet; loftiness, pride.

—⁷Ω Λάμαχ' ἦρω, τῶν λόφων καὶ τῶν λόχων,⁶ Aristoph. Ταχέως λαβόντα τοὺς λόχους καὶ τοὺς λόφους, Id.

Λόχος: a band of men LYING in wait or LYING in ambush. This arose from the ancient mode of warfare. Afterwards the word was employed to denote a regular military band or cohort, of no certain number.—Fr. λέλοχα pm. of λέχω, wh. λέχος

Λοχάω: I lie in ambush, way-lay.—Fr. λόχος

Λόχιος: appertaining to childbirth.—Fr. λέλοχα &c. See λεχώ

Λόχη: ambush, ambuscade; a place admitting of it, a thicket.—For λοχήμη. See λόχος above

Λόχος: See before λοχάω

Λυαῖος: *Lyæus*, Bacchus.—Fr. λύω, I loosen. As loosening from cares, &c.

Λύζω: I moan, sob.—From the sound, L. Compare fut. λύξω with Lat. *luxi* fr. *lugeo*

Λύγδην: by sobbing.—For λύκδην fr. λέλυκται pp. of λύζω. See ἀνέδην

Λύγδος: a kind of white stone.—'Quæ tam candida, tam serena luccet, Ut credas vacuum nitere lygdon,' Martial

16 Reviling me with false revilings.

17 For the reviler, if the reviled does not assume or affect, is reviled by reviling. The meaning of προσποιῆται is not certain.

18 'Fr. λῶω or λοῖω, I hurt, were λοιγός, λοιμός, λοῖσθος, λοιδωρέω,' Bl.

19 Famine, pestilence, and war are the destruction of a people.

20 Antilochus indeed bore away the last prize.

1 Persuaded by such responses of Apollo as these.

2 Licking the platters at night like a dog.

3 So as not to be distorted either here or there, nor to be crooked nor hump-backed.

4 Σοὶ γὰρ μόνῳ δηλοῦμεν εἰκότως, ἐπεὶ Κὰν τοῖσι δαματίοισιν Ἀφροδίτης τρόπων Πειρωμέναισι πλησίον παρα-στατεῖς Λορδονύμενων τε σωμάτων ἐπι-στάτην Ὀφθαλμῶν οὐδέϊς τὸν σὸν ἐξ-εἰργεῖ δόμῳ, Aristoph. Tibi quippe uni aperimus consilia nostra; merito; siquidem in cubiculis nostris dum varias rei Veneræ schemas experimur, tu nobis ades, neque quisquam ex ædibus abigit oculum tuum, CRISANTIIUM corporum inspectorem: Br.

5 For Λόπος fr. λέλοπα pm. of λέπω; for the same reason as that by which δέρη is formed fr. δέρω, S.

6 O hero Lamachus, O your crests and your cohorts.

λύγη, ἡλύγη: darkness, obscurity.—*Nύχθ' ὑπὸ λύγαίνῃ*, Ap. Rh. *Λύγη* *λυγρή*

Λύγξ, γκός, δ: a *lynx*, a spotted beast

λυγκο-ούριον: a precious stone supposed to be a concretion arising from the URINE of the *lynx*.—Fr. *λύγξ* and *ούρον*

Λύγος: a twig; an osier-twig, osier.—H. some derive *ligo*. Compare 'vimen' fr. 'vicio' I bind

Λυγώω, ἰζω: I make to bend.—Fr. *λύγος*. From the flexible nature of the osier. "Ἐρωτος ὑπ' ἀργαλέω ἐλυγίχθης," Theocr.

Λυγρός: sad, mournful; causing sadness or wretchedness.—Perhaps for *λυγερός* fr. *ἐλυγον* a. 2. of *λύζω*

Λυδίζω: I live effeminately like the *Lydians*

ΛΥΩ, fut. *λύσω*: I loosen, dissolve, untie; pay (a debt), as Lat. *solvo* (wh. Lat. 'luo pœnas'); cancel (an obligation or crime); resolve (a question); put an end to (hostility); disband (an army); &c.—See *Λυαῖος*. Fr. pp. *λέλυσαι* is *para-lysis* (wh. *paralysis, palsy*), and *ana-lysis*; and fr. *λέλυται* is *para-lytic*

λύει τέλη, *λυσιτελεῖ*, *λύει*: it profits.—Properly, it pays toll or tribute. *Φεῦ φεῦ, φρονεῖν ὡς δεινὸν, ἔνθα μὴ τέλη Λύει φρονοῦντι*,⁷ Soph.

Λύζω: See before *λύγδην*

Λύη: dissolution, sedition.—Fr. *λύω*

λύθρον: gore mixed with dust.—*Αἵματι καὶ λύθρῳ πεπαλαγμένον*, Hom.

Λύκος: the sun.—H. *lux, lucis*, and *luceo*

Λυκά-βας, αντος: a year.—Fr. *λύκος*, the sun, and *βας* fr. *βῆμι* or *βίβημι*. The space which the sun goes in its course

Λυκαονιστὶ: in the dialect of *Lycaonia*

Λύκος:¹⁰ a wolf.—H. Lat. *lupus*

Λύκειος: Apollo, as the God of the sun.—Fr. *λύκος*, the sun

Λύκειον: the *Lyceum*, a gymnasium of Athens without the city, adorned with a temple of APOLLO, &c. See above

Λυκό-ποδες: the body-guard of kings.—Fr. *λύκος* and *πόδες, pedes*. From their feet being covered with WOLVES' hide, Suid. They probably wore the figure of the SUN on their greaves, J.

Λύκος: the sun. See after *λύθρον*

Λύκος: a wolf. See before *Λύ-κεος*

λυκο-σπαδῆς: said of a spirited horse managed by a curb called *λύκος* or *lupus*; fr. *σπάω*, J. 'Et placido duros accipit ore *lupos*,' Ovid

λυκό-φως: the *φῶς* or light of the *λύκη* or dawn.—See *ἀμφι-λύκη* and *λύκος*, the sun

λυκο-οψία: the same as *λυκό-φως*.—Fr. *ὄψαι* pp. of *ὄπτω* wh. *ὀπτομαι*

Λῦμα, ατος: filth; impurity; expiation.—Fr. *λέλυμαι* pp. of *λύω*, I wash; a verb not to be confounded with *λύω*, I loosen. That which is purged away by washing, TH. *Λύω* is allied to *λόω* and *λοῦω*, and produced Lat. *diluo, abluo*, &c. S.

Λύμη: filth, pollution; and metaph. foul treatment, constupration, violation of person or property.—Fr. *λέλυμαι* pp. of *λύω*: *damnum quo res solvitur*, TH. But the derivation of *λύμη* as of *λύμα* fr. *λύω*, I wash, seems preferable. See above

Λύπη: grief, sorrow, trouble.—Fr. *λύω*, L. 'My limbs *λύεται* *λύπη*, are dissolved by grief,' Eurip. 'Ipsam ægritudinem *λύπην* Chrysippus, quasi SOLUTIONEM totius hominis, appellat,' Cic.

Λύρα: *lyra*, a *lyre*

Λυρικός: applied to odes, &c. as being adapted to the *lyre*

Λύσις: a loosening, &c.; dissolution of life, death.—Fr. *λέλυσαι* pp. of *λύω*

λυσι-τελεῖ: See *λύει*

λύσσα: madness.—Perhaps allied to *ἀλύσσω* formed fr. *ἀλύω* fut. of *ἀλύω*, I wander in mind. "Ἵμᾶς δὲ νῦν *τις λύσσα καὶ τις ὀστρος ἄγει*, Plut.

Λύτρον: price paid for release, ransom.—Fr. *λέλυται* pp. of *λύω*

Λύχνος: a candle, lamp, &c.—For *λύχνος* fr. *λύκος*, light. 'Dependent *lychni* laquearibus aureis,' Virg.

⁷ You were made to bend by painful love.

⁸ A dissolution of the component parts.

⁹ Alas, how sad it is to be wise, where it

does not profit him who is so.

¹⁰ Fr. *λύκος*, light. Pliny says 'oculos lupi splendere et lucem jaculari,' S.

Hence T. derives *link* and *link-boy*

Λω: for λάω, I wish. See λάω

Λώβη: a contumelious injury or hurt.—Properly, a mutilation of the ears or extreme parts of the body. Fr. λοβός,¹¹ the extremity of the ear, L. Somewhat similarly fr. γαστήρ is γαστρίζω; fr. κεφαλή is κεφαλίζω, I mutilate the head. ‘Vultus trunci naribus auribusque,’ Martial

Λωγάνιον: an uncertain word in Lucian. See the note¹²

Λωίων, λώων: more to be wished, more desirable, better.—Fr. λω

λωμα, ατος: a fringe, hem.—For λάομα¹³ fr. λάω. From the idea of taking or laying hold of, L. Καὶ ποίησεις ἐπὶ τὸ λωμα τοῦ ὑπο-δύτου κάτωθεν ῥοίσκου ἐξ ὑακίνθου καὶ πορφύρας,¹⁴ LXX.

* Λωος: one of the Macedonian months

λῶπος, eos, λώπη: a garment.—‘Ἄμφ’ ὧμοῖσιν ἔχουσ’ εὐ-εργέα λώπην,¹⁵ Hom.

λωπο-δύτης: a stealer of garments. Fr. λῶπος and δύω. E. explains it, ὁ τὰ ἱμάτια ἀπο-δύων, one who STRIPS others of their garments. S. of one who PUTS ON the garments of another. ‘Among the ancients a cloth was laid at the bottom of the baths. These clothes thieves were often on the alert to steal,’ TH.

Λωρον: the Lat. *Iorum*

Λωτός: the shrub *lotus*. It was used for musical pipes, and sometimes means the pipe itself

λωφάω: I ease, cause to rest; am at rest, cease.—Generally derived fr. λόφος, the neck of oxen. ‘From the notion of oxen resting after the burdens are taken from their necks,’ St.

M.

M': 40. M: 40,000

Μά: a term of adjuration, by; and generally negative. Οὐ μὰ Ζῆνα, Hom., No by Jove. Οὐ μὰ τὸν Δία, οὐ μὲν δὴ, Xen., No by Jove, no indeed μάγadis: a musical instrument, a pipe.—Λυδὸς τε μάγadis αὐλὸς ἡγείσθω βοῆς,¹⁶ Athen.

μάγανον: perhaps for μάγανον fr. ἔμαγον a. 2. of μάσσω: A mortar for kneading, pounding, and mixing up various ingredients: hence applied to enchantresses and magical tricks: Τὴν Κίρκην τὴν τὰ φάρμακ' ἀνα-κυκῶσαν καὶ μαγγανεύουσαν, Aristoph.: Circe mixing up drugs and using tricks. Μάγανον is hence applied to any arts, tricks, or devices. Hence it is used for an artful contrivance; as a war-machine: ‘Withouten stroke it mote be take Of trepetet or mengonell,’ Chaucer. Also, a net, or any instrument of de-

ceiving and taking.—*Mang* in Saxon is, to MIX; and hence is *mongrel*. Το μάγανον is probably allied Lat. *mango*, one who by compositions of paint or by other arts sets off his slaves or any article of trade for sale. *Mangian* in Saxon is, to trade; wh. *monger*, *cheese-monger*, &c. Lastly, our verb, to *mangle*, is allied to the Ital. *mangano*, which Florio renders, says T., a kind of press to press buckram, &c., to make it have a lustre or GLOSS

μαγδαλία: See ἀπο-μαγδαλία

μάγειρος: a cook.—Fr. ἔμαγον a. 2. of μάσσω. One who kneads or mixes. ‘Ἐγὼ μαγειρὸς ἀρτύσω σοφῶς,¹⁷ Soph.

μαγίς, ἰδος, ἥ: a kneading trough; bread kneaded.—Fr. ἔμαγον a. 2. of μάσσω

Μάγνης,¹⁸ ητος, ὁ: a magnet or load-stone

11 So κοφὸς for κοφός; &c.

12 Οἷβον τουτονὶ καὶ λωγάνιον καὶ τοῦ βοδὸς τὸ πολύ-πτυχον ἔγκατον. Some read λαγώνιον, the flesh of hares. Hes. explains λωγάλιον τῶν βοῶν by τὸ ὑπὸ τὸν τράχηλον χάλασμα.

13 So κλωμα from κλάω.

14 And you shall make on the hem of the under garment from below pomegranates of

hyacinth and purple.

15 Having about her shoulders a well-wrought garment.

16 And let the Lydian pipe magadis begin or head the noise.

17 I, a cook, will season wisely.

18 From the city of *Magnesia* in Lydia, where the stone is said to have been first

Máγos: one of the *magi* or Persian sages, professedly acquainted with divine and natural subjects, and particularly with astrology and medicine. It was afterwards applied to *magicians* and enchanters¹⁹

μαδάω:²¹ I lose my hair, am bald.—Πρεσβύτερον ῥυτίωντα, κυφόν, μαδῶντα, νωδόν,² Aristoph.

Μάζα: dough, cake.—Fr. **μάζω** or **μάσσω**, I knead, TH. Hence *massa*, a *mass*

Μαζός: a breast, teat.—Hence the *A-mazons*³

Μαθέω,⁴ **μάνθω**, **μανθάνω**: I learn.—Fr. pp. **μεμάθημαι** are the *mathematics*, the learning or science, by way of eminence. 'Ask my friend to recommend to you some meagre *philomath*⁵ to teach you a little geometry,' Chesterfield

Μαῖα: mother. 'Ὡ γαῖα μαῖα, Æsch., O mother earth. Applied also to an elderly woman by way of respect

μαῖα:⁶ a midwife; a nurse.—**Μαῖα**, τίη μ' ἐθέλεις ὀλέσαι; σὺ δέ μ' ἔτρεφες αὐτὴ Τῷ σὺ ἐπὶ μαζῷ,⁷ Hom.

Μάω, **μαίω**: I move or am excited; as in *auto-maton* fr. pp. **μέμαται**. But it generally implies, I move with strong excitement to an object, seek after or search for with intense eagerness, ardently desire

Μαιμάω: I desire eagerly.—By redupl. for **μάω**

Μαίανδρος: the *Mæander*, a winding river of Phrygia. Hence it is applied to any thing winding or waving. Hence '*meandering streams*'

Μαῖνη: some small fish, as a pilchard or minnow.—'*Mænaque quæ nondum primâ defecerit orcâ*,' Pers.

Μαίνω,⁸ fut. **μανῶ**: I drive to madness. **Μαίνομαι**, I am mad or furious.—H. *mania*, *maniac*. And

Menades, the *Furies*

⁹ **Μαῖρα**: a dog

Μαίω: See after **μαῖα**

Μάκαρ: happy, blessed.—'Ἀναξ ἀνάκτων, μακάρων μακάρτατε, Æsch.: King of kings, happiest of the happy

Μακαρίτης: a person dead and of a blessed memory.—Fr. **μάκαρ**

μακρός: long; large, great, opposed to **μικρός**; tall; high; a long way off, distant.—**Μακρός** Ὀλυμπος, Hom. 'There is a strict analogy between the *macro-cosm*⁹ and the *micro-cosm*,¹⁰ the world and man,' Spencer

μακεδνός: long.—For **μακρεδνός**, or fr. **μάκος**, length, wh. **μακρός**

Μακέλειον, **μάκελλον**: the shambles.—'Ex omni posita est instructa *macello* Cæna tibi,' Martial

μάκελλα, **μακέλη**: a spade.—Χαλκήσι βαθὺν τάφον ἐξ-ελάχαινον Ἐσσυμένους μακέλησιν,¹¹ Ap. Rh. Χερσὶ μάκελλαν ἔχων, Hom.

μᾶκιστήρ: long, prolix.—Fr. **μάκος**¹² wh. **μακρός**. In Æsch. Suppl. 'Ἡκουσα μακιστήρα καρδίας λάγον, Stanley wishes *μαστικτήρα*: And truly some emendation seems necessary

μακκοῶ, **μακοῶ**: I am silly.—Some derive it from *Macco*, a foolish woman, as **ἀκκίζομαι** from *Acco*. Others fr. **μη** (or **μάτην**) **κοῶ**=**κοέω**

μακρός: long. See before **μακεδνός**. **Μάκτρα**: a kneading trough.—Fr. **μέμαται** pp. of **μάσσω**. See **μάζα**

Μάλα: very, much.—Hence **μᾶλλον**, more. **Φίλους** κατὶ μᾶλλον ἢ φίλους,¹³ Eurip. 'Ετι μᾶλλον καὶ μᾶλλον, NT., Yet more and more

Μαλακός: soft, tender, gentle, placid, calm; languid in body, infirm; remiss, inactive.—Hence Lat. *malacia*, a calm at sea: 'Tanta subito *malacia* ac tranquillitas extitit, ut se loco movere non possent,' Cæsar.

found.

¹⁹ Some refer **μάγος** to **μαγον** &c. See **μάγγανον**.

¹ Allied to **μυδάω**, R. Perhaps from the notion of putridity. 'Putris is often said of things which are easily dissolvable or dissolved, flaccid, soft, though not at all putrid,' Fac.

² An old man dirty, bent, bald, toothless.

³ They burnt off, it is said, their left breast to draw the bow the better, Mor.

⁴ Perhaps fr. **μαθήνη** a. 1. p. of **μάω**.

⁵ Lover of learning. **Φιλέω**, I love.

⁶ Fr. **μάω**, I enquire, am sedulous, L.

⁷ Nurse, why do you wish to destroy me? You nourished me yourself on your breast.

⁸ Fr. **μάω**, as **φαίνω** fr. **φάω**, **βαίνω** fr. **βάω**.

⁹ The great world; J. **κόσμος**.

¹⁰ The little world.

¹¹ They rapidly dug the deep ditch with brazen spades.

¹² 'Of this word I can determine nothing except that it cannot come from **μᾶκιστος**, Bl.

¹³ Friends and still more than friends.

And *malacisso* in Plautus: 'Ah *ni-mium ferus es; malacissandus es*'

Μαλάσσω, ξω: I make soft, make infirm.—Allied to μαλακός

Μαλάχη: *malva*, mallows.—Fr. μαμάλαχα p. of μαλάσσω. 'From its SOFTENING the bowels,' Plin.

Μαλερός: burning, melting. Τροτή μαλερῷ πυρὶ πᾶσα Δαιομένη,¹⁴ Hom. It is applied also to melting songs, and melting desire.—There was probably an ancient word μάλη, fire, boiling water, or something similar; wh. μαλερός and μαλάσσω, I soften by boiling, Bl.

μάλη: the arm-pit, ala.—Perhaps for μασχάλη, S. As 'ala' for 'axilla.' Ξιφίδια ὑπὸ μάλης ἔχοντας, Xen.

Μαλθακός: =μαλακός

Μαλθάσσω: =μαλάσσω

Μάλθα: 'wax, but particularly wax softened,' Galen.—Abbreviated fr. μαλθάσσω. Τὴν μάλθαν ἐκ τῶν γραμματείων ἑσθίων,¹⁵ Aristoph.

μάλιον: hair, the same as μαλλός

Μάλιστα: mostly, most of all, chiefly. By all means, yes. So 'minimè' is, by no means, no.—Superl. of μάλα

μάλκη: a numbness of the hands from cold.—Perhaps for μαλάκη, L. A languor of the hand. See μαλακός. Ἐν παλάμῃσιν ἄ-εργοι Μάλκαι,¹⁶ Nicand.

Μᾶλλον: See μάλα

μαλλός: fleece, wool, woolly hair, hair.—'Μαλακός implies such softness as that of wool; for μαλός or μαλλός is wool,' TH. Some compare Lat. *mollis*

Μαλόβαθρον: a kind of sweet-scented leaf.—'Coronatus nitentes *Malobathro* Syrio capillos,' Hor.

μάμερτος: Mars.—'Ἡ Μάμερτος ἥ τί χρὴ καλεῖν Τὸν αἶμο-φύρτοις ἐστί-μενον μάχαις,'¹⁷ Lycophr.

μάμερσα: Minerva, the goddess of war.—See Μάμερτος

Μάμμα, μάμη: *mamma*, mother; a grandmother

* Μαρμάκνθος: some silly fellow

Μαρμῆν: the cry of a child desiring its mother, or the breast. See μάμμα

Μαρμωνᾶς: *Mammon*, the God of riches

Μᾶν, μάννα: *manna*

μᾶν: the same as μῆν

μανδαλωτὸν: *osculum hujusmodi ut osculantes suas invicem linguas lingant*. Hinc dicitur de quavis re admodum deliciosā: 'Ὡς ἡδὺ τὸ μέλος καὶ κατ-εγλωττισμένον Καὶ μανδαλωτὸν, Aristoph.

μάνδρα: a stall, fold; cave, den.—L. compares Lat. *mando*, ere. Comp. κάπτω, κάπη. 'Madrigal is fr. *mandra* Lat.; anciently *mandriale*, a pastoral song,' T.: 'Waters by whose falls Birds sing melodious *madrigals*,' Shaksp. Χῆραι μὲν μάνδραι, κενεαὶ δέ μοι αὐλίες ἤδη Τετραπόδων,¹⁸ Callim. Ἄν-έβη λέων ἐκ τῆς μάνδρας αὐτοῦ,¹⁹ LXX.

Μανδραγόρας:²⁰ the herb *mandragora* or *mandrake*

Μανδύας: a military cloak.—H. *mantua* (for *mandua*) and *mantle*, T.

Μανῆς: a servant's name.—'Ἀλλὰ τοῦτό γ' οἶκαδ', ὦ Μανῆ, φέρε,'¹ Aristoph.

Μανθάνω: See μαθεῖω

Μανία: a female servant's name.—See μανῆς

Μανία: *mania*, madness.—See μαινῶ

Μανιάκης: a bracelet, MANICA; a necklace.—Fr. μάνος or the Lat. *manus*, St.

Μάνιπλα: the Lat. *manipuli*

Μάννα: *manna*

μαννάριον: goody, aunt.—Possibly the same as γαννάριον fr. γάννα, an aunt. 'Some refer nun to γάννη and to the Ital. *nonna*, aunt or grandmother, applied by way of honorably distinguishing the religious women,' T. Ναὶ μαννάριον, Luc.

Μάννος, μάνος: a bracelet or necklace.—See μανιάκης

14 The whole of Troy being burnt with melting fire.

15 Eating the wax off the registers.

16 Inactive numbnesses in the palms of the hand.

17 Mamertus or whatever he should be called who feasts on blood-stained battles.

18 Widowed are the folds, and empty now of quadrupeds are my stalls.

19 The lion has ascended from his den.

20 Fr. μάνδρα and ἄγορα pm. of ἀγείρω. Causing sleep; causing shepherds to gather their flocks to their folds, J.

1 But take this home, Manes.

μανός: thin, rare.—Τὰ μὲν πικρὰ καὶ βαρέα, τὰ δὲ μανὰ καὶ κοῦφα,² Plato. Hence S. derives *manes*, the shades. Ovid calls them 'tenues animæ'

Μαντιλή: the Lat. *mantile*, a towel

Μάντις, *ews*: a prophet.—Fr. μέμναι pp. of μᾶινω. Fury was considered as a mark of prophetic inspiration, L. From *μαντεία*, prophecy, is *necro-mancy*.³

μάομαι, μαίομαι: I handle, touch. "Ἐλκος δ' ἡγήρ ἐπι-μάσεται,"⁴ Hom. "Ὡς ἄρα μιν φαρμένη ράβδῳ ἐπ-εμάσας" Ἀθήνη,⁵ Id. Some read erroneously ἐπι-μάσεται and ἐπ-εμάσας

μαπέειν: to seize.—Τοι δ' . . . Ἰέμενοι μαπέειν, οἱ δ' ἰέμενοι ὑπ-αλύξαι,⁶ Hesiod

Μάραγδος,⁷ σμάραγδος: *smaragdus*, French *émeraude*, Engl. *emerald*

μάραγμα, μάραϊνα: a whip, scourge.—Μάραγνα γε Μένει σε δρῶντα τοιάδ',⁸ Rhesus. Διπλῆς μαράγνης δοῦπος, Æsch. 'From the Shanscreet *mar*, to strike; wh. *μάρη*, the hand; and *μάραναι*,' J.

+ Μάραθρον: fennel

μάραϊνα: see *μάραγμα*

Μαραίνω: I make to fade or wither.—Fr. pp. μεμάρναι is *a-ma-ranth*⁹

Μαρασμός: a withering.—Fr. μεμάρναι pp. of μαράζω=μαραίνω. 'Pining atrophy, *Marasmus* and wide-wasting pestilence,' Milton

μαρανγέω: applied to the eyes dazzled.—"Ἔστι δὲ καὶ χρώματα λυπηρὰ τῇ ὄψει, πρὸς ἃ γίνεται τὸ συγ-χεῖσθαι καὶ μαρανγεῖν,"¹⁰ Plut. Ὀφθαλμοὶ μαρανγεῖ καὶ ἁ-τονεῖ, Id.

2 Some thick and heavy, others thin and light.

3 Fr. *νευρός*, dead. The art of revealing future events by communication with the dead.

4 The physician will handle the wound.

5 So Minerva having spoken touched him with a wand.

6 These desiring to seize, and those desiring to avoid them.

7 Fr. *μάω*, wh. *μαίρω*, *μαρμαίρω*, S.

8 A scourge awaits you acting so.

9 An imaginary flower, which never fades.

10 There are colors painful to the sight, which confound and dazzle.

Μάργαρον: a pearl.—'Gignit et oceanus *margarita*,' Tacit. 'Like to a marchant that seketh gode *margaritis*,' Wickliffe. Hence *Margaret*, the proper name, N.

μάργος: mad; furious. 'It is chiefly said of furious desires,' TH. —Μαῖα φίλη, μάργην σὲ Θεοὶ θέσαν, οἷτε δύνανται Ἀ-φρονα ποιῆσαι καὶ ἐπὶ-φρονά περ μάλ' ἔοντα,¹¹ Hom. Γαστρί-μαργος, having a furious belly, voracious

μάρη: the hand.—See *εὐ-μαρής* Μαριανδυνοί: the *Mariandynes*, a people bordering on Paphlagonia. Their lamentations, the object of which is differently represented, were proverbial.¹² Μαριανδυνοῦ θρηνητή-ρος, Æsch.

μαρίλα: embers.—Fr. [*μάρω*=] *μαίρω*, [whence *μαρμαίρω*], G. A spark of fire. See the passage quoted on *λάρκος*

* Μάρις, *ews*, ὁ: a liquid measure Μαρμαίρω: I shine.—H. *μάρμαρον*, *marmor*, *marble*

Μαρμαρυγή: splendor.—See *ἀμαρύσσω*

μάρναμαι: I fight.—Fr. *μάρη*, the hand. Manus consero. Μάρναντο Τρωσίν τε καὶ Ἑκτορι,¹³ Hom.

μάρπτω, ψω: I seize with the hand.—Fr. *μάρη*, the hand

Μάρσπος: a purse.—'Nummi octingenti aurei in *marsupio* infuerunt,' Plaut.

Μάρτυρ,¹⁴ *μάρτυς*, *υπος*: a witness.—Hence the *martyrs*, who died in TESTIMONY of the Christian faith

Μασάομαι, μασσάομαι:¹⁵ I chew, champ, bite.—Allied are *μαστάζω* and *μαστιχάω*, wh. *masticate*. Fr. pp. μεμάσσηται are the *masseters*: 'One wonderful pair of muscles is

11 Dear nurse, the Gods, who can make even a very wise man foolish, have made you mad.

12 'As the Helots at Lacedæmon, so were the Penestæ among the Thessalians, the Cilicryans in Crete, the Mariandynes at Hæcælea of Pontus, and the Arotæ at Syracuse,' E.

13 They fought with the Trojans and with Hector.

14 Fr. *μέμραται* pp. of *μαίρω*, discerno, dirimo, Vk. From *μάρω*, I lay hold of, L. From *μάρη*. For witnesses anciently witnessed with uplifted hands, Dm.

15 TH. refers it to *μάσσω*.

called the *masseters*, which are inserted into this lower mandible, and so able to move it upward; to the right, to the left; forward, backward and round about; and so perform *mastication*,' Smith

μάσθλης: 'pellis confecta et subacta,' Br., hide well pounded. Applied by Aristoph. (as the Schol. explains it,) to one who is μεμολαγμένος καὶ ἐν-τριβής ταῖς πονηρίαις, battered and well-stricken in villainy: Μάσθλης, εἰρων, γλοιὸς, ἀλάζων, which Br. translates, 'subactus, simulator, lubricus, arrogans.' L. derives it fr. μάσω=μάσσω

Μασθός: There were four ways of writing this one word in different dialects: μαστός, μασθός, μασδός, μαζός, Vk. Z. expresses σδ, M. See μαζός

Μάσσω, ξω: I knead, make into a solid substance.—H. *massa*, *mass*. Μάζαντες μάζας, Plato

μάσσω, ξω: I rub, wipe off, wipe.—Fr. pp. μέμακται ἰς χειρό-μακτρον, a towel for wiping the hands. Ἀπο-μασόμεθα ὑμῖν τὸν κονιορτόν,¹⁶ NT.

μάσσω: greater. See ἄσσω

Μαστάζω: I masticate

μάσταξ, ακος, ἡ: food *masticated*. The instrument of *mastication*, the jaw. It is, apparently needlessly, sometimes translated the mouth

Μασταρύνω: I compress my lips, like a child when drawing the breast (μαστόν) with its mouth

Μαστεύω, ματεύω: I desire; seek for eagerly.—Fr. μέμασται and μέμαται pp. of μάω

Μάστιξ, γος, ἡ: a whip, scourge.—Hence *μαστιγίας*, a fellow deserving the whip: 'Non manum abstinēs, *mastigia*?' Ter. Zoilus was called Ὀμηρο-μάστιξ, from his censures of the poems of Homer

Μαστιχάω: I masticate

Μαστίχη: *mastich*, a gum

Μαστός: See μασθός

μαστρωπός, μαστροπός: a pimp, bawd; enticer.—'Fr. μέμασται pp. of μάω, I seek. Indagator captura-

rum *venerearum*,' S. 'Boni venatoris est *INDAGANTER* quamplurimas *feras capere*,' Columella. Τὰς μαστροπούς τὰς εἰθισμένας προ-αγωγέειν τὰς ἐλευθέρας γυναῖκας, Athen.

μαστρύλλη, ματρύλλη: the same as μαστροπός

μασχάλη: an armpit.—Hence *μασχαλιστήρ*, a belt about the *μασχάλη*. "Ὅσα δὲ περὶ κεφαλὴν καὶ ζωστήρας καὶ *μασχαλιστήρας*, χρυσῶ κοσμέονται,¹⁷ Herod. It is perhaps for *μαχάλη*, fr. μέμακα p. of μάω, from the idea of the motion of the arms

Μάτην: with too great eagerness and desire, rashly, in vain.—Fr. μέμαται pp. of μάω. Βλέποντες ἐβλεπον μάτην, Κλύοντες οὐκ ἤκουον,¹⁸ Æsch.

Μάταιος: fruitless, vain. See above

Ματώ: I delay.—Fr. μάτην. I.e. I pass the time vainly and to no effect

Ματεύω: See *μαστεύω*

Μάτην: See before *μάταιος*

ματρύλλη: See *μαστρύλλη*

Ματτίνα: a dainty dish.—Perhaps fr. μάττω=μάσσω. A dish of things well beaten together. Hence *ματτινο-λοιχός*, (fr. λέλοιχα pm. of λείχω,) a lick of dainties. 'Inter quadrupedes *muttya prima lepus*,' Martial

Μαυρόω: I obscure.—See *ἀμανρός*

μάχαιρα: a sword, short sword; knife.—Fr. μάχω wh. μάχομαι. An instrument to fight with. Πάντες οἱ λαβόντες μάχαιραν ἐν μάχαιρᾳ ἀπολοῦνται,¹⁹ NT.

μάχλος: incontinent, libidinous, impetuous. Μάχλος ἐς ἄνδρας, Epigr. Μαχλόταται δὲ γυναῖκες, Hesiod. It is applied by Æsch. to Mars.—Perhaps for μάκλος fr. μέμακα p. of μάω, I rush impetuously

Μάχομαι, μαχέομαι: I fight, combat; dispute.—Γιγαντο-μαχία, The battle of the giants. Ἴω μάχαι καὶ Λάμαχοι,²⁰ Aristoph. Hence *logomachy*, a fight of words

16 We rub or wipe off the dust upon you.

17 As to the coverings of the head, and as to the belts about the loins and armpits, they are adorned with gold.

18 Seeing they saw in vain, hearing they

heard not.

19 All who take the sword shall perish by the sword.

20 In a jocosé allusion to the commander *Lamachus*.

μάψ: in vain.—*Αἰσχροὺν γὰρ τόδε γ' ἐστὶ, Μάψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν Ἀ-πρὶκτον πόλεμον πολεμίζειν,* Hom.

Μάω: See after *μαῖα*. See *μάομαι*

Μεγαίρω: I envy; refuse, as, 'Do not envy me this.'—Hence the fury *Megara*; 'from the envy and hate she excites among men,' Mor.

Μέγαθος, μέγεθος, *eos*: greatness.—Fr. *μέγας*

Μεγάλειος: great, magnus; magnificent.—Fr. *μέγαλος*

Μέγαλος: See *μέγας*

Μεγαλύνω: I magnify, extol; make great.—Fr. *μέγαλος*

Μέγαρον: a house, dwelling-place.

—*Αἰ δ' ἴσαν ἐκ μεγάροιο,*² Hom. 'Ἀψ ἴτω ἐς μέγαρον πατρός, Id.

ΜΕΓΑΣ, neut. μέγα, fem. μεγάλη from *μέγαλος*: great.—Hence *O-mega*,³ great O. And the *Ludi Megalenses*, or great games. *Magnus* appears to be allied

Μέγεθος: See *μέγαθος*

Μεγιστᾶνες: great men, magnates.—Fr. *μέγιστος*⁴ superl. of *μέγας*

Μέδω, μεδέω: I superintend, rule.

—Hence *Medon*, the Athenian archon. 'Ἀργείων ἡγήτορες ἡδὲ μέδοντες,'⁵ Hom.

Μέδιμος: a dry measure.—TH. supposes it allied to some verb *μέδω*, whose pm. *μέμοδα* gave *modius*.⁶ 'Universos frumento donavit, ita ut singulis sex modii tritici darentur; qui modus mensuræ *medimnus* Athenis appellatur,' Nepos

Μέδομαι: I superintend, have or undertake the care or direction of, give my thoughts to. See *μέδω* before *μέδιμνος*. Hence perhaps *medeor* and *medecina*. Also, I meditate, plot. *Κακὰ δὲ Τρώεσσι μεδέσθην,*⁷ Hom.

μέζος, *eos*: genitalia.—A μέσος, ut videtur

Μέζων: greater.—See *ἄσπον*

META, μετ', μεθ': The general

sense seems that of accompanying or closely following. Thus *method* (μέθ-οδος, *meth-odus*, fr. *ἰδός*, a way) is explained, the arrangement of things so that they go one with the other or one after the other in a just order and series. *Metà* then is, with, together with, at the same time with, of the same side or party with; and after, next to, behind. It can also admit the sense of, just before.⁸ Again: to do any thing with art, expresses the mode: to hold a ruler with the hands, expresses the instrument. *Metà* expresses mode and instrument. To sit down with a company, implies sitting among them, and may imply sitting between them. *Metà* expresses among and between. So in a metaphorical sense, to have business (*μετὰ*) between the hands; i. e. to be employed about it. Again: to go after a person, is to go for or in search of him; and implies going towards him or to him. *Metà* is, for, in search of, towards, to

μετὰ: Οὔτε νυκτὸς οὔτε μεθ' ἡμέραν, Neither at night nor in the day; i. e. by or with the day. *Metà τρίτην ἡμέραν*, on the third day

Metà in composition often signifies change, as in *meta-morphose*. Change may imply reverse: hence *μετὰ* sometimes expresses the reverse of the action implied by the verb to which it is prefixed

Μέθυ: strong untempered drink.—Hence *μεθύω*, I am drunk. From pp. *μεμέθυσται* is *a-methyst*.⁹ Fr. *μεθύω* J. derives *metuo*: 'for to be intoxicated by Bacchus was to be inspired by dread and horror.' 'Ohe recenti mens trepidat METU, Plenoque Bacchi,' &c., Hor.

Μέθη: drunkenness.—Fr. *μέθυ*

Μεθ-ίημι: re-mitto, o-mitto, per-mitto, di-mitto, I remit, relax; shrink from, abandon; omit; permit; dismiss.—Fr. *ίημι*. *Metà* seems

1 For it is base that such and so great a people as that of the Greeks should thus in vain war an unfinished war.

2 They went from the house.

3 It should rather have been called 'omacron,' long o.

4 Schl. supposes it a Persian word.

5 The leaders and rulers of the Argives.

6 Some derive 'modius' from the Hebrew.

7 They meditated evils on the Trojans.

8 Thus λίτα μετὰ τοῦ γυμνάζεσθαι ἡλείψατο, Thucyd.

9 This stone, when worn on the finger, used to be thought a preservative against DRUNKENNESS, Mor.

here primarily to reverse the meaning of ἡμι. I send: I stay from sending

Μεθ-ήμων: one who remits his courage, a coward.—Fr. ἡμαι pp. of ἔω, I send. See above

Μεθ-οδος: See μετὰ above

Μέθυ: See before μέθη

μει-αγωγέω: Καὶ γὰρ ταλάντῳ μονοσικῇ σταθμῆσεται. Τί δέ; μειαγωγῆσουσι τὴν τραγῳδίαν; Aristoph., For the musical art will be weighed in a scale. What? and will they weigh tragedy also? 'Μεῖον was a ewe offered to Diana at the Apaturia. Μει-αγωγέω, I weigh this offering,' J. See ἄγω

Μειδιάω, μειδιάω: I smile mildly.—Φιλο-μμειδίης Ἀφροδίτη, Hom., Venus loving smiles. Μεΐδῃσεν δὲ πατήρ ἀνδρῶν τε θεῶν τε,¹⁰ Id.

Μεΐζων: greater. See ἄσπον μέλινος: ashen.—For μέλινος fr. μέλια, ash

Μελινός: honied, sweet.—For μελινός fr. μέλι, mel

Μελίσσω: I soothe with HONIED words, I soothe, conciliate.—For μελίσσω fr. μέλι, mel

Μείλιον: a present by which I soothe another.—See above

Μείων: less, opposed to μεΐζων. Perhaps fr. μείω=μύω, which see

Μειον-εκτέω: I have less than others of property, rank &c., am poor, inferior, &c.—Fr. μεῖον neuter of μείων and ἔκται pp. of ἔχω

Μεῖω: I lessen, extenuate, degrade, &c.—Allied to μείων. 'The words are a meiosis, and import much more than they express,' South

Μεῖραξ, ακος: a young man or damsel. Μεῖράκιον, says TH., is one who has attained the age of 14 or 16.—For ἰμεῖραξ,¹¹ fr. ἰμείρω wh. ἴμερος. One of the age which excites desire, EM.

Μεῖρω, (fut. μερῶ) and μέρω: I divide, distribute; distribute to each

his share or lot. Μεῖρομαι, I receive as my division or part, possess.—'Hygate made the meare thereof by west,' Spenser. Hence some derive meri-dies;¹² and merus, divided from others, separate, alone: 'Nihil nisi spem meram,' Ter., Nothing but mere, solitary hope

μεῖς: Æolic form of μῆν or μῆν, a month

Μείων: See after μείλιον

Μέλας, αῖνα, αν: black.—H. melancholy,¹³ or black bile

μελάγ-χειμα, ων: hollow places, where the snow has melted. So called, says Pollux, as being the only places BLACK, whereas the rest of the country is white with the SNOW.—For μελάν-χειμα. See χεῖμα

μελάγ-χιμος: clothed in black.—Χίμα¹⁴ was perhaps allied to χιτών, and formed fr. κέχιμαι, as χιτών fr. κέχεται, pp. of some verb χίω

μέλαθρον: a house. But it is used also of the beam or roof of a house: 'Ἀψαμένη βρόχον ἀφ' ὑψηλοῦ μελάθρου,'¹⁵ Hom. And it is supposed to have meant originally the middle beam of the house, as BLACK with smoke, and to be derived fr. μέλας. Homer has αἰθαλῶεντος ἀνὰ μεγάρῳ μελάθρου,¹⁶ and Virgil: 'Assiduâ postes fuligine NIGRI'

Μέλαν, ανος: ink. — Neuter of μέλας

Μέλας: See before μελάγχειμα

Μελασμός: a black spot or mole.—Allied to μέλας

Μέλδω: I liquefy.—Comp. melt: Μέλει: curæ est, it is a care, it concerns.—Hence Melibæus in Virgil, i. e. ὃ μέλει βοῶν, one to whom oxen are an object of care

Μελεδαίνω: I care of or for.—Allied to μέλει

μέλεθρον: a fetter, a rope for binding the μέλας or limbs, Scap.

Μέλαι: See after μέλδω

μέλεος: indolent, ἐκ-λελυμένος τὰ blood.

14 The termination of χιμος in δύοχιμος seems to have a different meaning. And E. is of opinion that χιμος is a mere termination in μελάγχιμος. But even terminations are not formed without a reason.

15 Having hung a rope from a high beam, or from the high roof.

16 On the roof of the sooty house.

10 The Father of Gods and men smiled.

11 As κέρθεν for ἐνερθεν, κείνος for ἐκείνους.

12 This is better perhaps supposed to be put for 'medi-dies' fr. 'medius.'

13 Fr. χολή, bile. Quincy says that it is a disease supposed to proceed from a redundancy of BLACK BILE; but that it is better known to arise from too heavy and too viscid

μέλη, Schol. Hom., dissolved as to the limbs, ὁ τοῖς μέλεσι μάταιος, Tim.

μέλεος: weak, vain, ineffectual.—¹⁷ Ἡμβροτον ἀλλήλων, μέλεόν τ' ἠκόντισαν ἄμφω,¹⁷ Hom. See above

Μέλεος: wretched.—¹⁸ ὦ μέλει μελέων μάτερες,¹⁸ Eurip.

Μελετάω: I give care or attention to any thing.—Fr. μέλει

Μέλημα, ατος: care, concern.—Fr. μεμέλημαι pp. of μελέω. See μέλει

Μέλι, ιτος: mel, honey

μελία: an ash; an ashen spear.—Φηγόν τε μελίην τε, Hom. Πηλιάδα μελίην,¹⁹ Id.

Μέλος,²⁰ εος: a song or verse.—H. melos, mel-ody

μέλος, εος: a limb.—Κατὰ δ' ἰδρῶς Ἔρρεεν ἐκ μελέων,¹ Hom. Ὑπνος λυσι-μελῆς,² Id.

μελίζω: I sing songs. Also, I cut limb by limb or piece-meal.—Fr. μέλος

Μελί-λωτος: the plant melilot. That is, the honied lotus

† Μελίνη: the herb pannic

Μέλισσα: a bee.—Fr. μέλι

Μέλισσαι: priestesses of Ceres or any other Goddess. So Pindar calls the Pythian priestess μέλισσα Δελφική. They were so called from the chasteness and elegant neatness of bees. That a bee leads a chaste life, is an observation of Ælian. So souls from the purity of their nature were called not only νύμφαι, nymphs, but μέλισσαι, TH.

Μελίτεια: the honied plant, balm, or something similar.—Fr. μέλι, ιτος

Μέλλω: I am going to do or to be. Τὸ μέλλον, the time which is going to be, futurity. Μελλό-γαμος, one who is going to be married. Τὴν αὔριον μέλλονσαν, The morrow which is going to be, the next day.—Perhaps allied to μέλει. I. e. I have in hand or meditate any thing

Μέλλω, μελλέω: I am long in what I am going to do, delay, loiter.

—See above

Μελλ-εἰρένες: those who are going to be εἰρένες

Μέλος: See after μελία

Μέλπω, -ομαι: I sing.—Fr. μέλος. Hence *Melpomene*: 'Præcipe lugubres CANTUS, *Melpomene*,' Hor.

μέλω: I am an object of care or concern. See μέλει. Εἰμ' Ὀδυσσεύς, ὃς πᾶσι δόλοισι Ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει,³ Homer. Μέλομαι, I have a care for

Μελ-ῳδός: one who sings songs.

—Fr. μέλος and ᾄδω, I sing. From μελ-ῳδία is melody

Μέμβλεται, μέμβλεσθε are formed fr. μεμέληται, μεμέλησθε. B stands in the place of E, which is lost in the rapid pronunciation. So Δ in ἀνέρος for ἀνδρὸς, M. Μεμέληται is the pp. of μελέω formed fr. μέλει. Was cared for

μέμβλωκα: for μεμόλῃκα p. of μολέω, M. Here β is in the place of ο, as it is in μέμβλεται in the place of ε. But it is not easy to account for the ω in μέμβλωκα. As βορέω is changed to βρώω, μολέω might be changed to μλώω, perfect μέμλωκα and for euphony μέμβλωκα

Μεμβράνα: the Lat. *membrana*, parchment

μεμβράς, ἄδος: a kind of small fish.—Ἦν μὲν ὠνήται τις ὀρφῶς, μεμβράδας δὲ μὴ θέλῃ, &c. Aristoph.

Μέμνη: it has been a care.—For μεμέληκε fr. μελέω, Dm. Others take it for the pm. of μέλει, but thus it should be μέμολε, as λέλογε fr. λέγω μέμνομαι: I remember.—Fr. μέμνω for μεμένω for μένω, (as πέφνω for πεφένω for φένω) fr. μένος, mens. I. e. I put myself or am put in MIND. The Lat. *memini* seems allied

μέμφομαι: I blame, reprove.—Μέμψιν δικάϊαν μέμφομαι,⁴ Aristoph. Καὶ μέμφομαι δὴ, μέμφομαι, παθὼν τάδε, Eurip.

MEN, μενί: indeed. J. supposes it to be allied to ἀμην, *amen*, verily. It is perpetually opposed to δὲ, and

¹⁷ They missed each other, and both flung their darts ineffectually.

¹⁸ O wretched mothers of wretched men.

¹⁹ To brandish an ashen spear cut from Mount Pelion.

²⁰ Fr. μέλι; on account of its sweetness, J.

¹ The sweat ran down from the limbs.

² Sleep the dissolver of the limbs.

³ I am Ulysses, who am an object of interest to men on account of my manifold arts, and my renown comes to heaven. Ern. compares Horace: 'puellis Injiciat curam querendi singula' &c.

⁴ I blame with a just blame.

precedes it, as: 'He told me a part indeed (μὲν) of the truth, but (δὲ) he did not tell me the whole.' Sometimes μὲν and δὲ answer to the Lat. 'et . . . et,' 'tum . . . cūm'

Ménos, eos: ardor or impetus of mind; the mind; impetuosity.—Hence *mens*, as *gens* fr. γένος. 'Mentem animumque,' Virg. Hence the *Eu-menides*⁵ or Furies

Μενεαῖνω: I glow with ardor or with rage.—Fr. μένος, εὐς

Μένω; by redupl. μιμένω, μίμνω; **μένέω:** I remain, await, stay, sustain, &c.—H. *maneo*

Μενε-δήϊος: awaiting or sustaining the attack of an enemy.—Fr. μένω and δῆϊος

Μενο-εἰκῆς: suitable to one's mind or desires.—Fr. μένος, εἶκω

Μενοινᾶω: the same as μενεαῖνω

Μένος: See after μέν

Μέριμνα: distracting care, solicitude.—For μεριμένη fr. μερίω=μέρω and μείρω, I divide, L. 'Atque animum nunc huc celerem, nunc DIVIDIT illuc, In partesque rapit varias,' Virg. 'Tum vero in CURAS animus DIDUCITUR omnes,' Id.

Μερίς, ἶδος: a part, portion.—Fr. μερῶ fut. of μείρω

μέρμερος. 'Plato: Μέρμερος πάννυ ἐστίν, ὃ Ἰππία. He had said a little before: σχέτλιός ἐστι καὶ οὐδὲν ῥαδίως ἀποδεχόμενος: from which the meaning of the word may be ascertained. Tim. has too much kept to the origin of the word in explaining it, ὁ διὰ παν-ουργιῶν φροντίδα τισὶν ἐμ-ποιῶν. I should rather understand it, difficult, morose, one whom you cannot easily satisfy. Others use it for, heavy, arduous, troublesome. Homer has πολέμοιό τε μέρμερα ἔργα. Plutarch: Τελμοσίαν ἄλωπεκα, μέρμερον χρήμα,' R. 'Μέρμερος, applied to persons, is, curious, anxious, enquiring; and, applied to things, is, exciting anxious care and much enquiry. Homer: Οὐ γάρ πω ιδύμην οὐδ'

ἔκλυνον αὐδήσαντος' Ἀνδρ' ἐνα τόσσαδε μέρμερ' ἐπ' ἤματι μητίσασθαι, "Οσσ' Ἐκτωρ ἔρρεξε," Dm. See μέρμηρα

Μέρμηρα: distraction, anxiety or doubt. Hence μερμηρίζω, I am distracted with doubt and anxiety.—Perhaps for μέρμερα by redupl. for μέρα fr. μερῶ fut. of μείρω. TH. deduces it fr. μέρμω as formed fr. μέρω. Compare μέριμνα

μέρμης, ἴθος: a cord.—Κατ-έδει μέρμηθι φαεινῇ Ἀργυρέῃ,⁸ Hom.

Μέρος, eos: a division, part, share, portion. (Κατὰ) τὸ ἐμὸν μέρος, for my part; pro meā virili parte, according to my ability. Ἐν μέρει, in each one's share or part, by turns. Πρὸς μέρος, according to each one's share or proportion.—Fr. μερῶ fut. of μείρω

μέρ-οψ, σπος: 'having a divided voice. Μερ-όπων ἀνθρώπων, Hom., Of men who have their voice divided into words, syllables, and letters in opposition to the inarticulate accents of other animals,' Dm.—Fr. μερῶ fut. of μείρω and ὄψ

μέροψ: a bird called the bee-eater.—'Principio sedes APIBUS statione petenda: . . . Absint a stabulis meropesque aliaque volucres,' Virg.

Μέσος: middle, intermediate. Τὸ μέσον, the mean.—Hence *Meso-potamia*⁹

Μέσαβον, μέσσαβον: Suid. explains it of wood placed BETWEEN two OXEN joined together, as derived fr. μέσος and βοῦς, i. e. of the pole of a plough. It is otherwise explained of a thong with which oxen are tied to the pole of a plough

Μέσαγκτος: a doubtful and perhaps corrupt reading in the Persæ of Æschylus

Μεσαίτατος: superl. of μέσος

Μέσατος, μεσάτιος: the same as μέσος

μεσ-εγγυᾶω: I deposit money (as a bet or wager) in the hands of a person who interposes between two

⁵ Some suppose μὲν to be the original neuter of εἶς or μέϊς, as μέλα is still the feminine; and δὲ to be a corruption from δύο. In the first place; in the second place.

⁶ Of a good mind or will. So called for δυσ-μενίδες.

⁷ I never yet saw nor heard any one say-

ing that one man had planned in one day so many μέρμερα things as Hector did.

⁸ He bound them down with a splendid silver cord.

⁹ Being in the middle of two rivers, the Tigris and Euphrates. Ποταμός, a river.

parties, J.—Fr. μέσος and ἐγγύα

Μεσηγνύ, μεσσηγνύ, and -ύς: in the midst of, between. — Fr. μέσος.¹⁰ Μεσσηγνύς Τενέδοιο καὶ Ἰμβρου, Hom.

Μεσσημβρία: for μεσσημερία, mid-day, μέση ἡμέρα

Μεσίτης: a mediator.—Fr. μέσος

Μεσό-δμη: the middle beam of a house. The hole in the middle of a ship in which the mast was erected or fixed, this being the middle beam, J.—For μεσο-δμή fr. δόμος, domus, or fr. δέδομα pm. of δέμω

* μεσοκρανεῖς or μεσοκρινεῖς: columns.—Ἐκρινε δὲ Δίφιλον ἐκ τῶν ἀργυρίων μετάλλων τοὺς μεσοκρανεῖς, οἱ ἐβάσταζον τὰ ὑπερ-κείμενα βύρη, ὑφελόντα, καὶ ἐξ αὐτῶν πεπλουτηκότα,¹¹ Plut.

† Μέσπιλον: a medlar

Μεστός:¹² full, laden.—Μαστός μεστός γάλακτος

μέσφα: unto, until.—Fr. μέσω fut. of μέω, Lat. meo. Horace: 'QUO simul mearis,' S. Παννύχιοι μέσφ' ἡοὺς ἡρι-γενείης,¹³ Hom.

Μετὰ: See after μέζων

Μετα-βάλλω: I throw a thing from one state to another, change, alter. Change my abode, change one thing for another or exchange, &c.

Μετα-γιγνώσκω: I change my sentiments

μετα-κομίζω: I carry from one place to another, transfer

Μετ-αλλον:¹⁴ metallum, a metal. A mine. A military mine

Μετ-αλλάω: I search for, as one searching for metal; I seek, enquire, ask

Μετα-μέλομαι: I have after—concern, regret, repent.—See μέλω

Μεταμώλιος: vain, ineffectual, ἀνεμώλιος.—'For μετ-ανεμώλιος,' Dm. Μεταμώλια βάζεις, Hom.

Μεταξὺ: like μετὰ, signifies be-

tween, among, and after

μετα-πίπτω: I fall from one opinion to another, change, become, turn out; fall into one thing from being another, am changed into, J.

μετ-άρσιος: 'said of thing AFTER being RAISED, high,' J. Μετὰ here rather implies change. The word is sometimes applied to ships sailing on the deep. Perhaps from their apparent elevation.—Fr. ἄρσαι pp. of αἶρω, I raise. See μετέωρος

Μετα-σπών: having followed after.—See ἔπω

μέτασσαι: applied to middle-aged sheep.—Χωρὶς μὲν πρό-γονοι, χωρὶς δὲ μέτασσαι, Χωρὶς δ' αὖθ' ἔρσαι,¹⁵ Hom. For μέσασται fr. μέσος

μετα-τροπαλίζομαι: I change my direction and turn round.—Fr. τέ-τροπα pm. of τρέπω

Μέτ-αυλος: 'the same as μέσ-αυλος; a middle door between the hall (αὐλή) and the inner buildings,' Reiske

Μετα-φέρω: trans-fero, I convey from one place or state to another, transfer.—Fr. the pm. μετα-πέφορα is metaphor.¹⁶

Μετὰ-φρενον: the part opposite to (αἰ φρένες) the breast, the part between the shoulders

Μετ-ἐ-τέροισι: used for, some, certain ones, as opposed to others: Ὡς Περσέων μετεξέτεροι λέγονσι, Herod., As certain Persians say. It is meant that other Persians say differently

Μετ-έωρος, μετ-ήωρος: on high, elevated, erect, elated; suspended; in suspense and uncertainty. Applied also to ships on the deep: See μετ-άρσιος.

Μετέωρος, qui in ALTO navigat. Dicitur et ipsa navis μετέωρος, quæ ALTUM tenet, St.—H. meteor.¹⁷ See αἰωρέω

μέτ-οικοι: persons who have chang-

¹⁰ Γυ is probably fr. γύα. See ἐγγύς.

¹¹ He condemned Diphilus for taking from the silver mines the columns which supported the weights which lay over them, and for getting rich from them.

¹² TH. derives it fr. μέμεσται=μέμεται wh. μέτρον.

¹³ All the night unto the early-born Aurora.

¹⁴ Fr. μετὰ and ἄλλος. Because, says Pliny, where one vein is found, another is found

at no great distance. That is, one after another. But Mor. understands it of metal given in exchange for something else.

¹⁵ Apart were the older sheep, apart were the middle-aged, apart were those recently born.

¹⁶ The transfer of a word from its literal to a figurative sense.

¹⁷ A body of a transitory nature, which raises itself in the sky.

ed their residence, residents in a foreign country.—Fr. οἰκέω

Μέτρον : a measure ; the measure of any thing ; proper measure, moderation ; measure in verse, metre. Hence *geo-metry*, &c.

Μέτριος : moderate. It is often opposed to unjust, overreaching. 'Τὸ μέτριον is that which is proper to be done ; τὰ μέτρια are, not things in moderation, as some translate, but which are proper to be done. Οὐχ ἔξεις τὰ μέτρια, You shall not have the rights of humanity,' TH. — See above

Μέτ-ωπον : the part of the face after the eyes, the forehead or fore part.—Fr. ὤψ, ὠπός

Μέχοι, μέχοις : unto, as far as, until.—Fr. μέμεκα p. of μέω, meo. Horace : Quo simul mearis,' S. Μέχοις Ἰωνίας καὶ Καρίας, Herodian

MH : NE, do not. Μὴ φέρε or μὴ φέρῃς, ne feras, do not bring it. Also, lest, like 'ne.' Sometimes it means, not. And, whether or not : 'He asked me about the tributes, whether (μὴ) they were heavy.' And thus it asks a question : 'Whether (μὴ) it is right to &c.?' i. e. Is it right to &c.? J. supposes μὴ and νη (the privative prefix) are allied, as μιν and νιν

MH-ΔΕ : and not, neither. Not even : see οὐ-δέ

Μηδ-αμὸς : not even one, μηδὲ ἄμὸς. Θεὸς οὐδαμῇ οὐδαμῶς ἄ-δικος,¹⁸ Plato

μήδεα, ὦν : pudenda.—Ζώσατο μὲν ῥάκεσιν περὶ μήδεα,¹⁹ Hom.

Μηδ-εἰς : not even one, μηδὲ εἷς

Μηδ-έτερος : neither the other ; i. e. neither one nor the other.—Fr. ἕτερος

Μηδίζω : I imitate or favor the Medes

μηδος, εὖς : design, scheme, plot.—Fr. μάω, Bl. That is, fr. μήδην fr. μέμηται pp. of μάω. See ἀνέδην. Fr. μέμηται is μητις. Εἰδὼς παντοίους τε δόλους καὶ μήδεα,²⁰ Hom.

μήδομαι, σομαι : I design, &c.—Fr.

μηδος

* Μηθίδη : some plant

μήκω, -ῶ : said of sheep and goats bleating.—Perhaps from the sound μή. 'Ωστ' οἶες, . . . Ἀζηχὲς με-μακύναι,' Hom.

μήκω is also applied to men or animals moaning or making an inarticulate sound when dying by a wound. Thus Homer of Sarpedon : Κάδδ' ἔπεσ' ἐν κονίῃσι μακῶν, ἀπὸ δ' ἔπατο θυμός²

μηκᾶς, ἄδος : bleating. See after μηθίδη

Μηκ-ἔτι : not yet more, not further.—Fr. μὴ καὶ ἔτι, says J. But this would be μηκάτι. Perhaps μήκ was the original word for μή, as οὐς for οὐ

μήκος : length, tallness.—Allied to μάκος wh. μακρός

μήκιστος : longest ; longest in distance, most remote. Μήκιστα, tandem, answering somewhat to 'at LENGTH.'—Fr. μήκος

μηκύνω : I lengthen, prolong.—Fr. μήκος

μήκων, ῆ : a poppy.—Perhaps from its (μήκος) tallness. Μήκων δ' ὥς ἐτέρωσε κάρη βάλεν,³ &c., Hom. So Virgil : 'Purpureus veluti cum flos succisus aratro Languescit moriens, lassove PAPAVERA collo DEMISERE CAPUT'

Μήλον : Dor. μάλον, malum, an apple. Hence *melo*, a *melon*

Μήλον : a sheep.—Fr. the sound μη μη. But Varro contends that the sound is βη. Those, who attempt to explain mythology, observe that the Hesperides were certain persons who had an immense number of FLOCKS ; and that the ambiguous word μήλον, an apple and a sheep, gave rise to the fable of the golden APPLES of the Hesperides,' Lempr. See above

Μήλον : a breast, teat.—From its being round and tapering like an apple, St.

Μήλον : a cheek.—'As some suppose, from its swelling out like an

¹⁸ God is unjust in not one way, in not one manner.

¹⁹ Se cinxit pannis circum pudenda.

²⁰ Knowing all kinds of tricks and schemes.

¹ As sheep loudly bleating.

² And he fell down moaning in the dust, and his spirit flew away.

³ As when a poppy has thrown its head on one side.

apple. Perhaps *mala* in Latin may have been derived from this. For I shall never believe with Cicero that *mala* is for, maxilla; or that ala is for, axilla,' St.

Μηλέα: the apple tree.—Fr. μῆλον

Μίλη: a surgeon's probe.—For μάλη fr. μάω, I seek, search

Μήλιος λιμός: the *Melian* hunger, a proverb for any great hunger. From the siege of *Melos* by the Athenians in the Peloponnesian war. So Lat. 'fames Saguntina'

Μῆλον: See before μηλέα

μηλ-όντης, μηλολ-όντης: a kind of beetle, called from frequenting the (όνθος) dung (μήλων) of sheep or cattle, Dm.

Μῆν: indeed, truly.—J. supposes it allied to ἀμήν, *amen*, verily

Μηνή: Goth. *mena*, Sax. *mona*, the *moon*. Allied is μῆν, *mensis*, a month

Μῆν, ηνός, ό: See above

Μήνιγξ, γγος, ή: a membrane; particularly that of the brain.—Μήνιγξ ή περί τόν ἐγ-κέφαλον, Aristot. 'Meninges, the two membranes that envelope the brain, which are called the pia mater and dura mater,' T.

Μῆνις, ιος: fury, passion, wrath.—Fr. ἐμνηα a. l. of μαίνω, I make to be mad or furious⁴

Μηνύω: I point out, show, indicate, discover.—Possibly fr. the Doric μανύω is *manus*. Τόδ' ἔργον, οὐ λέγον, σὲ μηνύει κακόν,⁵ Eurip.

Μήνυτρον: a reward for giving information of crime.—Fr. μεμήνυται pp. of μηνύω

μή-ποτε: perhaps. Μήποτε δὲ καὶ συν-ωνυμεῖ τὸ ἀριστον τῷ δείπνῳ, Athen.: Perhaps ἀριστον is synonymous with δείπνον. So, Μήποτε δὲ δεῖ γράφειν ἀντὶ τῆς Ἀνθείας Ἀντειαν, Id.: Perhaps we ought to write Anthea for Anthea. In this passage of the New Testament, 'The foolish virgins said to the wise virgins: Give us some of your oil, for our

lamps are gone out. But the wise virgins answered saying: Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν, but go rather to those who sell, and buy for yourselves,' the Greek words are translated: 'Not so, LEST there be not enough for us and you.' Schl. thinks they may be translated: 'Sic FORTASSE neque nobis sufficeret neque vobis'

μή-πω: not yet. Τῶν ἀκμαζόντων, τῶν μήπω ἀκμαζόντων, τῶν παρ-ηκμακότων, Xen.: Of things which are at their height, of things which are not yet at their height, of things which have passed their height

μήρινθος: a cord.—Τρήωνα πέλειαν Λεπτῇ μῆρίνθῳ δῆσεν ποδός,⁶ Hom.

μηρός: the thigh.—Fr. μείρω or μέρω: for the body there begins to be divided,' St. Ξίφος ὅξδ' ἐρυσάμενος παρὰ μηροῦ, Hom. So Virgil: 'ensem Eripit a femore'

μηρύω: I wind round, wind into a skain, twist.—Perhaps allied to μῆρινθος

μηρύκω, -άζω, &c.: I roll round food which has been already chewed, I ruminate.—Fr. μεμήρυκα p. of μηρύω

Μῆστωρ, ορος: one who has searched, experienced; a man of experience, a counsellor.—Fr. μέμησται pp. of μάω

MHTHP:⁷ Doricέ μάτηρ, *mater*, a mother

Μῆτις, ιος: experience, prudence, counsel, deliberation.—Fr. μέμηται pp. of μάω. That which arises from search and investigation. Homer calls Ulysses πολύ-μητις

Μήτρα: Dor. μάτρα, the *matrix* or womb.—Fr. μήτηρ, *terros*, *trois*

Μητρ-αγύρτης: one who went about collecting money nominally for Rhea, the mother of the Gods. See ἄγυρις and the note on ἀγείρω

Μητρ-αλοίας and -αλόφης: one who beats or strikes his mother.—Fr. ἀλοιάω=ἀλοάω, I thresh corn

4 Some derive it fr. μένω, as remaining in the mind and deep-rooted.

5 This deed, though it has no voice, shows you to be bad.

6 He bound with a thin cord a timid dove

by the foot.

7 Fr. μέμηται pp. of μάω. From the ardent and tender love with which she embraces her children, and from the care with which she brings them up, Vk.

Μητρνία: a step-mother.—Fr. μήτηρ, προς

Μήτρως: an uncle on the mother's side.—Fr. μήτηρ, προς

Μηχανή: art, contrivance, invention; a contrivance, *machina* (fr. Doric μαχανά), *machine*; fraud, &c. Hence a *mechanic*, *mechanism*, *mechanical*

Μῆχαρ, μῆχος, μῆκος, εὖς: art, artifice, contrivance; contrivance against, remedy.—Allied to μηχανή, and formed fr. μέμηκα p. of μάω

μία: fem. of εἷς, one. Εἷς was perhaps μεῖς originally. Ποιῶμεν τρεῖς σκηνας, σοὶ μίαν καὶ Μώσῃ μίαν καὶ μίαν Ἠλί⁸, NT.

Μιαίνω: I blot, stain, pollute, corrupt; tinge.—Fr. μεμιάσμαι pp. of μιαίνω⁹ or μιάω is *miasm*: 'The plague is a malignant fever caused through pestilential miasms,' Harvey. From μιάω is μιάρως, impure: ὦ μιάρῃ καὶ παμ-μίαρῃ καὶ μιάρωτάτῃ, Aristoph.

μιαί-φόνος: who stains himself with shedding blood. Fr. μιάω=μιαίνω and φόνος

Μιάρως: See μιαίνω

Μίγω, μίσγω, μίγνυμι, fut. μίξω: I mix

Μίγδην: by mixing.—For μίκδην fr. μέμικται pp. of μίγω. See ἀνέδην

Μίθρης: the Sun among the Persians. Μῦθον Μίθρην, Xen.

Μίκος, μέκκος: small.—Hence Lat. *mica*. 'Atomi et istæ micæ tuæ,' Sen. Αἰεὶ τοῖς μέκκοις μίκα διδοῦσι Θεοί,¹⁰ Callim.

Μικρός: small, little.—Allied to μέκκος. H. *micro-scope*, *o-micron*¹¹

μικρο-πρεπής: becoming little or little-minded men, sordid, illiberal.—Fr. πρέπω

† Μίλαξ, σμίλαξ, ἥ: the yew tree. Translated also, bind-weed or some plant like ivy

Μίλιον: a mile. Perhaps allied to Lat. *mille* sc. passus

Μίλτος, ἥ: red lead, vermilion.

—Νῆες μιλτο-πάρροι, Hom., Ships whose prows are painted with vermilion

Μιμαλόνες, μιμαλλόνες: priestesses of Bacchus.—'Torva Mimal-loneis implerunt cornua bombis,' Pers.

Μίμαρκος: a mess consisting of the belly and entrails of hares, or of swine, with the blood.—Πρὸ δέιπνου τὴν μίμαρκον κατ-έδομαι,¹² Aristoph.

Μῖμος: *mimus*, a *mimic*, player, buffoon. Hence *panto-mime*

Μιμέομαι: I act like a μῖμος, imitate others

Μνάω, μνήσκω, μιμνήσκω: I put another in mind. Μνάομαι, I put myself in mind, remember.—'Fr. μένος, mens,' Dm. From pp. μέμνημαι are *mnemonics* and the muse *Mnemosyne* or *Memory*. Fr. μέμνησται is *a-mnesty* or act of oblivion

Μίμνω: See μένω

Μιν, νιν: him, her, it, them. It is sometimes, but rarely, the dative.—Fr. *mis* and *vis* supposed to be related to Lat. *is*.¹³

Δίε μή μιν Ἀχαιοὶ ἔλωρ δέλοισι λείπον,¹⁴ Hom. Θεαὶ δέ μιν ἀμφ-αγέροντο,¹⁵ Id.

Μίνθα: *mint*.—Hence by antiphrasis it is put for a badly-smelling flower; and for dung; and for the bad smell of goats. Hence, μιν-θώ, I besmear with dung,' TH.

Μινύθω: *minuo*, I *diminish*, waste, consume. I am wasted, consume away

Μίνυνθα: but a little, for a little while.—Fr. μιννός, small, allied to μινύθω, I make small, and Lat. *minus*

Μιννός: See above

Μινυρός: the same as κινυρός, plaintive

Μινύρμαι: I make a plaintive sound, κινύρομαι. 'Properly said of the young of birds, which were called μινυροί,' Bl. Some refer μινυρός to μιννός, small

Μίξις, ἥ: mixture.—Fr. μέμιξαι pp. of μίγω

8 Let us make three tents, one for you, and one for Moses, and one for Elias.

9 Comp. μεμιάσμαι and μαραινῶ.

10 The Gods always give small things to the small.

11 Which however should be rather 'o-

brachu.'

12 I devour the mimarcis before dinner.

13 Compare *μία* and *ἴα*.

14 He feared lest the Greeks should leave him a prey to the enemy.

15 Goddesses assembled around her.

Μίσγω : See **μίγω**
Μισέω :¹⁶ I hate. — H. a *mis-anthrope* or man-hater

μισθός :¹⁷ hire, pay, wages.—**Μισθοφόροι στρατιῶται**, Demosth., Hired soldiers

μισθ-άρνῃω : I earn wages. — See **ἄρνημαι**

Μίω : I make small, cut into small pieces. An obsolete verb, fr. whose pp. **μέμικα** are **μίκος**, **μικρός**, &c.

Μιστύλλω : I cut into small pieces, mince. See also **μυστίλη**.—Fr. **μέμιστα** pp. of **μίσω**

Μίτος : thread ; thread or string of a shuttle and of a musical instrument.—Fr. **δι-μίτος**, woven with two threads, Junius derives *dimity* ; and 'Mor. traces the French *samit* to *εξα-μίτος* ;¹⁸ meaning therefore, composed of six threads,' T. 'In silken *samite* she was light arrayed,' Spenser

Μίτρα :¹⁹ a girdle, belt, zone ; a fillet for binding the hair.—' **Μίτρα**, attire for the head ; formerly worn by the Greek and Roman women, not unlike in shape to the *mitre* or episcopal crown,' T.

Μίτυλος, **μύτιλος** : *mutilus* ; applied to an animal whose horns are *mutilated*. Perhaps fr. **μέμικται** pp. of **μίσω**

Μίω : See before **μιστύλλω**

Μνᾶ : of the same root as Lat. *mina*. A hundred drachmæ, says Suid., make one **μνᾶ**

μνάομαι : I woo.—' For **μέναομαι**, fr. **μένος**, *mens*. I set my mind and thoughts on a woman,' Dm. ' **Ἡδὴ γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον**,²⁰ Hom.

Μνάω : See after **μμέομαι**

16 'Fr. **μίσω**. *Μίσος* is that fault by which we desire to make men less or to diminish their credit,' L.

17 Possibly fr. **ἐμίσθην** a. i. p. of **μίσω**, I divide into small bits ; I divide. A word adapted to the ancient ages of predatory warfare, when plunderers divided the spoil.

18 Comp. 'sample' fr. 'example ;' and 'megrim' fr. **ἡμικρανία**.

19 **Ζώνη ἡ διὰ τοῦ μίτρου ὑφανομένη**, EM.

20 For now the chiefs among the people woo you.

1 On every side is swamp, and mossy thicknesses of the deep.

2 Bl. derives it fr. **μῶς**=**μοῖω**, *mo Veo*.

3 The Trojans will not stand in the fight.

4 Fr. **μέμοιχα** pm. of **μείχω**=**μίχω**, *mingo*,

Μνεία : memory, commemoration, record, mention.—Fr. **μνείω**=**μνέω**=**μνάω**

Μνήμα, **ατος** : that which perpetuates the memory of any thing, a monument, sepulchre.—Fr. **μέμνημαι** pp. of **μνάω**

Μνήμη : much the same as **μνεία**. See above

μνηστεύω : I woo.—Fr. **μέμνησται** p. of **μνάομαι**

μνίον : sea moss or weed.—**Πάντη μὲν τέναγος, πάντη μνιόντα βύθιοι Τάρφεια**,¹ Ap. Rh. See **μρούς**

μνούς : down, soft hair, **χρούς**

Μόγος :² labor, toil.—' **Ἴδρωθ' ὃν ἱδρώσα μόγῳ**, Hom. : Sudorem quem sudavi laboriosè. **Μόγος μέγας**

Μόγισ : with toil and labor.—Fr. **μόγος**

Μόδιος : the Lat. *modius* or *modium*, a bushel

μόθαξ, **μόθων** : 'a vile and sordid man, an importunate rascal,' Reisig. — **Βερέσχεοί τε καὶ κόβαλοι καὶ μύθωνες**, Aristoph. 'Ὡς μύθων εἰ καὶ φύσει κόβαλος, Id. 'Calface hominem, ut ego *Mothonem*,' Cic.

Μόθος : battle.—**Τρῶες κατὰ μόθον οὐ μενέουσι**,³ Hom.

Μοῖρα : a part, portion ; one's portion, lot, fate ; just portion.—Fr. **μέμοιρα** pm. of **μείρω**

Μοιχός :⁴ *mæchus*, an adulterer

Μολγός : a leathern bag. — Fr. **Ἄεolic βολγός** (as **βύρμαξ** for **μύρμηξ**) is Lat. *bulga* : ' *Bulgam* et quicquid habet servorum, secum habet ipse. Cum *bulgâ* cenat, dormit, lavit : omnis in unâ *Spes hominis bulgâ*,' Lucil.

μολγός : See the note⁵

Μόλω,⁶ **μολέω** : I come, go, arrive.

TH. Or **μίχω**, I mix, in Homer's sense.

5 'Αλλ' ἐὰν τοῦτα πιθῇ, **Μολγὸν γενέσθαι** δεῖ σε. Κἄν γε τοῦτα, **Ψαλὸν γενέσθαι** δεῖ σε μέχρι τοῦ μυθρίνου, Aristoph. 'This is an obscene passage: *Μολγὸς* is, a sucker : fr. **μέμολγα** pm. of **μέλγω**=**ἀμέλγω**. The sense is: If you give way to him, he will make such a fool of you that you will be obliged to obey him even with the mouth,' Br. And again : 'I know not if I have interpreted this passage any better than others. No doubt Aristophanes alludes to certain oracles well known in those times. But, whether they had in them the words *μολγὸς* and *ψαλὸς*, and in what sense, is scarcely to be determined now.'

6 L. compares it with **μῶς**, **μοῖω**, *mo Veo*.

—Hence αὐτο-μολέω, I go off of my own accord, run away. In the Knights of Aristophanes a proposal of running away is thus timidly made by Nicias to Demosthenes: 'N. Say μόλωμεν. D. Well then, μόλωμεν. N. Now say αὐτὸ after μόλωμεν. D. Αὐτό. N. Very well. Now first say μόλωμεν off-hand, and then say αὐτὸ, adding it repeatedly. D. Μόλωμεν αὐτὸ μόλωμεν αὐτομολῶμεν'

Μόλυβδος, μόλυβδος: lead. — H. the mineral *molybdena*, 'often confounded with plumbago or black lead, but possessed of different properties,' EB.

Μόλις: with labor and difficulty, μόγῃς; hardly, scarcely

Μολο-βρός: for μολο-βορός, ὁ μόλων ἐπὶ τὴν βορὰν, one who comes or goes about to get food

* Μολόθουρος: some plant

Μόλος, μούλος, μῶλος: a mound, huge pile, *moles*. 'As ocean sweeps the labor'd *mole* away,' Goldsmith

Μολοσσός: a dog of *Molossus*, a territory of Epirus. 'Domus alta *molossis* Personuit CANIBUS,' Hor.

Μόλοσσος: a foot of three long syllables, as μόλπηστις. 'Tres breves trocheum, totidem longæ *molossos* efficiunt,' Quintil.

Μολόχη: = μαλάχη

* Μολουρίς: some small animal in the marshes

Μολπή: a song. — Fr. μέμολπα pm. of μέλπω

Μολύνω: I pollute. — Fr. μολύς, a stain, TH. Allied to this (i. e. μολ) is perhaps to *moil* or *moyle*, to defile: 'Then rouse thyself, O earth, out of thy soyle, In which thou dost thy mind in dirty pleasures *moyle*,' Spenser. So also a *mole*, a spot on the face, Sax. *mal*

Μομφή: blame. — Fr. μέμομφα pm. of μέμψω

ΜΟΝΟΣ,⁷ μῶννος, μόνιος: alone, single; solitary. Μόνον, only. — H. *mon-arch*, *mon-archy*, *mono-tony*, &c. Fr. μοναχός (fr. μεμόναχα p. of μονάζω, I lead a solitary life), is a *monk*; and fr. μεμόνασται (pp. of μονάζω) are *monastic*, *monastery*

Μόνον-ον: only not, all but, almost

μόνον οὐ: Μόνον οὐ τολμῶσι κατὰ πρόσωπον ἰδεῖν ἡμᾶς, Polyb. 'I. e. not even. Or, as Reiske observes, it is the same as if it had been οὐ τολμῶσιν ἡμᾶς ἰδεῖν μόταν κατὰ πρόσωπον, they do not dare to look at even our countenance alone (nostrum vel solum ipsum vultum), οὐ τολμῶσι μέχρι μόνον αὐτοῦ τοῦ κατὰ πρόσωπον ἡμᾶς ἰδεῖν,' Schw.

μον-ἀμπυκες πῶλοι: horses girt with a single ἀμπυξ, band. But the expression seems obscure

Μονή: a mansion. — Fr. μέμονα pm. of μένω, as 'mansion' fr. 'maneo, mansi'

Μονήρης: the same as μόνος

Μόνιμος: permanent. — See μονή

Μονό-κερας: the uni-corn. — Fr. μόνος, unus, and κέρας

Μονο-μήτωρ: solitary and without a mother, deprived of a mother. — Fr. μήτηρ

μονό-ῤῥυθος δόμος: a house proportionate only to one family, opposed to a large capacious house. — Fr. ῥυθμός

μονό-τονος: proceeding in one tone or tenor (wh. *monotony*); with uniform intenseness or vigor. — Fr. τέτονα pm. of τείνω

Μόρα: a division or tribe; division or cohort. — Fr. μέμορα pm. of μέρω

μόργω, μόργνυμι: See ὁμόργω

Μορέα, μορία, μόρον: a mulberry-tree. 'The *Morea* or Peloponnesus resembles a mulberry-leaf in form; and its name is derived from the great number of mulberry-trees which grow there,' EB. Either fact, if they are so, would be a sufficient reason for the name. Fr. μορέα is the *syca-more* (fr. συκῆ, a fig-tree) or mulberry-fig-tree. The Lat. *mōrum*, *ri*, Fac. derives not fr. μορέα, but fr. μαυρός, black

μορία: folly. — Perhaps the same as μόρια fr. μῶρος

Μόρος: a part, portion, or lot; lot fated to every man; fate, death. — Fr. μέμορα pm. of μέρω. Fr. μύρος

alone, S.

⁷ Fr. μέμονα pm. of μένω. One who remains, i. e. remains behind, is left

is mors

Μόριον: a little part; a member of the body. 'Peculiariter dicitur de membro genitali,' St.—See above

Μόριμος, μόριμος: allotted, fated.—Fr. **μόρος**

Μορμῶ, οὗς, ἡ: a hag or woman of a frightful face. An exclamation of fright.—'All the rest is passed over as only the *mormos* and bugbears of a frightened rabble,' Warburton. Hence *Mor.* derives *marmot*, *marmotto*, *marmoset*

Μορμολύσσω and **-ρύσσω**: 'Gesner well explains them, I frighten boys by a certain gesticulation and pronunciation of the word *μορμῶ*,' R. See above **Μορμολύσσαι**, I fear

Μορμολυκεῖον: a tragic or comic mask made for the purpose of frightening; any thing striking an idle fear.—See above

Μόρμυρος, μόρμυλος: some fish. 'The *mirmillo* was a kind of gladiator clad in Gaulish armour, and having on the top of his helmet the figure of the *mormyrus*, whence *mirmillo* seems to be derived,' Fac. 'Ille ex *mirmillone* dux, ex gladiatore imperator,' &c., Cic.

Μορμύρω: *murmuro*, said of rivers roaring and raging. Homer speaks of a river ἀφρῶ *μορμύροντα*, raging with foam.—Perhaps formed fr. the sound *μορ μορ* or *μυρ μυρ*

Μόρος: See after *μορία*

Μόρρα, μούρρα, μύρρα: the *murrhine* stone, supposed by Salm. to be the same as our porcelain. 'Nos bibimus vitro, tu *murrhâ*, Pontice,' Mart.

μορίσσω, ξω: I defile.—Κακῶ *μεμορυνμένα καπνῶ*,⁸ Hom.

μόρυχος: some man famed for his gluttony; any glutton. — **Μορύχῳ, Τελέα, Γλανκέτη**, ἄλλοις τέθειαι πολ-

8 Defiled by bad smoke.

9 The son or minister of Sleep. So called from his presenting various forms to the fancies of persons sleeping.

10 So *μόσχος* and *ῥσχος*.

11 (Jove) sent immediately an eagle, the *morphnus*, a hunter, &c.

12 After this country are their neighbours the *Mossynæci*, who have built wooden houses and compact towers which they call *mos-synes*, whence they are named.

13 So Gronovius, Wyittenbach, Schneider,

λοῖς, Aristoph.

ΜΟΡΦΗ: form, shape, figure; beauty, forma, wh. *formosus*.—Hence *μορφα*,⁹ by transp. *forma*. And *Morpheus*,² *meta-morphose*, Ovid's *Meta-morphoses*: 'In nova fert animus mutatas dicere formas,' &c.

μόρφνος: a kind of eagle supposed to be of a *BLACK* species and to be allied to ὄρβνη.¹⁰—*Αὐτίκα δ' αἰετὸν ἦκε, Μόρφνον, θρηπῆρ*,¹¹ Hom.

μόςσυν, μόσυν: a wooden tower.—*Τῇ δ' ἐπὶ. Μοσσύν-οικοι ὄμ-οῦριοι οἰκία τεκτῆριαντες Κάλλινα καὶ πύργους εὐ-πηγέας οὗς καλέονσι Μόσσυνας, καὶ δ' αὐτοὶ ἐπ-ώνυμοι ἔινθεν ἔασιν*,¹² Ap. Rh.

Μόσχος: 'a young and tenacious shoot, as of a vine; and also a calf as adhering to its mother. It is for ὄσχος, fr. ὄσχα pm. of ἔσχω, I adhere,' L., who derives *muscus*, moss, from the same notion

Μόσχος: *musk*

μοτός: lint.—See ἄ-μοτος

μοννό-κωλα οἰκήματα: houses of only one member or apartment. See the note.¹³ Fr. **μόνος, κῶλον**

Μουνυχία: a port of Attica.—'Qui rura lacebant *Munychia* et trepidis stabilem *PIRÆA* nautis,' Stat.

Μουνυχίων: an Attic month, in which the festival of Diana *Munychia* (so called, it seems, from a temple erected to her in the *Μουνυχία*,) was kept

Μούσα:¹⁴ *Musa*, a *Muse*, presiding over music

Μουσείον: a *museum*, a place dedicated to the *muses*

Μουσική: the science of harmony and number, singing, *music*

μόχθος: labor, trouble, *μόγος*.—*Μνημονεύετε τὸν πόνον ἡμῶν καὶ τὸν μόχθον*,¹⁵ NT.

Larcher. But Schw. translates it, 'domunculas unum continuum *LATUS*, unam continuum superficiem offerentes, i. e. contiguas et uno tenore continuatas.' He compares the following: *Τῆς (πυραμίδος) ἐστὶ παντακῇ μέτ-ω πον ἕκαστον ὀκτὼ πλάθρα*, Herod. 2. 124, with *τῆς μεγάλης πυραμίδος ἐστὶ τὸ κῶλον ἕκαστον, ὅλον καὶ ἡμισυός πλέθρον*, 126.

14 Some derive it fr. *μάουσα, μῶσα*; from the enquiries and inventions of the *Muses*.

15 Remember our labor and trouble.

μοχθρός: having much trouble, miserable; causing much trouble, malignant, bad.—Fr. **μόχθος**

μοχλός: a bar or bolt for shutting or for fastening doors; any bar or lever.—**Κάν μὴ τοὺς μοχλοὺς χαλῶσιν αἱ γυναῖκες**, Ἐμ-πιμπράναι χρὴ τὰς θύρας,¹⁶ Aristoph.

Μοσώπιος: Attic.—From *Mopsus*, a king of Attica. 'Barbara *Mopsopios* terrebant agmina muros,' Ov.

Μὴ μῦ, μὴ μῦ, &c.: sounds of woe. So Plautus: '*Mu*, perii hercle'

Μύω, μύω: I shut my eyes or lips; I shut my eyes frequently, I wink. Applied also to things closed, blocked up, &c.—Fr. pp. **μέμυσται** is **μύστης**, one who shuts his mouth; applied emphatically to one initiated in the sacred (**μυστήρια**) mysteries, and engaged to shut his lips, and to be silent and secret about them. Hence also *amystis, idis*. See **ἀμυστίς**

μυδάζομαι: I abhor.—**Νανσιύεις ἀλὴν ἐμυδάζατο δαῖτα**,¹⁷ Nicand.

Μυδάω: allied to **μαδάω**, Lat. *ma-deo*, I am moist, wet. It is hence applied to things putrid and rotten with too much wet, and fetid, R.

μύδρος: a metallic mass.—'That which **μυδᾶ**, is moist and liquid. Hence it is applied to a metallic mass made hot and beginning to liquefy,' L. 'Ἀναξαγόρας ἀ-σεβείας κρίνεται, δι-ότι τὸν ἥλιον μύδρον ἔλεγε δια-πύ-ρον,'¹⁸ Diog. Laërt.

Μυελός:¹⁹ the marrow; metaph., strength.—Fr. **μυελός** or **μεῦλος** is supposed to be formed *meulla* and hence *meDulla*. 'So ὑδωρ fr. ὕω; redeo for reco,' Val.

Μυέω: I initiate into the *mysteries*; initiate into any knowledge, instruct.—Fr. **μύω**, pp. **μέμυσται**

Μύζω: I utter a sound by closing the lips, and sending out the breath through the nose, as done in sounding **μῦ**, J. From the same sound are *mutio, mutter*. Said of persons muttering, grumbling, complaining, moaning

Μύζω: I suck.—Fr. **μύω**, I close the lips. Fac. explains 'sugo' by, I draw up juice with compressed lips

Μῦθος: a word, speech, discourse; consultation, taking counsel together with others, plotting. Also a relation, fable, fiction.—H. *mytho-logy*. J. compares *mouth*. But see HT.

Μῦια: a fly.—Fr. **μύσκη**, a little fly, Voss. derives *musca*

μυκάω: said primarily of animals bellowing or lowing; and applied hence to any thing making a loud noise.—'Fr. the sound **μῦ**, [*moos*], like Lat. *magio*,' St. Ταῦρος μακρὰ μέμῦκός,²⁰ Hom.

μύκης, ἦτος, ον: a mushroom; candle snuff, like Lat. *fungus*: 'Scintillare oleum et putres concrescere FUNGOS,' Virg.—**Ἀόχνοι μύκητες ἐγείρονται περὶ μύξαν Νύκτα κατὰ σκο-τὴν**,¹ Arat.

μύκης τοῦ κουλέου τοῦ ξίφους, Herod., translated by Schw., 'extremæ vaginæ gladii claustrum sive æneum vinculum, FUNGI figurâ.' Wess. says: 'It is rightly, I think, defined τὸ κατα-κλεῖον τὴν θήκην τοῦ ξίφους,' that which shuts down the case of the sword

Μύκλοις² **γυναικό-κλωψιν**, Lycophr., salacious men, depredators of females

μυκτῆρ, ἦρος, ὅ: the nostril, nose; fr. **μέμνκται** pp. of **μύζω**. As being that by which **μύζομεν**, we mutter and grumble: Or fr. **μέμνκται** pp. of **μύσσω**, 'quatenus is debet emungi,' Dm. Hence it is used for a sneer; the nose being considered by the ancients as the seat of derision; whence the expression of Horace, 'NASO aliquem suspendere adunco.' So Martial: 'Tacito rides, Germanice, NASO'

μυκτηρίζω: I sneer at. See above. Perhaps it is used also for, I cheat; fr. **μύσσω**, pp. **μέμνκται**. As Terence: 'EMUNXI argento senes'

Μύλη: *mola*, a mill, that which grinds. **Αἱ μύλαι**, *molaes*, the grind-

16 And, if the women do not loosen the bolts, we must burn the doors.

17 Feeling a nausea, (the animal) is wont to abhor its marine repast.

18 Anaxagoras is condemned for impiety for saying that the sun is an ignited metallic mass.

19 'Fr. **μύω**; it being inclosed in the in-

nermost part of the flesh and bones,' Dm.

20 A bull bellowing loudly. Μακρὰ, 'so that the voice goes through much space,' Dm.

1 The snuffs of a candle raise themselves round the wick in a dark night.

2 The account given by Tz. of this word is unsatisfactory.

ers, double teeth

Μύλαξ: a mill-stone.—Fr. μύλη

Μύλλω: *molo, per-molo*, sensu obsceno. Vide μύλη

Μυλλός: distorted, twisted; from the notion of twirling implied in μύλλω, I grind, S.

μυνδία: an epithet of Minerva.—

Δείμας δὲ σηκὸν Μυνδίᾳ Παλληνίδι,³ Lycophr.

μύνδος: dumb. — Probably the same as μύδος, wh. Lat. *mutus*

Μύνομαι: I shut up, hedge round; hedge round with pretexts, something like 'prætextus' fr. 'tego'.—H. *munio, mœnia*

Μύνη: a pretext.—See above

μύξα: mucus from the nose.—Fr. μέμνξαι pp. of μύσσω. *Mucus* seems allied to μέμνχα p. of μύσσω

μύξα: the wick of a candle.—See the passage quoted on the first μύκης

Μυσάρων: a vessel, used specially by pirates.—'A duobus prædonum *myoparonibus* circumventa,' Sall.

Μύραινα: a lamprey. 'From the connexion of the lamprey with the viper it is said that a kind of lamprey is produced, whose bite is fatal. Hence μύραινα is applied to a malignant man,' Bl.—'Quæ natat in Siculo grandis *muræna* profundo,' Mart.

Μυρίκη: a tamarisk.—'Non omnes arbusta juvant humilesque *myricæ*,' Virg.

Μυρίος: infinite, innumerable. Μύριοι, ten thousand.—'A metaphor taken from liquids. Fr. μύρω, I flow,' Bl. From μυριάς, áδος, is a *myriad*

Μύρμηξ, ηκος: an ant.—Fr. Æol. βύρμηξ, ηκος Voss. derives *formica*, as 'fremo' fr. βρέμω. Hence 'myrmicè incedere,' Plaut., to move like ants i. e. slowly

* μύρμηξ: a rock, cliff.—Θῖνες οἱ τε Τευχείρων πέλας Μύρμηκες,⁴ Lycophr.

* μύρμηξ: a wart.—Τυφλὸν ἢ μυρμηκίῳντα ἢ λειχῆνας ἔχοντα, LXX.

Μύρον: ointment. — 'Without doubt fr. the same root as μύρρα, MYRRH, which was perpetually used in preparing ointments,' TH. '*Myro-polas* sollicito omnes; ubicumque

est unguentum, ungor,' Plaut.

Μύρρα: *myrrh*, a gum: Also a stone. See μόρρα

μύρρινον: pili pudendorum. Vide locum citatum in notâ ad alteram vocem μολγός

Μύρτος: *myrtus*, *myrtle*

Μυρσίνη, μυρρίνη: a myrtle. — Perhaps for μυρτίνη fr. μύρτος

Μύρω: said of liquids flowing or dropping. Μύρομαι, I drop tears, weep.—See μυρίος. Ποταμῶν ἀλι-μυρήντων,⁵ Hom.

Μῦς, νός: *mus*, a mouse

Μῦς, νός: the muscle fish. Also, a muscle of the body.—Fr. μύω, I close, J.

Μῦσος, εὖς: any thing abominable. —Fr. μύσω fut. of μύω: 'That against which μύομεν, we shut our eyes, not daring to look; or our mouths, not daring to speak,' E.

μύσσω, μύττω, ξω: I blow the nose. Also, I snuff the candle. See the second μύξα.—Perhaps allied to *muugo*, xi. Αἰσχρὸν Πέρσαις καὶ τὸ ἀπο-πτύειν καὶ τὸ ἀπο-μύττεσθαι,⁶ Xen.

Μύσταξ, κος: the upper lip; the hair on it, the *mustachios*

Μυστήριον: that which is kept hidden, a *mystery*. See μύω

Μύστης: one initiated in the *mysteriis*. See μύω

Μυστίλη, and more properly μιστόλη: a hollowed BIT of bread for supping up delicate messes. Hence, from its form, it was applied to spoons. Fr. μιστόλλω, which was hence used by the Comedians for sucking up delicate messes or feeding daintily, TH. See μιστόλη

μύττω: See μύσσω

Μυττωτόν: a composition of garlic, &c. well beaten up together.—Hence μυττωτεύω, I beat or pound, or well season. Αὐτὸς τὸν αὐτὸν ἄνδρα μυττωτεύομεν, Aristoph.

Μυχθίζω: I breathe through the nose; I mutter, groan.—Fr. ἐμύχθην a. 1. p. of μύζω

μυχθίζω: I sneer at.—Fr. ἐμύχθην a. 1. p. of μύσσω. See μυκτήρ and μυκτηρίζω

Μυχός: the innermost part of a

³ Having built an enclosure for the Myn-dian Pallas.

⁴ The shores and the rocks near Teuchira.

⁵ Of rivers flowing into the sea.

⁶ It is disgraceful for the Persians to spit and to blow the nose.

house, cave, harbour, &c.—Perhaps fr. *μύω*, p. *μέμνκα*, I close. 'Ες *μυχὸν ἄντρον*, Hom.

Μύω: See after *μύ*

Μυὼν: any part of the body particularly muscular.—Fr. *μῦς*, *υῖς*, a muscle. See *-ών*

Μωξὸς: the dormouse.—Fr. *μῦς*, *υῖς*, a mouse

μύ-ωψ, *ωπος*: a gadfly; from its sting, applied to a goad or spur; a horse's spur.—Fr. *μύω* and *ώψ*. Apparently, from its molesting the eyes of the animals it attacks, so as to make them wink or close the eyes

Μωκάομαι: I mock, deride

Μῶλος: battle.—Θάνατόν τε *φυνγεῖν καὶ μῶλον* Ἀρῆος,⁷ Hom.

Μῶλυ: the herb *molyl*

μῶλως: slow, dull.—*Μῶλως ἐς μῶλον*

Μώλωψ, *ὀ*: a weal or mark of a stripe.—Fr. *μῶλος* and *ώψ*. A mark

from a battle,' Schl. *Τῷ μώλωπι αὐτοῦ ἰάθητε*, NT.: With his stripe you were healed

Μῶμος, *μῶμαρ*: ridicule, blame, censure; a fault deserving censure.—Hence the God *Momus*, who continually satirized the Gods and turned to ridicule whatever they did. Hence Lucian says: 'Which no one, not even *Momus* could ridicule;' and Plato: 'Such a person not even *Momus* could ridicule'

Μῶν: whether?—Possibly fr. the transposition *νῶμ* is *num*. 'So forma fr. *μορφή*,' Val.

μόνυξ: for *μον-ώνυξ*; applied to horses having the hoof undivided or solid.—Fr. *μόνος*, *ὄνυξ*

Μῶρος: foolish, silly.—For *μάερος* fr. *μάω*, I am rash, L. 'Amor *Mores* hominum *moros* facit,' Plaut. 'Hoc utimur *more moro*,' Id.

N.

N': 50. *N*: 50,000

Νάβλα, *ναύλα*: a musical instrument.—'Disce etiam duplici genalia *nablia* (or, *naulia*) palmā Verrere,' Ov.

Ναί: *ναε*, verily, indeed

Ναῖας, *άδος*: a *Naiad*, a nymph of a fountain or stream.—Fr. *ναίω*, I dwell, or *νάω*, I flow,' Fac.

Ναιχι: the same as *ναί*

Ναίω, *νάω*: I dwell, inhabit. Used also of places inhabited. 'Νάω is transitive, *ναίω* intransitive,' M.—*Ναῖάδες ναίουσαι τὰς πηγὰς*. See *Ναῖάς*

νάκη: hide, fleece.—'Ἄν δὲ *νάκην* ἔλετ' αἰγὸς εὐ-τρεφὲς *μεγάλοιο*,⁸ Hom. Hence Lat. *naca*, *nacca*, *nacla*, *natta*, a worker from wool, a fuller; generally, one who exercises a low art; and, hence, a low fellow: 'Non pudet ad *morem* discincti vivere *Naccae*?' Hor.

Νᾶμα, *ατος*: a stream.—Fr. *νέναμαι* pp. of *νάω*, I flow; wh. probably *Ναῖας*, a *Naiad*

Νάνος: a dwarf.—'Nanum Atlanta

vocamus, Æthiopem cygnum,' Juv.

Ναὸς: a temple.—Fr. *νάω*, I inhabit. The habitation of the Deity. 'When in Greece men were still living in the open air or in cottages scattered up and down the country, they began to build houses for their Gods,' &c., Vk. Hence Val. derives the *ναΐε*⁹ of a church

Νάπος, *εος*: a grove, woody valley.—'Munera supplex Tende, petens pacem; et faciles venerare *Napæas*,' Virg.

νάπυ: mustard.—The same as *σί-ναπυ*=*σίναπι*

Νάρδος: *nard*, *spikenard*

νάρθηξ: a reed or cane.—Πῦρ *πάις* 'Ἰαπετοῖο' Ἐκλεψ' ἀνθρώποισι Διὸς παρὰ *μητιόεντος* 'Εν *κοιλῇ νάρθηκι*,¹⁰ Hesiod

Νάρκη: torpor; the torpedo, 'a fish, which, if touched even with a long stick, benumbs the hand which touches it,' T.—Hence *narcotic*. 'A *narce narcissus* dictus,' says Pliny; its odor being supposed to produce torpor

EB.

¹⁰ The son of Iapetus stole fire for man from the wily Jove in a hollow cane.

⁷ To fly from death and the battle of Mars.
⁸ He took up the fleece of a well-fed large goat.

⁹ 'Some derive it fr. *ναῦς*, from its form,'

Νάρκισσος: the *narcissus*. See *ναίω*
above

Νασμός: a stream.—Fr. *νέασμαι*
pp. of *νάω* or *νάζω*

νάω and νάσσω: I heap up, pile.—
Αἱ τράπεζαι εἰσιν ἐπι-νεασμέναι ἀγα-
θῶν πάντων,¹¹ Aristoph. *Νάω* seems
allied to *νέω*. Or *νάω*, which is, I
flow, may mean here, overflow

ναστός: a cake.—*Ναστός εὖ πεπεμ-
μένος*,¹² Aristoph.

Ναύ-κληρος: the owner or master
of a vessel. 'Ναυκληρέω, *navem re-
go*; non, ut gubernator, sed ut ma-
gister,' Bl.—Fr. *ναῦς* and *κλήρος*. One
who has a ship as his lot, inheritance,
or possession

ναύκαραι: Οἱ πρυτάνεις τῶν ναυκρά-
ρων οἵπερ ἔνεμον τότε τὰς Ἀθήνας,
Herod. 'E. explains it τὴν κράραν ἐν
τῇ νηὶ αἰροντες, taking the head in the
ship; pilots. This is by no means
absurd. For both the Greeks and
Romans compare a republic to a ship,
and its governors to pilots,' Pt.

Ναῦλα: See *νάβλα*

Ναῦλον: the fare paid for a sea
passage.—Fr. *ναῦς*. 'Furor est post
omnia perdere *naulum*,' Juv.

Ναύ-λοχος: fitted as a bed for
ships.—Fr. *λέλοχα* pm. of *λέχω*, wh.
λέχος

ΝΑΥΣ, gen. *ναὸς*, *νεὸς*, *νηὸς*:
naVis, a ship. Hence *ναῦτης*, *nauta*.
And *nausea*; properly, 'sickness on
board of ship

Ναῦσθλον: the same as *ναῦλον*

Ναυσθλόω: I carry on board of
ship on receipt of the *ναῦσθλον*¹³ or
fare. *Ναυσθλοῦμαι*, I am carried on
board of ship on payment of the *ναῦ-
σθλον*, I sail. But *ἐκ-ναυσθλώσεται* is
translated by Tz. in Lycophron, She
shall be cast out by the waves. Ap-
parently fr. *ἐκ* and *ναῦς*: She shall
be cast from the ship

Ναυσία, *ναυσία*: sea sickness; *nau-
sea*. See *ναῦς*

Ναύτης: *nauta*, a sailor. — See
ναῦς

Νάφθα: bitumen.—See the pas-
sage quoted on *ἄσφαλτος*

Νάω: I cause to inhabit. — See

Νάω: I flow. See *Ναῖας*

Νάω: I pile. See before *ναστός*

Νέος: new, fresh; newly-born,
youthful, young. — Hence (*neVus*=)
noVus. And *Nea-polis*, Naples, i. e.
the new city. *New* in Saxon is *neow*

νείαιρα: See *νείαιρα*

Νεαλὴς: unfatigued. — I. e. fresh,
fr. *νέος*

Νεᾶν, *νεανίας*, *νεανίσκος*: a young
man. — Fr. *νέος*

Νεαρὸς: new, recent, fresh. — Fr.
νέος

Νέατος, *νεάτος*: the newest, the
last which has appeared; last, ex-
treme, as Lat. 'novissimus' fr. 'no-
vus.' — Fr. *νέος*

νεβρός: a fawn. — *Νεβρόν* ἔχοντ'
όνύχεσσι, τέκος ἐλάφου ταχείης,¹⁴
Hom.

νε-ήκης: lately sharpened. — Fr.
νέος, *ἀκὴ*

Νε-ήλατος: applied to cakes made
from corn lately ground, fr. *ἀλέω*, I
grind; or with more analogy fr. *ἤλα-
ται* pp. of *ἐλάω*, in allusion to things
beaten with a mallet

Νέ-ηλυς, *υδος*: one who has re-
cently come, a stranger. — Fr. *νέον*,
and *ἡλύδην* formed fr. *ἡλνται* (wh.
pros-elyte) pp. of *ἐλύθω*. See *ἀνέδην*

Νεῖαιρα *γαστήρ*, and *νείαιρα*, and
νεῖρα: extreme or lowest part of the
belly. — For *νείαιρα*. See *νέατος*

Νεῖκος, *eos*: strife. — *Νεῖκος* 'Οδυσ-
σῆος καὶ Πηλεΐδew Ἀχιλλῆος,¹⁵ Hom.
Speaking of the death of Eteocles
and POLYNICES, Æschylus observes
that they perished agreeably to the
name *πολυ-νεϊκεῖς*

Νεῖος: land lately broken up for
cultivation; a field sown afresh after
remaining fallow for a year or more,
like Lat. *novale*. — For *νέος*, new

Νεῖσθεν: from the extremity or
bottom. — For *νεῖσθεν* fr. *νέος*. See
νέατος

Νεῖον: newly, recently, lately. —
For *νέον*

Νεῖρα: See *νείαιρα*

νείσσομαι, *νίσσομαι*: I go, come.
— Allied to *νέομαι*. Καὶ σφας ἐσ-ιδῶν

11 The tables are vastly piled up with
every good thing.

12 A cake well baked.

13 Bl. derives *ναυσθλόω* fr. *ναυ-στολέω*.

14 Holding with its talons a fawn, the off-
spring of a nimble stag.

15 The strife of Ulysses and Achilles son
of Peleus.

Πολλῷ ρεύματι προσ-νισσομένους, ¹⁶
Soph.

Νεκρός: dead. Also, a dead body.
— H. *necro-mancy*; and *nex, necis*,
and *neco*

Νέκταρ, *apos*: *nectar*, the drink
of the Gods. Used by Sappho of the
food of the Gods

Νέκυσ: dead.— See νεκρός

Νέμεσις: just indignation, repre-
hension, vengeance. The Goddess of
vengeance. Νέμεσις, says Bl., was
the anger of the Gods towards those
who by word or by deed arrogated
to themselves more than became
mortals.— Fr. νέμω, tribuo. A dis-
tribution or dealing to every one ac-
cording to his deserts. ‘Now, in the
name of *Nemesis*, for what are they
to be grateful?’ Byron

Νεμεσάω: I am justly indignant,
revenge.— See above

Νέμω: I distribute, dispense; I
dispense justice, or administer the
government, I rule, govern; super-
intend. It is hence applied to pos-
sessing and inhabiting a house as
one’s own.— Fr. pm. *νένομα* is *οίκο-
νομία*, ¹⁷ (wh. *economy*) a proper dis-
pensation or direction of domestic
affairs; and *astro-nomy* ¹⁸

Νέμω μέρος or μοῖραν: I attribute
much, pay regard, respect, or rever-
ence to; give the preference. ‘Tibi in
scribendo priores PARTES TRIBUO
quam mihi,’ Cic. So νέμω σέ Θεόν, I
attribute to you the character of a
God, I think you a God. See above

Νέμω: I feed sheep.— Perhaps
from the idea of assigning to them
their pastures. Some connect with
this the *Nomades*, *Numidæ*, *Numi-
dians*, a people who perpetually
changed their abode to find food and
pasturage. Fr. νέμω Festus derives
nemus, ‘locus qui PASCUA habet’

Νέμος, *eos*: a pasture ground,
nemus. See above

Νενήλος: silly.— Allied to νενός
and νεννός, and *ninny*

Νεο-γίλδς: recently born.— Sup-
posed to be put for νεο-γινός fr.

γίνω ¹⁹ νεο-γινός

Νεο-γινός: recently born.— For
νεό-γονος

Νεολαία, νεολεία: a collection of
young men; the youth.—Photius ex-
plains νεολεία by νέος λαός. Rather,
νέος λεώς

Νε-ολκία: a place where ships are
hailed in.— Fr. νεώς and ὄλκα pm.
of ἔλκω

Νέομαι: I go, go away, go back,
return.— Αἰθίς πρὸς δῶμα Διὸς μεγά-
λοιο νέοντο, ²⁰ Hom. Ἐκ Τροίης σὺν
νηυσὶ νεώμεθα, id. ὅς οὐκ ἔστιν ἔτι

Νέον: See νεῖον

Νέος: See before νέαιρα

Νεοσσός, νεοττός: applied to birds
recently born.— Fr. νέος

Νεοσσία, νεοτρία: a nest.— See
above

Νεοχμός: the same as νέος

Νέπους, ὀδος: an offspring, de-
scendant.— H. *nepos*

νέρθε: under ground, below.—

See ἐνεροι

νέτροι Θεοὶ: the Gods below.—

See ἐνεροι

* Νέρτος: some bird

Νεύρα, νευρά: a *nerve*, sinew;
hence, the string of a bow or musi-
cal instrument; and, metaphorically,
strength.—Fr. νεῦρον is Lat. *nerVus*

Νεύω: I nod, *nuo*, *innuo*, *nuto*;
I assent by nodding, *annuo*; I in-
cline or verge to or towards

Νευσάζω: I nod, beckon.— Fr.
νένευσται pp. of νεύω

Νεφέλη: a cloud; darkness.— H.
(*nephila*, wh.) *nebula*, as ‘ambo’ fr.
ἄμφω

νεφέλη: a very THIN kind of net.
Ovid has ‘Vellera *nebulas* æquan-
tia.’ Μὰ παγίδας, μὰ νεφέλας, μὰ δίκ-
τυα, Aristoph.

Νέφος, *eos*: a cloud, νεφέλη

Νεφροί: the reins or kidneys.—
‘Asthmas, *nephritic* pains, and ob-
structions,’ Berkeley

Νέω, νῶ, fut. νήσω, and νεύσω fr.
νεύω: *no*, I swim

Νέω: *neo*, I spin. ‘Sic sedit, sic
cultu fuit, sic stamina *nevit*,’ Ov.

¹⁶ And having seen them (the enemy)
coming in a great stream.

¹⁷ From *οἶκος*, a house.

¹⁸ The science of the method by which
the stars are directed.

¹⁹ Comp. πλεῦμων, πνεύμων; λίτρον, νί-
τρον.

²⁰ They went back to the house of great
Jove.

Also, 'I heap up as a thread wound into a ball; pile, accumulate,' J.

νεωρής: *Νεωρῇ βόστρονχον τετμημένον*, Soph. '*Νεωρῇ* signifies nothing more than *νέον*. It is here used adverbially for lately,'²⁰ Br.

Νεώριον: a dockyard. — Fr. *νεὺς* gen. of *ναῦς*

Νέως: the NEW year. *Εἰς νέωτα*, against the new year. — Fr. *νέος*

Νεωστὶ: lately, *νέως*. See *νεῖον*

Νεωτερίζω: I wish and attempt to introduce a NEW system of things, a change of the government, as Lat. '*res NOVAS molior.*' — Fr. *νεώτερος* comparative of *νέος*

NH: a privative prefix. So 'ne-scio' is, non scio; and 'neuter,' is *ne* uter. So 'none' is, *ne* one; 'nor' is, *ne* or. Bl. doubts the existence of *νή* in this sense, and thinks that *ν* in compounds is put for *άν*

Νή: a particle used in making concessions or assurances; as, *Νή Δία*, Yes by Jove. *Νή τοὺς Θεοὺς*, Yes by the Gods. E. supposes it a dialect of *ναί*, *ναε*, verily. A preposition seems to be omitted

νη-γάτος: newly made. — Fr. *γέγασται* pp. of *γάω*=*γένω*. *Νη* is here for *νέα* fr. *νεός*

Νήγρετος: not to be raised or excited. — Fr. *νή*, *ἔγρω*=*ἐγείρω*

νήδυμος: *Δία δ' οὐκ ἔχε νήδυμος ὕπνος*, Hom. Generally translated, sweet; as if fr. *ἡδὺς* and *νη*, very, which is however generally a PRIVATIVE prefix. Some translate it, deep; fr. *νή* and *δέδναι* pp. of *δύω*¹ *νήδὺς*: the belly; womb. — *Κύκλωψ μεγάλην ἐμ-πλήσατο νηδὺν*,² Hom.

Νηέω: I pile up. — For *νέω*

Νήθω: I spin. — Fr. *νέω*, a. 1. p. *ἐνήθην*. See *ἀλήθω*

Νῆις, *ἴδος*: not knowing, ignorant. — Fr. *νή*, and *ἴδον* a.2. of *εἶδω*, allied to *εἶδημι*. *Νῆις ἐὼν ἐτάροις ἅμα νήϊσιν*,³ Ap. Rh.

Νήκεστος: incurable. — For *νη-*

-άκεστος fr. *ἄκεσται* p. of *ἀκέομαι*. See *ἄκος*

Νηλεὺς: without pity. — Fr. *νή*, *ἐλεος*

νήλιπος: without shoes. — Fr. *νή*, *ἤλιψ*

Νηλητὴς: without fault. — Fr. *νή*, *ἀλήτης*. See *ἀλιτέω*

νημερτής: unerring. — Fr. *νή*, *ἀμάρτω*

Νήνεμος: unruffled by the wind. — Fr. *νή*, *ἀνεμος*

Νήπιος: an infant; infantine, ignorant. — Fr. *νή*, *ἔπω*, I speak. So 'in-fans' is 'non fans'

νηπύτιος: the same as *νήπιος*

νήριτος: immense, very great. — Fr. *νή* and *ἡριται* pp. of *ἐρίζω*: 'So large that there is no contending with it,' EM. *Καὶ πᾶσα βοᾷ τότε νήριτος ὕλη*,⁴ Hesiod. *Νήριτος ἐδμή φαρμάκου*,⁵ Ap. Rh.

νηρὸς: moist. 'Perhaps for *ναε-* *ρὸς* fr. *νάω*, I flow,' L. Hence *Nereus*. But some read *νερὸς*, lowest. See *νεταῖρα*

Νῆσος, *ή*: an island. — Hence *Pelopon-nesus*, the island or peninsula of Pelops; *Cherso-nesus*; and the modern name *Poly-nesia*⁶

νήσσα: a duck. — 'For *νήεσσα* (fr. *νηὸς* gen. of *ναῦς*), i. e. like a boat,' L. 'From *νέω*, I swim,' EM. 'Ἴδε πῶς νήσσα κολυμβᾷ, Anacr. See how the duck swims

Νῆστις: fasting, hungry. — Fr. *νή* and *ἐστis*, eating; fr. *ἔσται* pp. of *ἔδω*, *edo*, wh. Lat. *est*, *estur*, *estrix*. So Lat. 'in-edia'

Νήτη: the LOWEST chord in the lyre. — For *νεάτη* fr. *νέατος*

Νήφω: I am sober. — Possibly fr. *νή* and *ἦφα* p. of *ἄπτω*, wh. *ἄπτομαι*, I touch; or, which is the same, fr. *νή* and *ἀφῆ*. *Δεῖ τὸν ἐπί-σκοπον εἶναι νηφάλιον*,⁷ NT.

* *Νηχοτάλανται*: a word occurring in Plutarch, supposed to be corrupt *νή-χυτος*: widely diffused. — Fr. *κέχνται* pp. of *χύω*. *Νή* has here an

²⁰ Some compound it of *νέος* and *ἔρω*. Compare *διχρήρης*.

¹ J. fancifully translates it, vital; fr. *νηδὺς*, which he translates, the vitals.

² The Cyclops filled his great belly.

³ Being, not knowing so, with friends who knew it neither.

⁴ And all the immense wood then re-

sounds.

⁵ A great smell of poison.

⁶ A name applied by some late geographers to the circuit that includes those numerous islands in the Pacific Ocean lying east of the Philippines,' Brookes. *Πολὺς*, many.

⁷ It behoves a bishop to be sober.

intensive meaning as probably in *νήδυμος*

Νήχω: I swim.—Fr. *νένηκα* p. of *νέω*

**νίγλαρος*: a musical instrument; perhaps, says Br., not unlike a fife.—*Αἰλῶν, κελυστῶν, νιγλάρων, συριγμάτων*, Aristoph.

Νίζω: I wash, as my hands, &c.; rinse.—From the pp. *νένιται* is supposed to have flowed *νίτρον*, *nitre*, 'id quo possis νίζειν.' *Νίζω* is the same as *νίσσω*=*νίττω*=*νίπτω*

Νικάω: I conquer. — Hence the two cities of *Nico-polis*.⁸ 'I certainly did not mean that the Saxon minstrels had ever sung a triumphal *epi-nicion* on Hengist's massacre,' Warton

Νίω: the same as *μν*

Νίπτω: I wash my hands, &c.—*Χεῖρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον*,⁹ Prov. See *νίζω*

νίσσομαι: See *νέλοσθαι*

Νίτρον: *nitre*. See *νίζω*

Νίφος, eos: snow.—Fr. *νίφος* or *νί-Φος* is *nix*, (for *nivus*) *nivis*

ΝΟΟΣ,¹⁰ *νόος*: the mind, intellect; a thought as opposed to a deed; a thought, idea; meaning, intent; forethought, prudence.—Hence the common expression, 'a man of *nous*.' 'O aid, as lofty Homer says, my *nous*,' P. Pindar

Νοέω: I comprehend, think, mean, &c.—See *νόος* above. Hence M. derives *γνοέω, γνώω*. See *γινγνώσκω*. *Οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει*,¹¹ Hom.

Νόθος: illegitimate, spurious. — 'Thebanā de matre *nothum*,' Virg. Hence Darius *Nothus*

νομέες: the ribs of ships.—'Ἐπέαν γὰρ νομέας ἱτέης ποιήσωνται, περι-τεί-νουσι τούτοις διφθέρας ἐδάφεος τρόπον, καὶ καλάμης πλάσαντες πᾶν τὸ πλοῖον'¹² &c., Herod.

Νόμος: law, rule, custom. — Fr.

νένομα pm. of *νέμω*. For laws AD-MINISTER to each his own. Hence *deutero-nomy* (see *δέυτερος*) and *anti-nomian*

Νόμος: a musical note or air; a song.—Fr. *νένομα* pm. of *νέμω*, I DISTRIBUTE. In words and sounds, says Fac., 'modulus' is a certain measure and DISTRIBUTION of varieties and differences, which is the ground of the art of music. *Θροεῖς νόμον ἄ-νομον*,¹³ Æsch.

Νομός: a pasture. — See *νέμω*, I feed

Νομός or *νόμος*: a distribution or division of land, district, province, territory, estate.—Fr. *νένομα* &c.

Νομή: pasture; the act of pasturing or feeding. The *νομή* of fire is the feeding, i. e. devouring violence of fire. *Νομή* is also, distribution, share. See above

Νομίζω, σω: I enact *νόμον*, a law. I observe as a law or custom. I am accustomed to use or have. *Τὰ νομιζόμενα*, things which are customary. Applied to the ceremonies on the death of friends, or, more correctly, to the expiations which were made after their burial

Νομίζω, σω: I determine, am of opinion, judge, think.—I. e. I pass into a law, decree; or I give my opinion on a proposed law. Comp. 'statuo' and 'statute.' Dm. translates it 'ATTRIBUO quid alicui rei.' See *νέμω*

Νομίζω Θεούς: I am of opinion that the Gods exist, or believe in the existence of the Gods

Νόμισμα, ατος: usage. 'Money established by law, current coin', J.—Fr. *νενόμισμαι* pp. of *νομίζω* fr. *νόμος*=*νοῦμος* and *νοῦμπος*, wh. *nummus*. 'Regale *numisma*,' Hor.

Νόμος, νομός: See before *νομή*

Νός: See before *νοέω*

νόσος, νοῦσος: disease. — *Κλύω σ'*

⁸ One in Armenia, built by Pompey in memory of his victory over Mithridates; the other in Thrace, built by Trajan in memory of his victory over the barbarians.

⁹ Hand washes hand, and finger finger.

¹⁰ L. and Vk. derive it fr. *νένομα* pm. of *νέω*, I spin, weave. *Νόος* Vk. defines, 'qui glomerat, coagit, cogit, cogitat.' And L.: 'qui ideas conceptas nectit.'

¹¹ For no one else will think a better thought than this.

¹² For, when they have made the ribs of withy, they stretch over them hides by way of flooring; and, having covered all the boat with straw, &c.

¹³ *Νόμος ἄνομος*, cantilena non canenda, Bl.

ἐγὼ μεμνηνός οὐ σμικρὰν νόσον. Νοσοῖμι ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν,¹⁴ Æsch. "Εα με τῇδε τῇ νόσῳ νοσεῖν,"¹⁵ Id.

Νοσσοῦς, νοσσία: the same as νεοσός, νεοσσία

Νοστέω: I return home; return; simply, I go, arrive.—Νόστιμον ἦμαρ, Hom., The day of return

Νόσφι, -φιν: apart, separately.—Νόσφιν ἀπ' ἄλλων, Hom.

Νοσφίζομαι: I separate myself from others. I desert others. I separate for myself and for my own use, appropriate, steal.—Fr. νόσφι

Νορίς, moisture.—See below

Νότος: *notus*, the south wind.—Fr. *notis*, moisture. So Horace: 'Ionus UDO cūm remugiens sinus *Noto* carinam ruperit.' So Virgil has 'humidus auster'

Νοῦμμος: *nummus*, money. See νόμισμα

Νουθετέω: I put in mind, admonish.—Fr. *νοῦς* and τέθεται pp. of θέω

Νοῦς: See before νόεω

νοῦσος: See νόσος

νυ: the same as νυν

Νυκτερίς, ἴδος: a bat.—From its flying *νυκτός*, *nocte*, by night

Νύμφη: 'for *νύφη* fr. *νένυφα* p. of *νύβω* preserved in Lat. *nubo*. It is allied to *νέφος*, and received the sense of a bride from females covering their head with a veil, when presented to their husbands. Hence it meant any young girl; and was applied also to designate semi-goddesses or *nymphs*,' L.

Νύμφως: a bridegroom.—Fr. *νύμφη*

Νυμφό-ληπτος: frantic.—Fr. *λήληπται* pp. of *λήβω*. Seized by the *Nymphs*. *Lymphæ* were called from the *nymphæ*. It was said of old that whoever saw a form from a fountain or the image of a *nymph*, became frantic. Hence *νυμφό-ληπτος* and *lymphatus*,' Festus. 'Im-

mensam sine more furit *lymphata* per urbem,' Virg.

Νυν,¹⁶ νυνί: now, at this time; just now, already; all but now, directly.—'Fr. *νυν γ'* or *νύν κ'* is *nunc*,' S. The Saxon is *nu*. See νυ

Νυν: now, as a particle of connexion; i. e. this being the case, then, therefore

ΝΥΞ, gen. *νυκτός*, ἡ: *nox*, *noctis*, the night

Νυός: a daughter in law; bride.—Hence Lat. *nuRus*

νύσσω, ξω: I goad, prick, pierce.—Hence *όνύσσω*, ξω, wh. *όνυξ*, a nail

νύσσα: the goal.—'Fr. *νύσσω*. For, as the racers draw nearer to the goal, they spur their horses the stronger. So Gregory says: *Κέντει τὸν πῶλον περὶ τὴν νύσσαν*, Goad your horse about the goal,' St.¹⁷

Νυστάζω: the same as *νευστάζω*

Νύχιος: nightly, by night.—Fr. *νύχος* allied to *νύξ*, *νυκτός*

Νώγαλα, ων: sweet and luscious messes.—Perhaps for *νεό-γαλα*, fr. *νέον γάλα*; as made of new milk

νωδούς: toothless, fr. *νῆ ὀδούς*; and voiceless, fr. *νῆ αἰδή*

νωθής, νωθρός: sluggish.—Fr. *νῆ* and *ώθελω*. One whom you cannot impel, S. But L. supposes *νῆ* here to mean, very; and translates *νωθής*, one who requires to be much impelled

Νῶϊ, νῶ: we two.—H. *nos*

νωλεμής: constant, assiduous.—'Fr. *νῆ* and *ὄλω*, I roll. Not rolling, steady, permanent,' S. *Μάρνανται* *νωλεμὲς αἰεὶ*, Hom.

Νωμάω: I distribute; I rule, direct.—Fr. *νένομα* ¹⁸ pm. of *νέμω*, as *στραφάω* fr. *ἐστροφά* pm. of *στρέφω*

νωμάω: I move round, vibrate: I move or turn round in my mind, agitate, verso mente. Also, versor, I have my converse in or am conversant with a place, have my abode in a place.—*Πελώριον ἐγχος ἐνώμα*,

14 Mercury: I perceive that you are mad from no slight disease. Prometheus: I should be labouring under disease, if it were a disease to hate our enemies.

15 Suffer me to labor under this disease.

16 Perhaps allied to *νέον*, *νέον*. S. refers

it to *νύω*: 'in this point of time.'

17 Some derive it from *νέω*, *έβω*.

18 *Νωμάω* is thought by the author of the Remarks on M. to be the original form, which was softened to *νέμω*. This subject is involved in great mystery.

Hom., He brandished a monstrous spear

νῶροψ: bright, splendid.—Perhaps for νήροψ fr. νῆ, ὀράω. That which dazzles so that we cannot see. Έν-εδύσατο νῶροπα χαλκόν, ¹⁹ Hom.

Νῶτος, ²⁰ -ον: the back, shoulders; bearing on the back, as a beast of burden, for νωτο-φόρος. — Έπ' εὐρέα νῶτα θαλάσσης, ¹ Hom.

Νωχελὺς: ² sluggish, slow.—Βρα-δύτητι τε νωχελίῃ τε, ³ Hom.

Ξ.

Ξ': 60. Ξ,: 60,000

-ξ: Words ending in ξ imply chiefly increase or magnitude. Πύν-δος, 'fundus,' a farm: πύνδαξ, a large, ample farm. Πλούτος, riches: πλούταξ, abounding in riches, TH.

Ξάω, Ξέω, Ξίω, Ξόω, Ξύω, appear to have been various verbs, derived from the harsh letter ξ, and expressing any thing which gives a harsh or grating sound. Cicero calls this letter 'vastior litera,' and believes that the 'consuetudo elegans' of the Latin language has exterminated it from various words

Ξαίνω: I comb, card, divide the hair; divide the limbs, lacerate. Comp. 'carpo' and 'discerpo.'—Fr. ξάω, as βαίνω fr. βάω. I. e. I scrape and plane with a comb, Dm.

Ξανθός: ⁴ yellow.—Ξανθός Μενέ-λαος, Hom., The yellow-haired Mene-laus

Ξένος, ⁵ ξείνος: a stranger, foreigner; a foreigner received and entertained, a guest; also, one who receives a foreigner, host.—'Frigida me cohibent Eu-xini littora ponti; Dictus ab antiquis A-xenus' ⁶ ille fuit,' Ov. 'Euxini MENDAX cognomine lit-tus,' Id.

Ξερός, ξηρός: dry.—'Fr. ξέω. That which is easily scraped: This being the effect of dryness,' L. Το ξηρός (i. e. ξηρ) has been referred sear: 'Ye myrtles brown, with ivy never sear,' Milt. 'He is deform'd, crooked, old, and sere,' Shaksp.

ξέστης, ου: a pitcher.—Erasmus ⁷ derives it fr. ἔξσται pp. of ξέω: i. e. polished and planed. Βαπτισμὸς ξεστών καὶ ποτηρίων, NT.

Ξέω, ξύω: I grate, scrape, rub, plane, smooth, polish.—See before ξαίνω

ξηρός: See ἐπί-ξηρον

ξηρός: See ξερός

Ξιφίας: See below

Ξίφος, ⁸ eos: a sword.—'Έλκετο δ' ἐκ κολεοῦ μέγα ξίφος,' ⁹ Hom. Hence xiphias, the sword-fish: 'Et durus xiphias ictu non mitior ENSIS,' Ov.

Ξόανον: anything planed or polished; applied chiefly to wood and to statues which were anciently made of wood.—Fr. ἔξω pm. of ξέω

Ξοῖς: a tool for polishing, a plane or chisel.—Fr. ἔξω &c.

ξουθός: generally considered the same as ξανθός. 'Of the true meaning of this word it is evident from the uncertain interpretations of the grammarians that the ancients entertained doubts. Photius explains it, thin, soft, light, green, moist, yellow, fair, thick, sharp, quick: and some, he says, explains it variegated, good-looking, transparent. I doubt not it is used of color in the best writers,' Bl.

Ξύληη: a plane or chisel.—Fr. ξύω. See ξοῖς

ξύληη: a kind of sword.—Παρά τὴν ῥώτην μαχαίραν, ὅσον ξύλην Λα-κωνικὴν, ¹⁰ Xen.

Ξύλον: wood; timber; a tree; any thing made of wood.—Fr. ξύω. That

coast; but commerce with other nations softened their roughness and the sea was called Euxenus, Fac.

⁷ Schl. believes it to be a corruption of the Lat. 'sextarius:' as being a liquid measure.

⁸ L. derives it fr. ξέω. See ξάω. And comp. ξύληη, a sword.

⁹ He drew a large sword from its sheath.

¹⁰ At the zone a sword, like the Lacedemonian ξύληη.

¹⁹ He put on the bright brass.

²⁰ Fr. νέω, νῶ. That on which are heaped burdens, Dm.

¹ On the broad back of the sea.

² Fr. νῆ and δχέω, I carry, S.

³ With slowness and sluggishness.

⁴ Perhaps fr. ξαίνω, a. l. p. ξένωθην.

⁵ For ξένος fr. ξέω fut. of ἵκω, Dm. From the rough and barbarous sound of ξ, S.

⁶ The sea was anciently called Aenus, from the inhospitality of the inhabitants of the

lum Belisario'

ὀβρίκαλον: a whelp. — Λεόντων πάντων τ' ἀγρο-νόμων φιλο-μάστοις θηρῶν ὀβρικάλοισιν,¹⁷ Æsch.

Ὀβριμος: heavy, weighty; pressing heavily, violent, powerful.—For βριμος. See βριθω and the note on βριμάμαι

Ὀβριμῶ: the same as Βριμῶ

Ὀβρυζον:¹⁸ a metal clear by repeated decoction or trial.—'Si omnia argumenta ad obrussam cœperimus exigere, silentium indicetur,' Seneca

Ὀδοος: eighth.—See ἑβδομος

Ὀγκα: an epithet of Minerva.—Æsch. has Ὀγκα Παλλάς

Ὀγκάομαι: said of asses braying.—Fr. the sound *onk*, L.

Ὀγκος: perhaps the same as ἄγκος and *uncus*. Its primary notion seems to be a curve. It is used for the iron hook at the end of spears or arrows. From the notion of a curve it seems to be used for any thing swelling; for swelling pride; a large swelling mass, bulk, magnitude, importance

Ὀγχήσει: a corrupt reading in Lycophron for ὀγκώσει or ὀγκήσει fr. ὄγκος

ὄγμος: a furrow; range; path.—Possibly for ἄγμος (as ὄγκος and ἄγκος are allied) fr. ἄγμα pp. of ἄγω.¹⁹ Οὔτε τὸν ὄγμον ἄγειν δύνα ὡς τὸ πρὶν ἄγες,²⁰ Theocr.

Ὀγχνη, ὄχνη: a pear tree or pear.—Ὀγχνη ἐπ' ὄγχνη γηράσκει, μῆλον δ' ἐπὶ μῆλῳ,¹ Hom.

Ὀδαγμός, ἀδαγμός: a biting.—For δαγμός fr. δέδαγμα pp. of δάκνω

Ὀδακτέω: I bite.—For δακτέω fr. δέδακται pp. of δάκνω

Ὀδάξ: bitingly.—For δάξ fr. δέδαξαι pp. of δάκνω

Ὀ-ΔΕ, ὀδὲ: this.—Much the same as ὀ, as ὀ is used by Homer. Δε seems to be an adjunct like 'te' in

'is-te,' and 'ce' in 'hic-ce'

Ὀδελός: a spit, ὀβελός

Ὀδεύω: I make a journey.—Fr. ὁδός

Ὀδμή: smell, ὁdor.—Perhaps for ὀσμή, as ἴδμεν for ἴσμεν; or fr. ὄδον (wh. *odor*), a. 2. of ὄζω

ὈΔΟΣ, ἡ: a road, way, passage. Used metaphorically, like 'way' and 'via.'—Hence *Ex-odus*,² *peri-odic* movements of the heavenly bodies, *syn-od* or congress

Ὀδούς, ὄντος: a tooth.—Fr. ὄδω-μι=ἔδωμι=ἔδω, L. Hence (*dents*=) *dens*, *dentis*

Ὀδύνη: pain.—'But strove with *an-odynēs* t'assuage the PAIN,' Dryden. Ὡς ὀδναι δύνον μένος Ἀτρείδαο,³ Hom.

ὀδύρομαι: I weep, lament.—Ἐκτορα δακρυ-χέοντες ὀδύροντο πρὸ πυλῶν,⁴ Hom.

Ὀδυσεύς: Ulysses.—Hence the *Odyssey*

ὀδύσσομαι, fut. ὀδύσομαι: I am angry.—Dm. supposes Homer to play on the name of Ὀδυσεύς in this passage: Οὐ νῦν τ' Ὀδυσεύς Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων Τροίῃ ἐν εὐρείῃ; τί νῦν οἱ τόσον ὦ δ' ὕστατο, Ζεῦ;⁵ Hom.

Ὀδωδή: an odor.—For ὠδὴ fr. ὠδον (wh. *odor*) a. 2. of ὄζω

Ὀζω: said of things smelling well or ill.—Fr. ὄδον, a. 2. of ὄζω, is *odor*

Ὀζαῖνα: a foul and malignant ulcer on the nose, distinguished by its FETIDNESS, EB. A polypus; and the fish called so.—Fr. ὄζω

Ὀζος: a branch; offspring.—Ἐλεφάντην ὄζος Ἀρηος, Hom.: Elephant an offspring of Mars, i. e. a valiant man. S. supposes that ὄζω has its notion from pricking or pungent smells; and ὄζος from the pricking of the bark of trees by shoots

¹⁷ The breast-loving whelps of lions and of all the beasts which feed in the fields.

¹⁸ Fr. βρύζω=βρίω. The Greeks understand βρύειν to be the same as ἀνθεῖν, ἀνα-βλύειν, ἀνα-πηδᾶν; and apply it to things which by effervescing send out a florid foam,' Salm.

¹⁹ Or fr. ὄγα pm. of ἔγω=ἄγω: See ἐπ-είγω.

²⁰ Nor can you lead the furrow straight as you have led it before.

¹ Pear grows old on pear and apple on apple (in the gardens of Alcinoüs).

² Passage out of (Egypt).

³ Thus pains entered the mind of Atreides.

⁴ And shedding tears they lamented Hector before the gates.

⁵ Did not Ulysses gratify you by making sacrifices in the ships of the Greeks in wide Troy? why now are you so angry with him, Jove?

Ὀζω: See before ὄζαινα
 ὄθεν: for οὗ, (See θε, θεν) for ἐξ οὗ
 (τόπου), from which place, whence
 ὄθι: in which place, where. See
 ὄθεν and -θι

ὀθνεῖος: belonging to a different
 tribe or people, foreign.—For ἐθνεῖος
 fr. ἔθνος, J. Τί κλαίεις; τίς φίλων ὁ
 κατ-θανών; Γυνή. Ὀθνεῖος, ἢ σοι ξυγ-
 -γενὴς γεγῶσά τις; Ὀθνεῖος,⁶ Eurip.

ὀθομαι:⁷ I have a care for or re-
 spect to.—Σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
 Οὐδ' ὀθομαι κοτόντος,⁸ Hom.

ὀθόνη: linen; a sheet; sail of a
 ship.—Τῶν δ' αἱ μὲν λεπτὰς ὀθόνας
 ἔχον, οἱ δὲ χιτῶνας,⁹ Hom.

ὀθρίξ: of like or equal hair.—For
 ὀμό-θριξ fr. ὁμός and θρίξ. So α=άμα
 Οἱ: oh. Οἱ μοι, oh me

Οἱ: these; the.—Plural of ὁ

Οἱ: who.—Plural of ὅς. See ὅ

Οἱ: to him or her; to himself or
 herself.—Dative of a pronoun, whose
 genitive is οὗ and accus. ἐ, wh. Lat.
 se, as 'sex' fr. ἔξ

οἷ: whither.—Formed fr. ὅς, per-
 haps for ὦι or ὦ. So οἴκοι for οἴκωι or
 οἴκω. But οἷ implies motion to, οἴκοι
 abode in, a place.¹⁰ Ὡ τλημόν, οὐκ οἶσθ'
 οἷ κακῶν ἐλήλυθας,¹⁰ Eurip.

οἷα: such as. — Neuter plural of
 οἶος. The same as the singular οἶον,
 quale

οἷαξ,¹¹ ακος, ὁ: the rudder of a
 ship.—Ὅστις φυλάσσει πρᾶγος ἐν πρύ-
 μνῃ πόλεως, Οἷακα ἡρωῶν,¹² Æsch.

οἷαξ: Καὶ δ' ἀπὸ πασσαλόφιν ζυγὸν
 ἤρεον ἡμιόνειον, Πύξινον, ὀμφαλόεν τ',
 εὖ οἷκεσσιν ἀρηρὸς, Hom.: And they
 took from the peg the mule-yoke,
 made of box, and in the form of a
 boss, well furnished with rings. E.

explains the word thus: Οἷκες δὲ
 νῦν ἢ κρίκοι τινὲς συν-έχοντες τὸν ζυγὸν
 ἢ δι' ὧν ἀν-είρονται αἱ τοὺς ἡμιόνους
 οἰακίζουσιν ἡνία

* οἶβος: 'the part under the neck,
 the finest part of the ox,' Pollux.¹³
 —See the passage in the note on
 λωγάνιον

Οἶγω, ξω; οἰγύνω, as ἀγνύω fr.
 ἄγω: I open.—Ὡξεν δὲ θύρας θαλά-
 μου,¹⁴ Hom. Ὡξεν δὲ θύρας μεγά-
 ρου, Id.

Οἶδα: I know.—The pm. of εἶδω.
 So 'novi' p. of 'nosco'

Οἰδέω, οἰδάνω, οἰδαίνω: I swell.—
 Fr. οἰδέω, and ποῦς, ποδός, pes, pedis,
 is *Ædi-pus*¹⁵

Οἶδμα, ατος: a swelling.—Allied
 to οἰδέω

Οἶδνον: a swelling, a puff or fun-
 gous ball.—See above

οἷημα, ατος: self-opinion, conceit.

—Fr. οἷημα p. of οἰόμαι=οἰομαι

οἰ-εανος: having only one vest.—

Fr. οἶος and εἰανός

οἰ-έτης: of the like or equal years
 of age.—For ὁ-έτης fr. ἔτος. See
 ὀθρίξ

οἰζὺς, ὅος, ἡ: wail, grief.—For
 οἰζὺς fr. οἰζω, I cry οἰ, oh

οἰήιον: a rudder.—See οἷαξ and
 the note

Οἶκος:¹⁶ a house. Οἰκέω, I dwell
 in a house, manage a house.—Hence.
 οἰκο-νομία,¹⁷ *economy*, a proper re-
 gulation of household affairs; δι-οί-
 κησις, *diocese*;¹⁸ and παρ-οικία, a
 dwelling near or neighbourhood, wh.
 by corruption *parish* and *parochial*

Οἰκεῖος: of one's own household or
 family, domestic, related, &c.—Fr.
 οἶκος

6 Why weep you? what friend has died?
 A woman. Allied or not allied? Not allied;
 &c.

7 I am moved on account of any one. Fr.
 ὄθω=ώθω, TH.

8 I do not care for or feel concern for your
 anger.

9 A part of these, the women, had thin
 linen, and the others, the men, had tunics.

10 O miserable man, you know not whither
 of evils or to what extent of evils you have
 come.

11 Fr. οἶω. That which bears on the ship,
 L.

12 Whoever takes care of the business in
 the poop of the city directing the rudder.

13 His words are: οἶβος, τὸ ὑπὸ τοῦ τρα-

χῆλου, τὸ τοῦ βοῦς κάλλιστον.

14 And he opened the doors of the cham-
 ber.

15 'His father gave him to a shepherd to
 slay; who, moved with pity and yet fearing to
 violate the commands of the king, perforated
 his feet with a sword; and running them
 through with a twig, suspended them from a
 tree, thinking that thus he would die from
 famine. From the swelling of his feet from
 the wound he was called *Edipus*,' Fac.

16 'Fr. οἶκα pm. of εἶκω. A place into
 which we retire,' L. V.

17 See νέμω.

18 Properly an administration or regula-
 tion throughout.

Οικεύω : I make to be of my own family ; I make or claim to belong to me.—Fr. οικεῖος

Οικέτης : a domestic.—Fr. οἶκεται pp. of οἰκέω

Οικίζω : I build a house ; establish a family ; establish a family in a new place, found a colony.—Fr. οἶκος

Οἶκοι : at home.—For οἰκωι or οἰκω fr. οἶκος

Οἶκος : See before οικεῖος

Οἶκτος : a cry of distress ; pity for distress. Comp. ' miser ' and ' commiseror ' or ' miseri-cordia ' —Fr. οἶκται pp. of οἰδέω. See οἰδέω

Οἶκός : pm. part. of οἰκέω

Οἶω,¹⁹ fut. οἴσω, wh. a new verb οἴσω : I bear, bring, carry.—Τὰ δὲ δῶρ' Ἀγαμέμνων Οἰσέτω ἐς μέσσην ἀγορῇν,²⁰ Hom.

Οἶω, οἴομαι, οἶμαι : I think.—Fr. οἴω, I carry, i. e. in my mind ; as Lat. ' duco '

Οἶμα, ατος : impetuosity by which I am borne.—Fr. οἶμαι pp. of οἴω

Οἶμαι : I think.—See οἴω

Οἶμη : a way, path ; tract, line. Also, a tune or song, as being sung, says EM., in the public ways.—Fr. οἶμαι pp. of οἴω ; somewhat like ἀγνῖα fr. ἄγω. ' Via in quâ FERTUR aliquis, ' Bl. Hence προ-οίμιον an introduction to a way ; or to a song, a prelude. ' Miseræ cognosce pro-cæmia rixæ, ' Juv. ' Thus much may serve by way of proem ; Proceed we therefore to our poem, ' Swift

Οἶμος, ὁ, ἡ : a way, &c. See οἶμη

Οἰμώζω : for οἶμοιζω, I cry οἶ μοι, oh me

ΟΙΝΟΣ : Voῖνος, voinum, vinum, wine

Οἶνη : a vine.—Fr. οἶνος

Οἴομαι : I think.—See οἴω

οἶος : alone, only.—Οὐκ οἶη, ἄμα τῇγε καὶ ἀμφί-πολοι δὲ ἔποντο,¹ Hom. Μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν,² Id.

Οἶος : such as. Οἶός εἰμι and οἶός τε εἰμι δρᾶν τάδε, I am such a one as to do so, I am one who can do so, I can do so. Οἶόν τε (ἐστὶ), it is in

my power.—' Fr. οἶ for οἶ or οἶ, as QUALIS FR. QUA, ' S. Ἄλλ' ἐσμέν οἶον ἐσμέν, Eurip. : But we are such as we are. Ἠγγεῖλας οἶ' ἡγγεῖλας, Id. : You have announced what you have announced

οἶς, ιος : οἶς, a sheep

Οἶσθα : for οἶδασθα for οἶδας. See οἶδα

οἶσπότη : the filth of sheep's wool, οἶσπῃ.—Fr. οἶς. Ἐκ-πλύναντας τὴν οἶσπῶτην, Aristoph.

Οἶστος : borne, carried.—Fr. οἶσται pp. of οἴω

οἶστος : an arrow.—That which is BORNE through the air by the power of the bow. See above

Οἶστρος : a gadfly ; anything stinging or making furious ; fury, frenzy. —That by which any thing is borne on and stimulated. Fr. οἶστός. ' Cui nomen asilo Romanum est, æstrum Graii vertere vocantes, Asper, acerba sonans, quo tota exterrita sylvis Dif-fugiant armenta, ' Virg.

Οἶσθα : an osier

Οἶστρος, οἶσπῃ : the filth of sheep's wool.—Fr. οἶς. ' Æsypa quid redolent, quamvis mittantur Athenis, Dement ab immundæ vellere succus ovis, ' Ov.

Οἴσω : See οἴω after οἰκός

Οἶτος : calamity.—Fr. οἶται pp. of οἴω. ' Totque TULI terrâ CASUS ' &c., Ovid. Δαναῶν κακὸν οἶτον ἀεί-δειν,³ Hom.

Οἶφέω : coëo, ut maritus cum uxore.—N. comparat wife. Sic οἶ-νος et ' wine ' ejusdem sunt originis

οἶχομαι,⁴ οἶχέομαι, οἶχνέω : I go away ; am gone away ; vanish away ; perish. Οἶχον, go and perish.—Ἄλλὰ μ' Ὀδυσσεὺς πόθος αἰνυται οἶχομέ-νιοι,⁵ Hom. Ὑπὸ συμφορᾶς δι-οιχό-μεθ' οἶχομέθ', Eurip.

Οἴω : See before οἶμα

οἴωνός : a bird of prey ; a bird of divination ; an omen.—Fr. οἶος. I. e. a SOLITARY carnivorous bird, such as was used in taking omens, TH. Like the ' SOLA cornix ' of Virgil

ὅκα : when.—Doric form of ὅτε.

sheep.

3 To sing the bad fate of the Greeks.

4 Fr. οἴω [p. οἶκα], TH. CONFERO me, S. Compare ὀχέω.

5 But a sorrow for the loss of Ulysses, who is gone away, seizes me.

19 For ὄω, allied to ξω, γω, I send, L.

20 Let Agamemnon bring these gifts into the middle of the forum.

1 Not alone ; two maids followed with her.

2 He ate only marrow and the rich fat of

Πᾶ' ποτ' ἄρ' ἦθ' ὅκα Δάφνις ἐτάκετο, πᾶ ποκα, νύμφαι;⁶ Theocr.

'Οκέλλω: the same as κέλλω

ὀκλάζω: I fall or sink down on my knees.—'For κλάζω, fr. κλάω, I break,' L. Κλάω in its compounds is sometimes used in the sense of BENDING. Οἱ τοῖς ἵπποις ἐφ' ἄλλεσθαι μὴ δυνάμενοι, αὐτοὺς ὀκλάζειν διδάσκουσι,⁷ Plut.

ὀκλαδόν, ὀκλάξ: with bent knees.—See ὀκλάζω

ὀκλαδίας: a kind of camp stool or vehicle 'which,' says St., 'admits of being folded together; and when unfolded SINKS UNDER as it were.'—See above. 'Οκλαδίας τε αὐτοῖς δίφρους ἔφερον οἱ παῖδες, ἵνα μὴ καθ-ίζοιεν ὡς ἔτυχεν,⁸ Athen.

ὅκνος: hesitation and reluctance through fear or sloth.—Οὔτε τί με δέος ἵσχει οὔτε τις ὅκνος,⁹ Hom. Μέγαν ὅκνον ἔχω καὶ πεφόβημαι, Soph. Hence some derive *segnis*. 'Οκνος, *sognus*, *sognus* (as κύκνος, cygnus); in an adjective form, *sognis*, *segnis* ὅκρις, *ios*, ἡ: a sharp stone, rock or cliff.—Allied to ἄκρις fr. ἄκω, *acuō*. Σκοποὶ ἱζόν ἐπ' ὅκριας ἡνεμοέσσας,¹⁰ Hom.

ὀκρίσμαι: I am sharp or rough in debate, am exasperated with heat of argument.—Fr. ὅκρις

ὀκρίβας: a scaffold or pulpit.—'Fr. ὅκρις and βᾶς,' L. Compare λυκάβας. Ἰδὼν τὴν σὴν ἀνδρίαν ἀνα-βαίνοντος ἐπὶ τὸν ὀκρίβαντα μετὰ τῶν ὑποκριτῶν,¹¹ Plato

ὀκρίβας: a buskin.—Ἐσθῆτι τὴν τραγῳδίαν κατα-σκενάσας καὶ ὀκρίβαντι ὑψηλῷ,¹² Philostr. See above

ὀκρίοις: sharp, rugged.—Fr. ὅκρις. Πέτρον ὀκρίοντα, Hom.

ὀκρις: See after ὅκνος

ὀκρύνεις: Some suppose it the same as ὀκρίοις. But it is probably put for κρύνεις fr. κρύος; i. e. producing

horror, revolting. 'Οκρίοις and ὀκρύνεις are often interchanged in the Manuscripts; and they are probably often edited wrongly the one for the other

'Οκτώ: *octo*, eight. Hence *October*

ὅκχος: the same as ὄχος

"Όλος:¹³ whole, entire, universal.—H. *cath-olic*. T. compares *whole* "Όλαι, ὅλαι: grain.—'Fr. ὅλος. That is, whole, unground,' J.

ὀλβος:¹⁴ riches, wealth; good fortune; felicity. "Όλβιος, rich; happy.—"Όλβιος ὅς σ' ἐφύτευσε καὶ ὀλβία ἂ τέκε μήτηρ,¹⁵ Musæus

ὀλέκρανον: the head or point of the elbow.—For ὠλέκρανον and this for ὠλενό-κρανον fr. ὠλένη and κρά of κάρα

"Όλω, ὀλέω, ὀλλύνω, ὀλλυμι: I make to perish, destroy; I lose, as Lat. 'perdo.' "Όλα, ὀλωλα, pm., I am undone.—'Properly, I ROLL down, precipitate,' Nagel. 'I ROLL round, involve, as Virgil: Saxum de vertice præceps Cum ruit, ... armenta virosque INVOLVENS secum,' S. See ἄλω. 'Από σ' ὀλῶ κακὸν κακῶς, Aristoph. "Όλωλα, μήτηρ, εἶπεν, "Όλωλα,¹⁶ A-nacr. "Απολλόν, "Απολλόν, ἀπ-ὀλλων ἐμὸς, Æsch.: Apollo, Apollo, my destroyer. 'And they had a King over them, who is the angel of the bottomless pit, whose name in the Hebrew is Abaddon, but in the Greek *Ap-ollyon*,' NT.

"Όλεθρος: destruction; a base man worthy of destruction.—Fr. ὀλέθην a. 1. p. of ὀλέω

"ΟΛΙΓΟΣ:¹⁷ small in number; small, generally.—H. *olig-archy*, the government of the few

ὀλιγη-πέλω: I am of small account, of little avail or power, I am weak, infirm, &c.—Fr. πέλω

ὀλιγ-ῶρέω: I bestow but little care

ing the pulpit with the actors.

12 (Æschylus) having furnished tragedy with a vest and with a high buskin. 'Æschylus ... Et docuit magnamque loqui nitique coturnum,' Hor.

13 From ὅλω, I roll, L.

14 Fr. ὅλω, I roll, accumulate, S.

15 Happy he who begot you, and happy the mother who brought you forth.

16 (Cupid) said: Mother, I am undone.

17 Perhaps for λίγος fr. λίω, L.

6 Where were you therefore when Daphnis pined, where were you, ye nymphs?

7 Those, who cannot mount the horses, teach them to sink down on their knees.

8 And boys carried for them some camp vehicles, in order that they might not be obliged to have chance seats.

9 Nor does any fear restrain me, nor any reluctance.

10 Spies sat on cliffs exposed to the wind.

11 Having seen your manliness in mount-

upon, I am careless or indifferent about.—Fr. ὥρα

Ὀλιζών : less.—See ἄσπον

ὀλισβος : penis coriaceous.—Ἐξ οὗ γὰρ ἡμεῖς προῦδοσαν Μιλήσιοι, Οὐκ εἶδον οὐδ' ὀλισβον ὅκτω-δάκτυλον, Ὅς ἦν ἂν ἡμῖν σκυτίνη πικουρία,¹⁹ Aristoph.

ὀλίσθω, -θέω : I slip.—Perhaps fr. ὀλίσθην a. 1. p. of ὀλίω=ὄλω, I roll. "Ἐνθ' Αἴας μὲν ὀλισθε θέων, βλάψεν γὰρ Ἀθήνην,²⁰ Hom.

ὀλίσθω is translated, I penetrate, in this passage of Theocritus : Οὐ γάρ τι βέλος διὰ σαρκὸς ὀλισθεν.¹ Perhaps it means rolled ; from the notion of vibration. See above

ὀλισθος : a slip or fall ; a heap of men fallen in battle.—See ὀλίσθω, I slip

Ὀλκᾶς, ἄδος, ἡ : a ship of burden.—Fr. ὄλκα pm. of ἔλκω. From its being drawn or towed. *Hulk*, which used to be said in this sense, is perhaps allied

Ὀλκήϊον : 'a piece of wood at the bottom of a ship near the keel, by which the ship is DRAWN,' Schol.—Fr. ὄλκα, &c. Ἐπ-ισχόμενος γλαφυρῆς ὀλκήϊον Ἀργεὺς Ἦγ' ἄλαδε,² Ap. Rh.

Ὀλκίον : a pitcher, urn.—Fr. ὄλκα &c. Perhaps from its DRAWING up the water.³ Ἐν τῷ γυμνασίῳ πάντες ἐκ χρυσῶν ὀλκίων ἠλείφοντο κροκίνῳ μύρῳ,⁴ Polyb.

Ὀλκός : a track, trench, or furrow. Also, any machine for drawing, a rope &c. See ἔλκω

Ὀλλύω : See before ὀλεθρος

ὄλμος : any round body ; a mortar, round stone, tripod.—Fr. ὄλμαι pp. of ὄλω, I roll, L. So 'olla' is fr. ἔλλω. "Ὀλμον δ' ὥς . . . κλίνδεσθαι δι' ὀμίλου, Hom., To be rolled through the crowd like a mortar

Ὀλοός, ὀλοός : destructive.—Fr. ὄλοα pm. of ὀλέω, as θοός fr. θέω

Ὀλοθρεύω : I destroy. — For ὀλε-

θρεύω fr. ὀλεθρος

Ὀλολύζω : I howl, or cry out, used either of joyful or of mournful cries.—Formed apparently fr. the sound, like Lat. *ululo*

Ὀλολυγών, ἡ : some animal uttering a querulous sound, differently translated a nightingale, woodlark, owl, &c.—See above

ὀλοό-φρων : one who meditates destructive plots. Sometimes written ὀλοό-φρων, and then understood to mean, who is universally wise, fr. ὄλος and φρήν

Ὀλόπτω : I peel off the bark.—For λόπτω fr. λέλοπα pm. of λέπω. See λεπτός. N. compares, to *lopp*

"Ὀλος : See before δλαι

ὄλος-χερής : affecting the whole of a case, of great importance, critical, very great or large &c.—Fr. χερὸς gen. of χεῖρ. Taking up or filling the whole of the hand. We find ὄλοςχερὴς ἄγων, δια-φορά, φόβος, ἐλπίς, κίνδυνος, μοῖρα, &c.

ὄλος-χερὴς : to the full, wholly, entirely, with the greatest particularity, very greatly, &c.—See above ὀλοφυγδών, ὄνος : a pimple.—Μηκέτ' ἐπὶ γλώσσας ἄκρας ὀλοφυγδὸνα φύσῃς,⁵ Theocr.

ὀλοφύρομαι : I lament ; pity.—Τὸν δὲ πατὴρ ὀλοφύρετο δακρυ-χέοντα,⁶ Hom.

ὀλοφύδνός : lamentable.—Allied to ὀλοφύρομαι

ὄλη, ὄλητις : an oil cruet.—Ἀργυρέας ἐξ ὀλητίδος ὑγρὸν αἰεifar Λασδόμεναι,⁷ Theocr.

Ὀλυμπιάς, ἄδος : victory at the *Olympian* games. The season of their celebration, the *Olympian* festival. The interval of four years which took place between the festivals, an *Olympiad*

ὄλυνθος : an unripe fig.—Ὡς σκυῆ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλων ἀνέμων σειομένη,⁸ NT.

19 Ex quo nos prodiderunt Milesii, ne olisbum quidem vidi octo digitos longum, qui nobis (mulieribus) esset coriaceum auxilium.

20 Then Ajax slept as he ran, for Minerva hurt or entangled him.

1 For the weapon did not penetrate the flesh. See τῆσσις.

2 Holding the ὀλκήϊον of the hollow ship, he drew it to the sea.

3 Βάπτων κάλπισι ῥυτὰν παγὰν, Eurip.

4 In the gymnasium all were anointed from golden urns with saffron ointment.

5 Do not any longer grow a pimple on the top of your tongue.

6 His father pitied him as he wept.

7 Taking wet ointment from a golden cruet. Λασδ.=λαζόμεναι.

8 As a fig-tree casts away its figs, when shaken by a great wind.

ἐλῦρα : some grain between wheat and barley.—⁹Ἴπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλῦρας,⁹ Hom.

Ὀλώϊος : for ὀλοῖος=δολός

Ὀμ : a word in the Suppliants of Æschylus, apparently a sound of woe : Stanley reads ὄφ. The passage is probably corrupt

Ὀμοῦ : together, in the same place ; together with.—Probably allied to ἄμα. Fr. ὁμοῦ and ἵλη, a crowd, is ὁμιλος, an assembled multitude. Hence ὁμιλία, an address before an assembled multitude. Hence the *Homilies*

Ὀμάς, ἄδος : all together ; a multitude.—See above

Ὀμαδος : a tumultuous noise arising from a multitude.—Fr. ὁμάς, ἄδος

Ὀμαλός : plain, smooth, regular, in regular proportion, equable, equal.—Allied to ὁμοῦ. Comp. ἄμα and the observations on ἄμαθος. Hence an *an-omaly* or irregularity ; *an-omalous*

Ὀμ-αρτῇ : together.—Fr. ὁμοῦ and ἀρτάω. So as to HANG TOGETHER in a continued and unbroken series

Ὀμ-αρτέω : I follow together with ; accompany.—See above

* ὁμαρτάζω : Πολλὰ δὲ χερσὶν Ἀνγὰς ὠμάρταζε, δολο-φροσύνῃν ἀλεγύνων, Hom. : And he rubbed his eyes much with his hands, meditating craft. Fr. ὁμαρτῇ. See ἄμαθος

Ὀμβριμος : for ὄβριμος

Ὀμβρος : a shower.—H. Lat. *imber, imbris*

Ὀμηρέω, -εύω : I coincide with, meet ; coincide, agree with.—Ἡμήρησέ μοι ἄγγελος ὠκὺς,¹⁰ Hom. Φωνῇ ὁμηρεῦσαι, Hesiod. As οἰνηρός is fr. οἶνος, so ὁμηρος is fr. ὁμός or ὁμοῦ ; and hence ὁμηρεύω, said properly of persons meeting TOGETHER

ὁμηρος :¹¹ a hostage. Ὀμηρον, a pledge.—Τοὺς δὲ ἑαυτοῦ παῖδας ἔδωκεν ὁμήρους,¹² Xen.

Ὀμηρος : blind.—Some suppose that *Homer* was so called from his

blindness. Milton calls him ' blind Mæonides '

Ὀμ-ιλος : an assembly, crowd, multitude.—See after ὄμ

Ὀμιλέω : said of persons assembling, meeting to converse, meeting to fight.—See above

Ὀμιχέω : for μιχέω fr. μέμιχα p. of μίγω, wh. Lat. *mingo*, L.

ὀμίχλη : a mist or fog.—For μίχλη fr. μέμιχα p. of μίγω. A mixed or turbid state of the air. Αὐτίκα δ' ἡέρα μὲν σκέδασεν καὶ ἅπ-ωσεν ὀμίχλην,¹³ Hom.

ὄμμα, ατος : the sight. Τὰ ὄμματα, the eyes.—Fr. ὄμμα p. of ὀπτομαι

ὄμω, ὁμόω, ὁμνύω, ὁμνυμι, as ἄγνυμι fr. ἄγω : I swear.—Ἡ γλῶσσο' ὁμόμωχ', ἥ δὲ φρὴν ἀν-ώμοτος, Eurip. Translated by Cicero : ' Juravit lingua, mentem injuratam gero.' Ὀμνύμι γὰρ ταν Ἑλλιον θ' ἀγνὸν σέβας,¹⁴ Eurip.

Ὀμός,¹⁵ ὁμοῖος : similar, same, equal, uniform, proportioned, appropriate. Old age is ὁμοῖος, uniform in its operations. Οἱ ὁμοῖοι, the peers or nobles.—Hence ὁμοῦ (properly in like manner with) and ὁμαλός. Hence *homo-logous*, having the same proportions, corresponding. ' An *homo-geneous*'¹⁶ mass of one kind is easily distinguished from any other : gold from iron, sulphur from alum,' &c., Woodward

Ὀμό-γνιοι Θεοὶ : Gods, to whom, as the presiders over relatives, relatives offer their sacrifices in common. Jupiter is called ὁμό-γνιος, as linking closely the relationships of the same clan, R.—For ὁμο-γόνιοι fr. ὁμός and γέγονα pm. of γείνω

ὁμόθεν. Ὁ γενόμενος ὁμόθεν, one born from the same parents. Ὀμόθεν τὴν μάχην ἐποιεῖτο, he fought from the same spot with or close with the enemy, in close combat. See ὁμοῦ and ὁμός

Ὀμοῖος : See ὁμός above. Ὡς αἰεὶ τὸν ὁμοῖον ἄγει Θεὸς ὡς τὸν ὁμοῖον,¹⁷ Hom.

and expelled the mist.

14 I swear by the Earth and the holy majesty of the Sun.

15 Perhaps allied to ἄμα.

16 From γένος gen. γένεος, a kind.

17 Thus does God always lead the similar man to the similar man.

9 Horses eating white barley and the ἔλῦρα.

10 There met me a swift messenger.

11 Qui cum aliquo datur vel est, Dm. See ὁμηρέω.

12 He gave his sons as hostages.

13 Immediately he scattered the dark air

- ὁμο-κλέω, and ἄω: I call out to, exhort, command, rebuke.—For ὁμο-καλέω, fr. ὁμοῦ, καλέω. Properly, says Dm., when many call out together. So Homer has πολλοὶ ὁμό-κλεον, and ἡμεῖς πάντες ὁμο-κλέομεν ἐπέεσσι. Or it may be properly said of one or more calling out to many: ὁ δὲ νιάσιν οἷσιν ὁμό-κλα, Hom.

Ὅμο-λογέω: I say the same with another, agree, assent; engage, promise; agree to a charge made against me, confess; profess (as ἐπίστασθαι ὁμο-λογῶν, Xen., professing to know,); agree to terms of peace or of surrender.—Fr. ὁμός and λόγος

ὁμόργω, ὁμόργνυμι: I wipe, wipe off. Σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπ-εμόργνυ, Hom.: He wiped with a sponge about his face and both hands. It is thought that on some occasions, when it is applied to tears, it means, I shed tears, and that it is put for μόργω fr. μέμοργα pm. of μέργω=ἀμέργω, (as μέλγω and ἀμέλγω are allied,) I squeeze out

Ὅμοδς: See before ὁμόγνιοι

Ὅμοῦ: together with, together, in the same place with, &c. See after ὁμ. Ὅμοῦ is also, close together, close up with, near. Ὅμοῦ τοῦ ἀγῶνος ὄντος, Xen., The engagement being at hand. And, nearly, almost; in reference to number. And, equally: They killed the men ὁμοῦ καὶ ἵππους, æque atque equos, equally with the horses.—See ὁμός. From ὁμοῦ, together, some derive *homo*, *in*is, man being a social being

Ὅμω: I place or join together.—Fr. ὁμοῦ

Ὅμω: I swear. See after ὅμμα ὁμῖος, ὁμπνιος: fertile or nutritive.—Στάχυν ὅμπνιον ἀμήσασθαι,¹⁹ Ap. Rh.

ὁμφαλός: the navel; the middle or centre of any thing; any thing protuberant, as the boss of a shield.—Γαστέρα γάρ μιν τύψε παρ'

ὁμφαλόν,²⁰ Hom.

ὁμφαξ, ακος: an unripe grape.—Μόσχω γαυροτέρα, φιαρωτέρα ὁμφακος ὠμάς,¹ Theocr.

Ὅμφη: a divine voice, oracle; voice in general.—Ἐπι-σπόμενοι Θεοῦ ὁμφῇ,² Hom.

Ὅμως: similarly, equally, just like.—Fr. ὁμός

Ὅμως: equally, equally for that, just the same for that, not the less, nevertheless.—Fr. ὁμός

Ὅν: See ὄντως

Ὅναρ, ὄνειρος, ὄνειρον, ὄνειρα: a false vision or dream; a dream. Opposed to ὕπαρ, a true dream. Homer has: Οὐκ ὄναρ ἀλλ' ὕπαρ.—'Having surveyed all ranks and professions, I do not find in any quarter of the town an *oneiro-critic* or an interpreter of dreams,' Spectator

Ὅνέω, ὀνόω: I reproach, abuse, blame.—Φάλαγγες Κάρτεραι ἄς οὐ' ἂν κεν Ἀρης ὀνόσαιτο μετ-ελθῶν, Οὔτε κ' Ἀθηναίη,³ Hom. Scheide compares the French *honi* in 'Honi soit qui mal y pense'

Ὅνειδος, εος: reproach, disgrace.—Allied to ὀνέω

Ὅνω, ὀνάω or ὀνέω, ὀνημι, ὀνίστημι: I help, profit, benefit. Ὅνημαι, I have the profit or benefit or enjoyment of.—Ω πάτερ, ἀν-όνητ' ἀν-όνητ' ἐνύμφευσας,⁴ Eurip.

ὄνθος: dung.—Ἐν δ' ὄνθου βοέου πλῆτο στόμα τε ρινάς τε,⁵ Hom.

ὀνθυλεύω: I besmear with dung.—Fr. ὄνθος

ὀνθυλεύω and -άω: I prepare nicely, season well.—Perhaps by a contrary change of the sense to that of μινθόω fr. μίνθα. See ὄνθος. Τὰς τευθίδας ἡδύσμασι λεπτοῖς ὠνθύλασα,⁶ Athen.

Ὅνομα, ὄνυμα, ακος: a name; reputation; pretext, as we say, This was done NOMINALLY for this reason, &c.—H. *an-onymous*, *syn-onymous*, *synonyms*

Ὅνος: an ass; a pot with two

¹⁹ To mow the nourishing corn.

²⁰ He struck him in the belly near the navel.

¹ More frolicsome than a calf, more bitter than an unripe grape.

² Following the voice of the God.

³ Brave phalanxes, which neither Mars coming among them would have blamed nor

Minerva.

⁴ O father, you married unprofitably. Ἀν-όνητα fr. pp. ὀνηται.

⁵ And he had his mouth and nostrils filled with cows' dung.

⁶ I seasoned the cuttle-fish with fine sweet-meats.

long ears.—Hence *ἡμί-ονος*, a half-ass, mule. Hence too S. derives *onus*. He supposes that *ὄνω* signified, I load: that *ὄνέω* hence signified, I load with abuse or with benefits: that *ὄνομα* is a name added, imposed, under the same notion of loading; and that *ὄνος* is an animal for carrying loads. T. defines an ass 'an animal of BURDEN'

'*Ὀνόω*: See after *ὄναρ*

'*Ὀντος*: as it is, in fact, in truth.—Fr. *ὄντος* gen. of *ὄν*, *οὔσα*, *ὄν*, being; participle of *ὄ* or *ἔω*=*εἰμί*. 'The modes, accidents, and relations, that belong to various BEINGS, are copiously treated of in *ontology*,' Watts

'*Ὀνυμα*: See *ὄνομα*

'*Ὀνυξ*, *υχος*, *ὄ*: a nail; talon, claw. Also the *onyx* stone, a semi-transparent stone; from its resemblance to the color of the nail⁷

'*Ὀνω*: See before *ὄνθος*

'*Ὀξύς*:⁸ sharp, keen, acute, acid, rough, quick. 'Stanley has rightly observed that *ὀξύς* in composition signifies quickness or agility,' Bl.—Hence *oxy-gen*,⁹ and fr. *ὀξνσμαι* pp. of *ὀξύνω*, I sharpen, is a *par-oxysm* of grief, &c.

'*Ὀξος*, *εὖος*: sharp wine, vinegar, which is fr. the French 'vinaigre' fr. 'vin acre,' vinum acre

'*Ὀξίς*, *ίδος*: a vinegar-cruet.—See above

'*Ὀξυρεγμία*: for *ὀξυρεγγμία* fr. *ὀξύς* and *ἔρευμαι* pp. of *ἔρεύω*. Ructus acidus

†*Ὀον*, *οὔον*: the service tree and fruit; otherwise called the sorb

'*Οούας*: the Lat. *ovatio*. V is changed to *ou*; and the Latin termination 'atio' gives way to the Greek as

'*Οπάω*: I follow, accompany; make to follow or accompany. Hence it is used of one causing glory, &c., to attend another; i. e. of bestowing glory, &c., on another.—Fr. *ὄπα* or *ὄπα* pm. of *ἔπω*, wh. *ἔπομαι*

'*Οπαδός*, *ὀπηδός*: one who ac-

companies or attends on another.—Allied to *ὀπάζω*

'*Ο-πατρος*: of the same father.—Fr. *ὀμό-πατρος* fr. *πατήρ*, gen. *πατέρος*, *πατρός*

'*Οπάων*: an attendant.—Allied to *ὀπάζω*

'*ΟΠΤΟΜΑΙ*,¹⁰ fut. *ὄψομαι*: I see, behold.—H. *optics*, *optical* delusion, *optician*

'*Οπή*: an opening, aperture, hole.—Fr. *ὄπω* wh. *ὀπτω*, *ὀπτομαι*. That through which I can see.¹¹ T. compares *ope*, *open*

'*Οπη*, *ὀπητή*: for *ὀπη*, dat. fem. of *ὀπος*, like Lat. 'quā,' abl. fem. of 'qui.' '*Ὀπος* seems to be allied to *πὸς* and *ὄς*. '*Ὀς* answers to 'qui': *πὸς* to 'quis?': *ὀπος* to 'quis' between two verbs, as 'Nunc scio QUID sit amor.' '*Οπη* is, by what way, by what mode, in what way or place. Doubting (*ὀπη*) which way he would go: I commit to the God the decision (*ὀπη*) in what manner this will best turn out. Also, to what place: He will send you (*ὀπη*) whither he pleases. So we say: he will send you WHERE he pleases. '*Οπη* is likewise, wheresoever, in whatsoever way, &c. '*Ἐσθ' ὀπη*, there is (a way) by which. This is used for, in some way, in some manner

ὀπ-ηніка: allied to *πηніка* and *ήνικά*, as *ὀπη* to *πή* and *ή*

ὀπία: rennet.—See *ὀπός*

'*Οπίζομαι*: See after *ὀπις*

'*Οπίμα*: the Lat. *opima*. i. e. spolia

'*Οπιτεύω*: I look at, inspect.—For *ὀπιτεύω* fr. *ὀπτω* wh. *ὀπτομαι*

'*Οπις*, *ίδος*: that which follows, revenge. '*Οπιν* is often used in compounds, as *κατ-ὀπιν*, *ἐξ-ὀπιν*, &c. to express, behind, at the back; a sense derived from the notion of following behind.—Fr. *ὄπα* pm. of *ἔπω* wh. *ἔπομαι*

'*Οπις*, *ίδος*: respect to, regard to, care for.—Fr. *ὄπα* pm. of *ἔπω*, I wait on, &c. See *ἐπί*. Fr. *ὀπ'* is Lat. *ob*, as 'ab' fr. *ἀπ'*

7 'The Poets make this stone to have been formed by the Parca from a piece of Venus' NAILS, cut off by Cupid with one of his arrows,' EB.

8 Fr. *ὀξω* fut. of *ὀκω* (wh. *ὀκνός*, swift, and *οκυρ*), = *ἄκω*, Vk.

9 Generator of acids. By combining with

bodies it makes them acid, T.

10 See *ὀπή*.

11 Or, if *ὀπω* is the same as *ὀκω* and this as *ἄκω*, (see *ὀξνός*), *ὀπω* is, I make a puncture, and *ὀπη*, a puncture, and hence an aperture.

Ὀπί, Ὀπίς, Ὀπίς. (like μόλος, μοῦλος, μῶλος) : Diana. Supposed to be so called from her waiting on (see ἔπω, pm. ὄπα) women in childbirth. Or from her retributive character, being the same as Nemesis. See above. *Opis* is sometimes represented as an attendant of Diana : *'Opim, Unam ex virginibus sociis sacræque catervâ Compellabat, et has tristes Latonia voces Ore dabat,'* Virg.

Ὀπίζομαι : I have respect to, care for.—See the second ὄπις

ὀπίζομαι : used by Pindar probably in the sense of a favor returned, i. e. following another, as derived from ὄπα pm. of ἔπω, wh. ἔπομαι, I follow : χάρις φίλων ἀντὶ ἔργων ὀπιζομένη

Ὀπίσω : behind, at the back, in the rear, after. In reference to time, after that, thenceforward ; after this, henceforward.—See the first ὄπις

Ὀπισθε, ὕπιθε : for ὀπίσθε, from behind.—See above. Ὀπισθεν ἔπεσθε, Xen.

Ὀπλον :¹² any instrument ; instrument in war, weapon, armor ; instrument of a ship, cable, tackle.—

'In arms they stood Of golden *pan-oply*,¹³ refulgent host,' Milton

ὄπλη : a hoof, as being the peculiar ὄπλον or instrument of the horse. Φύσις κέρατα ταύροις, Ὀπλὰς δ' ἔδωκεν ἵπποις,¹⁴ Anacr.

Ὀπλίτης : one armed ; a soldier. Βαρὺς ὀπλίτης and ὀπλίτης simply, a heavy-armed soldier.—Fr. ὄπλον

Ὀπλομαι : I provide, get ready, instru.—Comp. ὄπλον, an instrument. Ὀπλεσθαι δειπνον, Hom.

Ὀπλον : See before ὄπλη

Ὀπλότερος : younger.—'It appears to come from the obsolete ὀπλός, which still remains in ὑπέρ-οπλος,' M. 'More fit for bearing ARMS,'¹⁵ J.

12 Perhaps fr. ὄπα (pm. of ἔπω) wh. Lat. *opus*.

13 Complete armor. Fr. πᾶν, all.

14 Nature gave horns to bulls, and hoofs to horses.

15 Homer evidently has reference to this derivation in these words : Αἰχμὰς δ' αἰχμηδούσουσι νεώτεροι, ὀπλῆρ ἐμείο Ὀπλότεροι γηγᾶσι, πεποιθασίν τε βίβριν.

16 Comp. ὀργίλος fr. ὄργη.

17 'Fr. ὄπα pm. of ἔπω=ἔπω, I connect,' S. Compare a connexion.

It is applied even to females : Νέστωρος ὀπλοτάτη θυγατήρ, Hom. : Nestor's youngest daughter

ὄποι : whither ; whithersoever.—See ὄπω, ὀπνίκα, and πῶι

Ὀπός : juice, sap ; the juice or sap of the fig-tree used in curdling milk, rennet.—H. *opium*, 'a juice partly of the resinous, partly of the gummy kind,' T. Also perhaps *opodeldoc*

ὀπόσος, ὀπότε, &c. : See ὄπη and πόσος, πότε, &c.

Ὀπτός : roasted, broiled, toasted, baked.—Fr. ὄπτω, fut. ὄψω, wh. *opsonium*, properly victuals roasted or baked. Comp. ἐψέω

Ὀπτάω : I roast, broil, toast, bake.—Fr. ὀπτός

Ὀπώ, ὄπτω, ὀπτομαι, ὀπτεύω, ὀππτεύω, ὀπτάνω : I see, behold.—See after ὀπάνω

Ὀπίλιος :¹⁶ the eye.—Fr. ὄπτω ὀπνίω :¹⁷ I marry a wife.—Πρεσβυτάτην δ' ὤπνιε θυγατρῶν Ἰπποδάμειαν,¹⁸ Hom.

Ὀπωπα : for ὄπα pm. of ὄπτω

Ὀπώρα :¹⁹ the autumn ; autumn fruit.—Ὀὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ,²⁰ Hom.

ὄπως : See ὄπη and πῶς

Ὀράω : I see, view ; perceive ; understand.—Fr. pp. ὄραμαι is *pan-orama, di-orama*

ὀργάζω : I soften, beat, batter.—Δέψει τῇσι χερσὶ ὀργάσας δὲ αὐτὸ, ἄτε χειρό-μακτρον ἐκτεται,¹ Herod.

Ὀργανον : the means by which any thing is done or effected ; an instrument, engine. Any thing done or made.—Fr. ὄργα pm. of ἔργω. H. the *organs* of sight, hearing, &c. And *organic*. And an *organ*, an instrument of music

ὄργας, ἄδος : a woody place, grove ; a grove consecrated to the Gods. It

18 He married Hippodamia, the eldest of the daughters.

19 Fr. ὄπις allied to ὀπίσω, and ὄρα. The season of the year which follows after, I. Ὄρα particularly signifies the spring or summer, wh. ὄραϊος is said of one in the spring or bloom of life or beauty.

20 Neither in summer nor in autumn.

1 He beats it with his hands : and having beaten it, he appropriates it to his own use for a towel.

is sometimes translated, ground fit for ploughing; as fr. ὄργα pm. of ἔργω.—Ἐλθόντα εἰς τὰς (or τοὺς) ὀργάδας, οὗ εἰσιν ἔλαφοι πλεῖστοι,² Xen. Ἀπο-τέμνεσθαι τὴν ἱερὰν ὀργάδα, Plut.

Ὀργία, ων: the *orgies* of Bacchus or of the other Gods.—Fr. ὀργή; from the fury or vehement impetuosity of those who celebrated them. 'Nocturnique *orgia* Bacchi,' Virg.

Ὀργή: tendency, inclination, disposition; vehement tendency, passion, fury, anger.—See above

Ὀργάω: I have a passionate tendency or desire for, I swell with desire. It is also applied to trees bursting forth or swelling with growth or with juice. So also to land teeming with vegetative power.—See above

Ὀργή: See before ὀργάω

Ὀργίζω: I provoke to anger.—Fr. ὀργή

Ὀρέγω, ὀρέγνυμι, fut. ὀρέξω: por-rigo, I extend, stretch out; I stretch out the hand, give with outstretched hand; give. I thrust forward, applied to thrusting forward a dart, as receiving an enemy's attack. Ὀρέγομαι middle, I stretch myself forward; stretch forward to take; desire like one who stretches forward to take.—Fr. ὀρέγω, ὄργω, is probably ὀργή. And to this J. refers Lat. *erga*, towards. Fr. ὀρέξω is *orexis*, the appetite: 'Hinc surgit *orexis*, Hinc stomacho vires,' Juv.

Ὀργυιά: a measure whose dimensions are differently represented. Some suppose it to be six feet.—'For ὀρεγυιά, participle fr. ὀρέγω. The space measured from the extremity of the fingers of one hand to the extremity of the fingers of the other, the arms and hands being stretched out,' L. Compare ἀγυιά

Ὀρέγω: See before ὀργυιά

Ὀρείανον, ὀρίανον: the herb *organum*

ὈΡΟΣ,³ εος: a mountain.—Fr. ὀρεινός, mountainous, is *orinus*, or-

nus, the mountain ash. 'Aut per JUGA Cynthi Exercent Diana choros, quam mille secutæ Hinc atque hinc glomerantur *Oræades*,' Virg.

Ὀρεσ-κῶος: lying on a mountain.—Fr. ὄρος and κέκωα=κέκοια pm. of κείω, wh. κείμαι. So κλωός fr. κλείω, Vk.

Ὀρεὺς: a mule.—Perhaps fr. ὄρος, εος; from its fitness for MOUNTAINOUS exertions

ὀρεχθέω: 'Πολλοὶ μὲν βόες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ Σφαζόμενοι, Hom.: Many white oxen extended themselves on the ground, slain with the sword. Others explain it of the obscure sound uttered by oxen when pierced with the sword. If truly, this word belongs to ῥοχθέω. Τὰν γλαυκὰν δὲ θάλασσαν ἕα ποτὶ χερσὸν ὀρεχθεῖν, Theocr. This may be explained, Suffer the azure sea to roll and extend itself (contendere) to the shore,' Dm. From ὀρέχθην a. i. p. of ὀρέγω

Ὀρέω: much the same as ὀράω

*ὀρθάγης: translated, a foreigner, in this passage of Lycophron, Ὁς, τὸν πλανήτην ὀρθάγην ὅταν δόμοις... δέξωνται, &c.

Ὀρθός:⁴ upright, erect; direct; straight, rectus; right.—H. *ortho-dox*, *ortho-graphy*

Ὀρθιος: in a right line; straight on; erect. Ὀρθιοι μαστοὶ, breasts standing erect, not hanging down.—See above

ὄρθιος: RAISED high. Applied to hills, lofty, steep. Applied to the voice, loud, clear.—Fr. ὄρθην a. i. p. of ὄρω, I raise. Πολλὸν ῥᾶον ὄρθιον ἀ-μαχεὶ ἰέναι, ἢ ὁμαλὸν, πολεμίων ὄντων,⁵ Xen. Ὀρθίαν ὅταν Σάλπιγγος ἡχώ δῶσιν ἀρχ-ηγροὶ στρατοῦ,⁶ Eurip.

Ὀρθοῦμαι: said of things well directed. Thus: 'If the expedition against the Massagetæ ὀρθωθῇ, is well directed, or succeeds.'—Fr. ὀρθός

Ὀρθρος: sun-rising, day-break.—Fr. ὄρθην a. i. p. of ὄρω, wh. *orior* and '*ortus solis*'

² Having gone into the woods, where are a great number of stags.

³ From ὄρω, I raise, L. See the note on ὄρος before ὀρούω.

⁴ Fr. ὄρθην a. i. p. of ὄρω.

⁵ It is much easier to go through a steep path without battle, than through a level one when enemies are at hand.

⁶ When the generals of the army shall give a clear sound of the trumpet.

'Ορίανον: See ὀρείανον

'Οριγνάομαι: the same as ὀρέγομαι fr. ὀρέγω, wh. ὀρέγνυμι

'Ορίζω: I limit, bound, terminate, finish; separate by a boundary; define; set, appoint: 'God, who has set or ordained (ὁ ὀρίσας) the limits of the habitation of men,' NT. Hence, ὀρίζω is, I ordain, decree generally: 'He who has been ordained (ὁ ὀρισμένος) to be the judge of the quick and dead,' NT. Hence *horizon*, the line which terminates our view

"Ορω: I rouse, raise, excite.—H. Lat. *orior*, I am raised or raise myself, I rise

'Ορίνω: an extended form of ὀρω. Comp. ἀγινέω fr. ἄγω

'Ορκάνη: 'whatever so SUR-ROUNDS as to take,' Bl.—Fr. ὀρκα pm. of ἔρκω, as ὀργανον fr. ἔργω

'Ορκος: an oath.—Fr. ὀρκα pm. of ἔρκω. That which acts as a hedge or fence to promises. Hence some derive *Orcus*, as through Pluto and Styx even the Gods SWORE solemnly. Hence an *ex-orcist*; one who by ADJURATIONS drives away malignant spirits; used by Shakespeare for a conjurer: 'Is there no *exorcist* Beguiles the truer office of mine eyes? Is't real that I see?'

'Ορμαθός: a row, series, order.—For ἔρμαθός fr. ἔρμαι pp. of ἔρω, *sero*, I connect

ὀρμεῖα, ὀρμιά: a fishing line.—'Ορμεῖα, κύρτοι τε, καὶ ἐκ σχοίνων λαβύρινθοι,' Theocr.

'Ορμή: excitement, impulse, instinct; passion, appetite. That which rouses us to exertion or motion; exertion or motion.—Fr. ὀρμαι pp. of ὀρω=ὀρω, I rouse, excite "Ορμος: a necklace.—For ἔρμος fr. ἔρμαι, pp. of ἔρω, *sero*; from its being inserted in the neck; or from the notion of a connexion or chain

"Ορμος: a station for ships, harbour. Hence ὀρμέω, I gain the harbour or am in harbour.—For

ἔρμος &c. From the ships being connected to the shore by ropes, S. Or from the notion of stability. See ἔρμα. Hence πάν-ορμος, fitted in every part as a station for ships. *Pan-ormus* in Sicily the moderns have corrupted into *Palermo*

"Ορνις,⁸ ἴθος, ὀρνιξ, ἴχος and ὀρνεον: a bird; a fowl; an omen.—H. *ornitho-logy*. Fr. ἄ-ορνος is a *Vernus*: 'Quam super haud ullæ poterant impune volantes Tendere iter peninis: talis sese halitus atris Faucibus effundens supera ad convexa ferebat; Unde locum Graii dixerunt nomine *Avernus*,' Virg.

'Ορνύω, ὀρνυμι: for ὀρω, as ἀγνύω, ἄγνυμι for ἄγω

"Οροβός: vetches.—Fr. ὀρβος (as fr. ὀρεινός is 'ornus') or ὀρFos is probably Lat. *ervum*

ὀρόδαμνος, and -is: a shrub or branch.—Τοὶ δὲ ποτὶ σκιεραῖς ὀρο-δαμνίσιν . . . Τέττιγες λαλαγεῦντες,⁹ Theocr.

'Οροθύνω: I excite.—Fr. ὀρόθω fr. ὀρω

ὀρός, ὀρρός: whey.—See the passage quoted on γαυλός

"Ορος, εὐς: See after ὀρείανον

"Ορος:¹⁰ a boundary, limit; coast; definition.—H. ὀρίζω, wh. *horizon*. Hence some derive *ora*, &c

'Ορούω: I rouse myself to exertion or motion.—Fr. ὀρω

"Οροφος: a reed or rush for covering houses; a roof.—Fr. ὀροφα pm. of ἐρέφω

ὀρπηξ,¹¹ ἦκος, ὄ: a branch, bough; rod, stick, pole; javelin.—Ὄξει χαλκῷ Τάμνε νέους ὀρπηκας,¹² Hom.

ὀρρός: whey.—See ὀρός

ὀρρός: linea intersecans medium scrotum et usque ad anum tendens.—Hinc ὀρρώδew est, horreo, metuo; nam animantia præ metu caudam ad ὀρρόν contrahunt. 'Ὀρρώδια μοι μή τι βουλευσῃς κακόν,'¹³ Eurip. Ab ὀρρώδew Mor. deducit *horreo*

'Ορσο-θύρη: some kind of door.

7 Lines and hooks and nets of rushes.

8 From ὀρίνω, L. For nothing is more in motion nor more swift, Dm.

9 The grasshoppers chirping by the shady shrubs.

10 "Ορω is, I elevate. A mountain is the most elevated of earthly objects, and hence came naturally to be termed ὄρος, an eleva-

tion. It is the most prominent and permanent of boundaries; hence it came to be used for a boundary. "Ορα means a season or period marked out by certain boundaries,' Ormston.

11 L. compares ἔρω, pm. ὀρπα.

12 He cut the young branches with sharp iron.

13 I fear you will plan some mischief.

It occurs in Hom. Od. X. 'Nothing certain or clear can be said of it. The ancient grammarians give various and disagreeing interpretations of it. All descriptions of buildings, made even by artists, are ambiguous and scarcely intelligible,' Ern.

'Ορσο-λοπεύω: I lacerate.—'Fr. ὄρω, ὄρσω, and λοπός, peel or skin. I raise the skin with a whip,' J.

"Ορσω: I raise.—Fr. ὄρσω fut. of ὄρω

'Ορταλῖς, ἴδος, ἦ: a young hen. Allied is ὀρτάλιχος, a young chicken or pullet. "Ορνυβες δροσερῶν μητέρες ὀρταλίων,¹⁴ Epigr.

'Ορτάλιχος: See above

ὄρνυξ, γος: a quail. Οἱ τε ὄρνυγες καὶ οἱ πέρδικες πρὸς τὴν τῆς θηλείας φωνὴν φέρονται, Xen.: Quails and partridges rush toward the voice of the female. Quail-fighting was a favorite amusement among the Athenians. See στυφοκόπος

"Ορνυζα: oryza, Ital. riso, rice.

'Sume hoc ptisanarium oryza,' Hor.

ὄρρυμαγδός:¹⁵ noise, uproar.—Πολὺς δ' ὄρρυμαγδὸς ὀρώρει,¹⁶ Hom.

ὀρύσσω, ξω: I dig.—"Εκτοσθεν δὲ βαθεῖαν ὀρύζομεν ἐγγύθι τάφρον,¹⁷ Hom.

ὄρυξ, γος: a kind of wild goat.—

It has its name, says Columella, from its horn being like the instrument of digging called ὄρυξ fr. ὀρύσσω. 'Et Gætulus oryza hebeti lautissima ferro Cæditur,' Juv.

ὄρυχή: digging. A pig's snout, an instrument of digging.—Fr. ὄρυχα p. of ὀρύσσω

"Ορφανος: bereft, as of parents, husband, possessions, &c.—H. orphan

"Ορρηνη: darkness.—For ὀροφάνη fr. ὀροφα pm. of ἐρέφω

ὀρρός: some fish.—See the passage quoted on μεμβράς

ὄρχαμος: a leader, prince.—One who puts in order, arranges, fr. ὄρχος, (wh. ὄρχατος,) a series put well in order and arranged, Bl. Jones

supposes ὄρχος to be allied to ἀρχή, the principle of order, government. "Ορχαμε λαῶν and ὄρχαμος ἀνδρῶν are constant expressions of Homer

"Ορχατος: a series put well in order, row; row of trees; plantation, garden.—See above. 'Orchard'¹⁸ Milton writes *orchat*, probably fr. ὄρχατος,' T.

'Ορχέομαι: I dance. — Fr. p. ὀρχησται is orchestra¹⁹

ὄρχιλος: some bird.—"Ορχίλος ὄρνις, Aristoph. The Schol. fancifully makes it a libidinous bird, and derives it fr. ὄρχις

"Ορχις:²⁰ See the note

"Ὅω: See before ὀρίνω

"Ὅς: who.—See ὁ after ὁ

"Ὅς: for ἑός, his

ὀσημέραι: See ὅσος

"Ὅσιος:¹ stained by no crime, holy. 'It chiefly signifies one who is reverent towards God or pious,' L.—"Αν-οσιώτατος ἔξενος δέδρακεν ἔργον ἀν-οσιώτατον,² Eurip.

ὀσιος is frequently opposed to ἱερός. Photius says: "Ὅσια τὰ ἰδιωτικὰ καὶ μὴ ἱερὰ. Plato has: ἱερὰ καὶ ὄσια, καὶ ἴδια καὶ δημόσια. On this sentence in the Arundel Marbles, Μισθοῦσθαι δὲ ὁ ταμίης τῶν ὀσίων προσ-ὀδῶν τὰς οἰκίας, R. observes that the context shows that ὀσίων is rightly understood of the public treasury, and adds that this word has proved a great stumbling-block to the translators

'Ὅσμη: odor.—Fr. ὄσμαι pp. of ὀξω; or for ὀδμή

"Ὅσος, ὄσος: how great; how great in number, how many. "Ὅσα ἔτη (ἔστι), how many years there are, i. e. every year; as 'Nou si trecenis quatuor eunt dies Tauris' &c., Hor. So ὀσ-ἡμέραι is, every day.—Πρίαμος θαῖμαξ' Ἀχιλλῆα, "Ὅσος ἔην οἶός τε,³ Hom.

ὄσον οὐκ ἤδη, ὄσον οὐπω, &c.,

¹⁴ Birds the mothers of tender chickens.

¹⁵ For ὄρρυμαγδός fr. ὄρρυμα pp. of ὀρύσσω, S. Dm. The noise made by digging.

¹⁶ And much uproar arose.

¹⁷ On the outside we will build a deep ditch near.

¹⁸ Supposed by T. to be corrupted from 'hoit-yard.'

¹⁹ Among the Greeks it was a place in the Theatre where the chorus danced.

²⁰ A testicle. Also, a plant commonly called fool-stones. 'The roots of all the

species of the orchis have a remarkable resemblance to the scrotum of animals; whence the name,' EB. 'I here saw many beautiful kinds of the orchis, some resembling bees and flies so naturally as to deceive at first sight,' Swinburne's Travels.

¹ Ἀζω, ἔσω, ἔσιος, καὶ ὄσιος, EM.

² A most unholy guest has done a most unholy deed.

³ Priam marvelled at how great and of what kind of man Achilles was.

quantum non jam, quantum nondum, inasmuch as not yet, i. e. all but now. Thus, ἤξει δ' Ὀδυσσεὺς ὅσον οὐκ ἤδη, Eurip.: Ulysses will be here immediately. So ὅσον οὐκ ἀπ-όλωλα, I am all but undone

ὅσον τάχος: i. e. κατὰ τάχος ὅσον, with as much quickness as (can be)

ὅσον τοῖσι τρισὶ δακτύλοισι λαβεῖν, Hippocr., as much as (can be laid hold of) with the three fingers

ὅσα: adverbially for ὅσως fr. ὅσος. Νυκτὶ μὲν ὅσα-περ ἡμέρᾳ ἐχρητο, Xen., He made use of the night as much as he did the day, to as great an extent ὅσπριον: pulse.—Κύαμος, ἐρέβινθος, πικρὸς, καὶ ὅλως τὰ ὅσπρια προσ-αγορευόμενα,* Theophrast.

ὅσα: a divine voice prompting or dissuading; an uncertain rumor, which is traceable to no one, and thence is supposed to come from the Gods, TH. Also, a tacit divination of the mind or foreboding from an omen; and the omen itself, R.—Ἦν τις σοι εἴπησι βροτῶν, ἣ ὅσσαν ἀκούσης Ἐκ Διὸς, ἥτε μάλιστα φέρεי κλέος ἀν-θρώποισι,⁴ Hom.

ὅσσε: the two eyes.—Fr. ὅσσω=ὄττω=ὄπτω. See the note⁷

ὄσσομαι: with a kind of secret instinct I augur, forebode, R.—Fr. ὄσσα Ὀστέον:⁸ a bone.—Hence Fac. derives Lat. *os*. 's is put for τ, as *ossa* for ὀσῆ, Val. Mt. Hence *ex-ostosis*, an unnatural protuberance of a bone, and *peri-osteum*: 'All the bones are covered with a very sensible membrane called the *periosteum*,' Cheyne

ὄσ-τις: It seems to have been primarily used for *tis* (ἐστίν) ὅς, who it is who: Ἀῖδα ὄ-τι φρονέεις, Hom.: Say what it is which you are thinking of.

4 Beans, vetches, pease, and in fact all that is called pulse.

5 That which is borne i. e. to the ears. Fr. ὦν (=ὠν), fut. ὦσω, ὦσσω, S. Or, that which bears information. J. refers it to ὄσσομαι.

6 Should any mortal tell you, or should you hear a voice from Jove, which most of all brings report to men.

7 Ὀσσε was considered by the Grammarians as the dual of τὸ ὄστος, *eos*, for ὄσσει; of which E. produces the Dat. ὄσσει, according to whom it followed the third declension. But we have ὄσσαν, ὄσσοις, ὄσσοισι, as fr. ὄστος, *ov*. So fr. τὸ ὄχος, *eos*, come ὄχεα, ὄχεσι; but we have ὄχον, ὄχοις,

Εἰμ' ὄφρ' ἐπ-ακούσω Ὅ-ττι μιν ἴκετο πένθος, Id.: I will go that I may hear what grief it is which is come to him. Hence ὄστις seems to have been used for *tis* simply; for the above expressions are equivalent to: Say WHAT you are thinking of, To hear WHAT grief has come to him

ὄσ-τις has also the sense of ὅς generalized by *tis*, any one: Εἴη δ' ὄσ-τις ἐταῖρος ἀπ-αγγελλεῖ τάχιστα Πηλεΐδῃ, Hom. That is, Εἴη δέ τις ἐταῖρος ὅς ἀπ-αγγ., Oh that there were some friend, be it who it might, who would immediately report this to Pelides. Ἐγχεῖ δ' αἰεὶ Τρῶας ἄμυνε νεῶν, ὄσ-τις φέροι ἀκάματον πῦρ, Hom. That is, τινα Τρῶων ὅς: And with his spear he kept driving off any one of the Trojans from the ships, who brought fire. Hence ὄσ-τις is translated, whoever it may be, whoever. But sometimes ὄσ-τις strangely loses the general idea: Οὐ μὰ Ζῆν', ὄσ-τις τε θεῶν ἥπατος καὶ ἄριστος, Hom., No by Jove, who is the highest and the best of the Gods

ὄστλιγξ:⁹ a curled flame; a curl. —Τὼ δέ οἱ ὄσσε Ὀστλιγγες μαλεροῖο πυρὸς ὡς ἰνδάλλοντο,¹⁰ Ap. Rh.

Ὀστρακον: an earthen vessel, pot, tile, shell, &c.—H. *ostracism*¹¹ among the Athenians

Ὀστρεον: *ostreum*, *ostra* Sax., an oyster

Ὀστρεῖος: of the color of the blood of the oyster, scarlet.—Comp. Lat. *ostrum*

ὄσφρομαι, -αῖνομαι: I smell with the nose; I smell of.—Εἴπερ γε τοῦ ὄσφραίνεσθαι ἔνεκεν ἐποίησαν ἡμῖν ῥίνας οἱ Θεοὶ,¹² Xen.

Ὀσφύς: the loins.—Ζώνην περι-εζωσμένος τὴν ὄσφυν αὐτοῦ,¹³ NT.

as fr. ὄχος, *ov*, M.

8 Παρὰ τὸ σῶν, στέον, καὶ ὀστέον, τὸ αἶτιον τῆς στάσεως, EM.

9 For στλιγξ=στάλιγξ, allied to σταλάξ, S.

10 And his eyes seemed like flames of burning fire.

11 Fr. ὀστράκισαι pp. of ὀστράκιζω. It was a mode of passing sentence, in which the note of acquittal or condemnation was marked on a tile or shell which the voter threw into an urn.

12 If indeed the Gods gave us nostrils that we might smell with them.

13 Girded with a zone about his loins.

ὄσχος, ὄσχη, ὄσχα: testiculorum sacculus.—Pro ὄσχος ab ἔχω, teneo. Τὸν κατα-πύθωνα καὶ λακκο-σχεάν, Lucian. Confer λακκό-πρωκτος

Ὅσχος: a shoot or young branch, particularly of the vine.—See μόσχος Ὅτε... τότε: when... then. Ὅτε, like 'cūm,' is used also for, since, because.—For ὅτε... τῷτε, in which (time)... in that (time). That is, in that time in which, S. 'When (ὅτε) the grass sprang up, then (τότε) the tares also appeared,' NT.

ὅ-τι: neuter of ὅσ-τις, which see ὅ-τι: (on account of) what thing, why: Let him say (ὅ-τι) why Apollo is so angry. Strictly, what it is why.—See ὅσ-τις

ὅ-τι: because. Τί ποτ' οὖν ἐκείνος ἐν τῷ προτέρῳ πολέμῳ, πλεῖον κατ-ώρθωσεν ἡμῶν; Ὅ-τι ὁ μὲν αὐτὸς στρατεύεται καὶ τάλαιπωρεῖ,¹⁴ Demosth. Strictly speaking, ὅ-τι should have the opposite meaning; and imply an inference, not a reason: for it should mean, (on account of) which, wherefore. But perhaps it still means 'why,' as before; and is redundant: 'You had not been abed then?—WHY, no. The day had broke before we parted,' Shakspeare. 'Whence is this? WHY, from that essential suitableness which,' &c., South

ὅ-τι: after verbs of saying, knowing, &c. is used for, that: Γνωθι ὅ-τι ἀληθῆ λέγω, Know that I speak true. Properly: Γνωθι, ὅ-τι; ἀληθῆ λέγω. Know, what? I speak true. So ὅ is used: Γινώσκων ὅ οἱ αὐτὸς ὑπεῖρ-εχε Φοῖβος, Hom., Knowing, what? Phœbus stretched his hand over him. Euripides has Οἶσθ' οὖν ὅ, δρᾶσον: Do, know you what? In other words, Do this. Hence *uti, ut*

ὅ-τι: 'Ἄλλ' οὐκ ἀπο-δώσεις, οἶδ' ὅ-τι, Aristoph. But I know what, you will not restore it. See above

ὅ-τι μὴ: 'but, except: There was nothing in the letters ὅ-τι μὴ' Ἀθῆναι, but Athens. Strictly, which (was) not Athens,' Hm., who adds: 'Such an explanation of general ex-

pressions, as satisfies all examples, is not to be expected. Sometimes their origin only can be pointed out, from which the general usage swerved so much as to retain merely the sense, and not the construction, of the original formula'

ὅ-τι μάλιστα: as much as possible. 'Εὐδαίμων ὡς ὅ-τι μάλιστα, i. e. εὐδ. ὡς ὅ-τι μ. εὐδαίμων ἐστι, Happy as any thing whatever is most happy. Hence the Greeks said negligently ὅ-τι ἄριστος, i. e. ἀγαθὸς ὡς ὅ-τι ἄριστον,' Hm. So ὅ-τι τάχιστα, as quickly as possible. And by a similar ellipsis, ὅτι τάχος has the same meaning

ὅ-τις: the same as ὅσ-τις. See ὅ ὅτλος: labor.—Fr. ὅτλῳ=τλάω ὅτοβος: tumult, noise.—Perhaps allied to ὅτοτοῖ. Ὅτοβος δ' ἄ-πλητος ὀρώρει Σμερδαλέης ἔριδος,¹⁵ Hesiod Ὅτοτοῖ, ὀτοτοῖ, ὀτοτοτοῖ, &c.: sounds of woe

Ὅτοτῶ: I weep, lament.—Fr. ὀτοτοῖ

ὅττα: the same as ὅσσα ὀττεύομαι: I augur from an omen, forebode. Also, I deprecate as ominous, abominate.—The same as ὀσσεύομαι=ὀσσομαι

Ὅτρύνω:¹⁶ I excite, stimulate.—'Ὅτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας,¹⁷ Hom.

Ὅτραλέος, ὀτρηρός: incited, quick, rapid.—Fr. ὀτράω and ὀτρέω=ὀτρύνω ὀτρηρόν: a jocose word used by Aristoph. for a tattered garment; fr. τρέω. It is a play on Μουσάων θεράποντες ὀτρηροί, which precedes

Ὅτρύνω: See before ὀτραλέος ὀττεύομαι: =ὀσσεύομαι=ὀσσομαι ὀτοβος: the same as ὅτοβος

ΟΥ, ΟΥΚ, ΟΥΧ, ΟΥΧΙ: not, no. 'Let your word be, ναι, ναι, οὐ, οὐ, yes, yes, no, no,' NT. From οὐ is *U-topia*:¹⁸ And fr. οὐ-δὲ or οὐδ' *haud* is supposed to be derived

Οὐ: of him, of her, of himself, &c. See οἱ

Οὗ: where.—Properly the gen. of ὅς. Of which, i. e. (in the confines) of which (place); like Lat.

14 Why did he in the former war succeed better than we did? Because he led the army himself and bore labors.

15 And an immense noise of terrible strife arose.

16 Perhaps from τρύω, L.

17 Exciting the horses and the shield-bearing men.

18 I. e. οὐ-τοπία, that which is no place. A word which contradicts the analogy of the Greek language, which never uses οὐ in compounds.

‘domi,’ at home

Οὐαὶ οὐαὶ: alas alas.—Hence Lat. *uæ*. Vice versa, ‘Virgilius’ was written Οὐργίλιος

Οὔας, gen. οὔατος; and οὔς; and ὤς, gen. ὠτός: an ear; handle of a pot.—H. *di-ota*, a pot with two ears: ‘Deprome quadrimum Sabina, O Thaliarche, merum *di-otâ*,’ Hor. And the *par-otid* glands. ‘Ο ἔχων ὦτα ἀκούειν, ἀκούέτω, NT.: He who has ears to hear, let him hear

Οὔδας, τὸ: the ground.—‘Οδᾶξ ἔλον οὔδας, Δυσμενέων ὑπὸ χερσίν,¹⁹ Hom.

οὐδ-αμὸς: not even one.—See ἀμὸς

ΟΥ-ΔΕ: neither. Δὲ is here, and: οὐ-δὲ, and not, neither. It is frequently used for, not even: which seems to be the meaning of the word ‘neither’ on some occasions, as in Genesis: ‘Ye shall not eat of it, neither shall ye touch it.’ The sense of ‘not even’ always depends on a comparison: ‘Not even (οὐδέ) Solomon in all his glory,’ NT. That is, NEITHER any one else, NOR yet Solomon

Οὐδ-εἰς: not even (εἷς) one, no one; no one in point of repute, of any consequence

οὐδέ-πω: not even yet, not yet. See μήπω. Also, on not even one occasion, never. See πω

Οὐδ-έτερος: the same as μηδ-έτερος

Οὐδὸς: a way.—The Ionic form of ὁδός

Οὐδός: a threshold.—Perhaps the same as οὐδὸς, a way; ‘a way into a house or chamber,’ Dm.

Οὔθαρ, αρος: the udder of a beast, uder; richness of soil, ubertas.—As θῆρ among the Æolians was φῆρ, so οὔθαρ was οὔφαρ, wh. uher, as ‘ambo’ fr. ἄμφω

Οὔθ-εἰς: the same as οὐδ-εἰς. Οὔθ’ is for οὔτε

ΟΥΚ: See οὐ

Οὐκ-ἔτι: not yet more, not further.—See ἔτι. ‘Ἀχαῖδες, οὐκ ἔτ’ Ἀχαιοί,²⁰ Hom.

οὐκ-οὔν: Οὐκ-οὔν βασιλεὺς εἶ σὺ; NT., Thou art not then a king? It appears sometimes to be used merely interrogatively: Art thou a king?

Οὔλος: whole, &c.—The Ionic form of ὅλος, as οὐδός of ὁδός. See before ὅλαι

Οὔλος: pernicious.—For ὅλος= ὀλοός. See after ὅλμος

Οὔλος: curled, curling.—For ὅλος fr. ὅλω, I roll, involve

Οὔλος: soft.—‘Of the same origin as ἵουλος, down,’ J., who compares wool

οὔλος: sometimes of uncertain meaning. In Homer, ψαρῶν νέφος ἔρχεται ἢ ἐκ κολοιῶν Οὔλον κεκλήγοντες, Clarke translates it, acutely. In Callim.: Αἱ δὲ πόδεσσιν Οὔλα κατ-εκροτάλιζον, Bl. translates it, vehemently

Οὔλαι: the same as ὅλαι or ὀλαί

Οὔλαμὸς: a crowd, troop.—Fr. οὔλος (as ὄρχαμος fr. ὄρχος,) for ὅλος fr. ὅλω, as ἰλη fr. ἱλω. Οὔλαμὸν ἀνδρῶν, Hom.

Οὔλη: a wound made whole, a scar.—Fem. of οὔλος, whole

Οὔλιος: pernicious, like οὔλος. Οὔλιον θρήνον in Pindar Heyne translates ‘a sad lamentation.’ See the last οὔλος

Οὔλον: the soft part above the teeth, gum.—Fr. οὔλος, soft

Οὔλος: See before οὔλαι

* οὐλότης is translated ‘coruscatio,’ lustre, in Plut.: τῆς χλαμύδος οὔσης ἀλουργοῦ τὴν οὐλότητα

Οὔλω: I am whole in limb, sound.—Fr. οὔλος, whole

ΟΥΝ: therefore.—Ionic form of ὅν, or for ἔον, (as φιλέον, φιλοῦν) part. of εἶ or εἷω, I am. I. e., it being so οὔνεκα: i. e. ἐνεκα οὔ, on account of which. Sometimes used for ἐνεκα

Οὔον: See οὔν

Οὔπιγγος: a hymn to Οὔπις

Οὔπις: Diana. See Ὀπις

οὔ-πω: not yet.—See μήπω

Οὔρα: a tail; the rear.—Perhaps for ὀρά, which compare with ἔρος, a limit, end, L. Hence *Arct-urus*, (see Ἀρκτοῦρος) *Cynos-ura*, (see

19 They seized the ground in a biting manner under the hands of the enemy.

20 Men no longer Grecian men, but only fit to be called Grecian women.

Κυνοσουρά) and *bura* from βοὺς οὐρά. So also σκί-ουρος, *sciurus*, wh. French *écureuil*,¹ a *squirrel*, from the σκιά or shade it forms with its tail

Οὐρανός:² the heaven, sky.—
'Descend from Heav'n, *Urania*,'
Milton

Οὐρεὺς: the same as ὀρεὺς

Οὐραχός: the lowest part of a dart.—Fr. οὐρά, a tail

Οὐρὸν: *urine*; which comes from it. Fr. οὐρήθην a. 1. p. of οὐρέω is *urethra*

Οὐρός, οὐρον: a bound, limit.—
Οὐρός is for ὄρος, as οὐλος for ὄλος

Οὐρός, εὐός: a mountain.—For ὄρος

Οὐρός: a prosperous gale.—Fr. ὄρος fr. ὄρω, I excite. An impelling wind, TH.

Οὐρός: one who inspects and watches over.—For ὄρος fr. ὀράω, E. Νέστωρ οὐρός Ἀχαιῶν, Hom.

οὐρός: a trench through which a ship is launched into the water.—
Τοὶ δ' ἀλλήλοισι κέλευον Ἀπτεσθαι
νηῶν, ἥδ' ἔλκεμεν εἰς ἅλα διᾶν,
Οὐρούς τ' ἐξ-εκάθαιρον,³ Hom.

Οὐς: an ear.—See οὔς

Οὐσία: being or existence; that of which we exist, or that by which we exist; essence, substance; property, wealth.—Fr. οὔσα fem. part. of ὤ=ἔω, wh. εἰμί

οὐτάω, -άζω, -ημι: I wound, pierce.
—Οὐτήσε τυχὼν κατὰ δέξιον ὤμον,⁴
Hom. Οὐτα κατ' ὤτα

οὐτιδανός: of no price, of no value.—Fr. οὐ-τις. Δανος either is a termination, as in ἐλλεδανός, or is allied to δάνος, a gift

ΟΥΤΟΣ, fem. αὐτή, neut. τοῦτο: this. (Διὰ) τοῦτο, on this account. Τοῦτο μὲν . . . τοῦτο δὲ . . ., for this reason and for that, cūm . . . tum . . ., both . . . and . . . Οὗτος, this man, is often said by persons of themselves. 'Οὗτος, what are you doing there?' i. e. you this man, you man there.—Οὗτος αὐτός ἐστιν, οὗτος, Aristoph., This is the very man. Ταῦτα ταῦτά, These

very things

Οὔτω, οὕτως, οὕτως: in this manner.—Apparently for τούτω, τούτοις, τούτοις

ΟΥΧ, οὐχι: See οὐ

'Οφείλω,⁵ ὀφειλέω, ὀφλω, ὀφλίσκω, ὀφλισκάνω: I owe; I owe money, kind offices, &c. I owe money to or am fined by the state; I am punished; I am obnoxious to punishment. Hence ὀφλισκάνω γέλωτα, I am obnoxious to ridicule, as Hor., 'Tu nisi ventis DEBES LUDIBRIUM cave.' Also, I am under obligation, I ought, it is incumbent on me, it is fit for me to do any thing. 'Ὡς ὀφελον δλέσθαι, how I ought, how fitting or good it would have been for me to have perished. Hence ὀφελον is used like, utinam, I wish: How I wish I had perished.—Καὶ ἄφ-ες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφ-ίεμεν τοῖς ὀφειλέταις ἡμῶν, NT.: And remit to us our debts, as we also remit them to our debtors

'Οφέλλω:⁶ I heap together; enlarge; heap honors or advantages on any one; advantage, assist. Homer represents Strife as going through the ranks of men in battle, and (ὀφέλλουσα) increasing, helping, assisting their clamors.—'Οφέλλει τε μινύθει τε, Hom. Μητέρα μοι ζῶουσιν ὀφέλλετε, Callim., Prolong my mother's life

'Οφθαλμός: the eye, oculus. In trees, inoculation.—Fr. ὀφθην a. 1. p. of ὀπτω, wh. ὀπτομαι. H. the *ophthalmia*

'Οφίς,⁷ ιός, εως, ὅ: a serpent, snake.—'And fabled how the SERPENT, whom they call'd *Ophion*,' &c., Milton. 'Satan stood Unterfired, and like a comet burn'd, That fires the length of *Ophi-uchus*⁸ huge In th' arctic sky,' Id. With ὀφίς i. e. ὀφ T. compares *eff* and *eft*, a young lizard

'Οφλέω, -ισκάνω: See ὀφείλω

'Οφρα: until, to the time or point

¹ So in French 'épine' fr. 'spina,' &c.

² For ὀρανός fr. ὀράω: as that which can be seen by all, TH. L. Or fr. ὄρος, L.

³ And they exhorted one another to lay hold of the ships and to draw them into the sea: and they cleansed the trenches.

⁴ He hit him and wounded him in his right shoulder

⁵ Perhaps allied to ὀφέλλω, I assist. Compare the meanings of χράω and χράομαι.

⁶ Fr. ὄφα p. of ὀπω, I point. From the notion of a heap ending in a point, S.

⁷ Some fr. ὄφα p. of ὀπω, from its quick sight. Some fr. ὀπτω or ὀπω, I point, prick, wh. ὀπῆ. Some fr. ὀφ, a particle of terror.

⁸ The serpent-bearer. Fr. ἔχω.

when; to the end that, in order that.—Fr. ὄφα p. of ὄπω, I point, prick; wh. ὀπή, ὀφίς, &c. Τόφα . . ὄφα . ., to that POINT of time at which POINT, S. Οἶσε θέειον, οἶσε δέ μοι πῦρ, Ὄφα θεεύσω μέγαρον,⁹ Hom.

Ὄφρυς,¹⁰ ἡ: an eyebrow; contraction of the eyebrows, disdain. Also, the brow of a hill, &c.; and a hill.—Κοίμησόν μοι Ζηνὸς ὅσσε ὑπ' ὀφρυσι,¹¹ Hom. Ἰλῖος ὀφρυνέσσα, Id. Troy placed on the brow of a hill

Ὄχα: = ἔξοχα. See ἔξοχος
Ὄχανον: a handle.—Fr. ὄχα pm. of ἔχω, as ὄργανον fr. ἔργω. That by which I hold

Ὄχος, ου, and εος: a carriage.—Fr. ὄχα &c. That which holds or contains. Λύσας' ἐξ ὀχέων ἵππους,¹² Hom.

Ὄχέω: I carry.—Fr. ὄχος
Ὄχετός: an aqueduct, canal; channel, stream.—Fr. ὄχεται pp. of ὀχέω

Ὄχευς: that which holds or ties the helmet on the head; a clasp; that which holds together and shuts doors, a bolt or bar.—Fr. ὄχα &c.

Ὄχεύω: idem atque ὀχέω, sed dicitur de foeminâ admittente et vehente marem, aut de mari sic admissio et vecto

Ὄχέω: See before ὀχετός
Ὄχη: translated food, in this passage of Lycophron: φηγίνων πύρρων ὀχὴν Σποδῶ κατ' ἕρον χεῖμα θαλψάντων πυρός

ὄχθη, ὄχθος: a bank, high heap or mound.—Fr. ὄχα pm. of ἔχω, from the notion of holding in or keeping off a river. Or fr. ἔχω = ἐξ-έχω (wh. ἐξ-οχα), under the notion of eminence.¹³ Ὄχθας πὰρ ποταμῶιο Σκαμάνδρου, Hom.: Near the banks of the river Scamander

ὄχθέω: I am indignant or angry.—I strike against (offendo) an ὄχθος, or abrupt bank; I am greatly offended, L. From ὄχθη; from the

mind RISING and swelling in passion, St. Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος,¹⁴ Hom.

Ὄχλος: confusion, disorder; trouble, vexation; a confused multitude, mob.—Fr. ὄχλος, ὄλχος, Fόλχος is supposed to flow *vulgus* or *vulgus*. *Folk* is also compared

ὀχλίζω: I move.—Λάαν, τὸν δ' οὐ κε δὴ ἄνερε δῆμον ἀρίστω Ῥηϊδίως ἐπ' ἄμαξαν ἅπ' οὐδεὸς ὀχλίσειαν,¹⁵ Hom.

Ὄχμάζω: I HOLD close with clasps or with chains; I chain, bind.—Fr. ὄχμα, a clasp or chain, derived fr. ὄχα &c. Comp. ὀχεύς

ὄχος: a tower.—That which HOLDS fast. Fr. ὄχα &c. Comp. ἔχυρός, Αἰπὺς ἀλι-βρώς ὄχος,¹⁶ Lycophr.

Ὄχνη: the same as ὄγχνη

Ὄχος: See after ὄχανον

Ὄχυρός: strong, firm, fortified.—Fr. ὄχα pm. of ἔχω, I hold, hold together, hold fast

Ὄψ, ὀπός, ἡ: the voice.—Fr. ὀπα pm. of ἔπω. Hence *Calliope*: 'Descende caelo et dic age tibiâ, Regina, longum *Calliope* melos, Seu VOCE &c.,' Hcr.

Ὄψ: late, after a long time; late in the day, &c.—Fr. ὀψ, derived fr. ὀπα pm. of ἔπω=ἔπω, wh. ἔπομαι, Comp. ὀπις, ὀπίσω, &c.

Ὄψεω: I desire to see.—Fr. ὀψω fut. of ὀπτω. See δρασεῖω

Ὄψις: the sight; vision.—Fr. ὀψω &c.

Ὄψον: things cooked; victuals. Also, fish. Fish, says TH., were so esteemed among the Athenians that they called fish and the fish-market by the name of ὄψον.—See ὀπτός. 'Tu facito *opsonatum* nobis sit opulentum *opsonium*,' Plaut.

Ὄψωνιον: victuals, provisions. 'Military pay; for formerly, among the Romans chiefly, provisions were given to the soldiery by way of pay,' Schl.—See above

riots.

13 Fr. ὄχεω, I carry on high, L.

14 He addressed the yellow-haired Menelaus, greatly indignant.

15 A stone, which not two of the strongest men out of a people could have easily moved on a cart from the ground.

16 A high tower eaten by the sea.

9 Bring frankincense, bring me fire, that I may fumigate the house.

10 Possibly fr. ὄφα p. of ὄπω. That which appertains to the eyes. Comp. βλέπω and βλέφαρον.

11 Make to sleep for me Jove's eyes under his eyebrows.

12 Having loosed the horses from the cha-

Π.

Π': 16. Π: 16,000

Παγ-γενέτωρ: all-producing.—For παγ-γενέτωρ, fr. πᾶν and γενέω

παγῇ, παγίς: a trap, snare.—Fr. ἔπαγον a. 2. of πῆγω. But the application seems dubious. Ἡ ψυχὴ ἡμῶν ἐρρύσθη ἐκ τῆς παγίδος τῶν θηρευόντων· ἡ παγίς συν-ετρίβη, καὶ ἡμεῖς ἐρρύσθημεν,¹⁷ LXX.

Πάγ-κακος: altogether bad.—For πᾶν-κακος

Παγ-κράτιον: a contest in which boxing and wrestling were united.—Fr. κράτος: 'From its requiring the whole strength of the nerves,' Fac. 'Et patitur duro vulnere *pancratio*,' Propert.

Πάγος:¹⁸ a village; a hill.—Fr. the ancient πάγω, wh. *pango*. For in early times they built their cottages on eminences; whence in the more ancient tongue πάγος was the same as Lat. *'pagus*,' Bl. Hence the court of *Ἀρεῶ-πάγος*, which met on Mars'-hill

Πάγος: ice, frost.—Fr. πάγω, pp. πέπακται wh. Lat. *pactus*. From its compactness.

Πάγος: used by Lycophron for, salt; from its being a CONCRETION of the sea.—See above

Πάγουρος: the *pungar*, a crab-fish

Πάγχυ: altogether.—For πᾶν χυ fr. πᾶν

Παθέω, πῆθω, πω: I suffer, patior.—H. *sym-pathy* or fellow-suffering; *a-pathy*, want of fellow-suffering; *pathos*, *pathetic*

παθέω. Τι πάθω; is often used for, What will become of me? What shall I do? Τι πάθω τλήμων; Δέλνται γὰρ ἐμοὶ γνίων ῥύμη,¹⁹ Æsch. Τι γὰρ πάθωμεν, μὴ βουλομένων ἡμῶν τιμωρεῖν,²⁰ Herod. Also, What can I do else? How can I help

it? Τὸ μέλλον, εἰ χρῆ, πείσομαι; τέ γὰρ πάθω;¹ Eurip. Τι γὰρ πάθω; says Vkl., is used by such as are compelled by nature or by fate or by some insuperable necessity. Τι παθών; says Hm., may be often translated, Why? Τι γὰρ παθόντ' ἐς τοὺς Θεοὺς ὑβρίζετον; Aristoph.: What having suffered, for revenge of what, for what cause do you insult the Gods?

παθεῖν τι: to die. The full expression appears in παθεῖν τι ἀν-ἡκεστον, to suffer something incurable. The latter expression is used also of a ship suffering shipwreck

Πάθος, εὖς: suffering, calamity; fellow-suffering, emotion, *pathos*. See after πάγχυ

Παθικέομαι: *pathici partes ago*.—A παθέω. *Pathicus est qui muliebria patitur; seu, qui patitur (is passive), non agit*

Παῖαν,² ἄνος: Apollo the healer. Any healer; any cure. A hymn to Apollo; used also of a hymn to other Gods.—'Daughter of *Pæan*, queen of every joy, Hygeia,' Armstrong. 'Hear, in all tongues consenting *pæans* ring,' Pope

ΠΑΙΣ,³ gen. παῖδος: a boy or girl, child; a boy, servant.—H. *pæd-agogus*, *pedo-baptist*; and *pedant*, which meant originally, a schoolmaster, i. e. one who has the care of BOYS: 'A *pedant* that keeps a school i' the church,' Shaksp. For παῖς the Æolians said ποῖς and ποῖρ (as *barbos*, 'arbor' are interchanged) and ποῖρ wh. *puer*

Παῖζω, ξω, and σω: I act as a boy, play.—That is, παῖσσω or παῖδσω fr. the ancient παῖς, gen. παῖδος

Παῖγμα, ατος: play.—Fr. πέπαγμα fr. παῖζω

necessary, for how can I help it?

17 Our soul has been delivered from the trap of our hunters; the trap has been broken and we have been delivered.

18 Whose first is long, as fr. πάγω the Æolie of πῆγω, Bl. But Homer has it short.

19 What will become of me? for the strength of my limbs is loosened.

20 What will become of us, since you are not willing to assist us?

1 I will suffer what will happen, if it be

2 Fr. *παῖω* = *πάω*, I take care of, heal, L. Hence the song of the Vestal virgins: Apollo *Pæan*, Apollo *medice*, TH. Others derive it fr. *παῖω*, from Apollo's STRIKING the serpent.

3 Fr. *πάω*, I take care of, nourish, L. But the δ in the genitive needs to be accounted for.

ΠΑίγνιον: play. — Fr. *ἐπαιγον* a. 2. of *παίζω*

ΠΑιδάριον: a little boy. — Fr. *παίδος* gen. of *παῖς*

ΠΑιδεία: the education (*παίδων*) of boys. Hence *en-cyclo-pædia* and Xenophon's *Cyxo-pædia*

ΠΑίζω: See before *παίγμα*
παίπαλα, *ων*: rugged places. 'JOLTING' places. For *πάλα* fr. *ἐπαλον* a. 2. of *πάλλω*,⁴ J. + 'Ἐξ ὄρεος κατ' ἐβήσατο παιπαλόεντος, Hom. Æschylus has the epithet *δυσ-οδο*—*παίπαλος*

παίπαλη: fine dust. Metaph., fine and minute thought; subtlety. — For *πάλη*

Παῖς: See after *παιάν*

ΠΑΙφάσσω: I throw my eyes around. — For *φαιφάσσω* by redupl. for *φάσσω* formed fr. *φάσω* fut. of *φάω*, wh. *φάος*, the eye

ΠΑίω: I press with a rod, strike, beat; strike against. I press with the teeth, eat. — From *παίω* or *παFίω* is Lat. *paVio*, (I *pave*, wh. *pavimentum*, *pavement*), I press, batter, ram down. Hence too some derive *paVeο* from the BEATING of the heart in fear. Πάω, (wh. *παίω*) *πέω*, *πίω*, *πόω*, *πύω*, seem to have originally existed, signifying, I press

ΠΑίων, *παιών*: a healer; Apollo the healer. Also, a song, &c. — See *παιάν*. 'ΠΑίων and *παιών*, *παιανίζω*, and *παιωνίζω* are written promiscuously,' R.

ΠΑκτώ: I fasten. — Fr. *πέπακται* pp. of *πάγω*. Comp. *pactus*, *compact*, fr. *pago*, *pango*

*Πάκτων: an Egyptian boat. — 'I. e. made of many sticks or pieces of wood joined together. It is allied to *πακτώω*,' Salm.

παλάθη: a mass of figs or other things beaten together and moulded in the form of a brick. — Παλάθη *παλάμη* *πλασθεῖσα*

πάλαι: some time ago, formerly, of old. — 'Allied to *πάλιν*, BACK. From *ἐπαλον* a. 2. of *πάλλω*. From the notion of shaking BACKWARDS and forwards,' L. Vκ.⁵ Aristophanes has the following play on this

word: Ἐγὼ μέντοι παρ-εσκευασμένος Τρί-παλαι κάθ-ημαι, βουλόμενός σ' εὐ-εργετῆιν. Ἐγὼ δὲ δεκά-παλαί γε καὶ δωδεκά-παλαι καὶ χιλιό-παλαι καὶ πρό-παλαι πάλαι,⁶ Aristoph.

παλαιός: ancient; worn out by age; out of date, gone by, antiquated, silly. — Fr. *πάλαι*

παλαιῶ: I set aside as being out of date, abrogate, as Lat. 'antiquo.' — Fr. *παλαιός*

Πάλη: wrestling. — See *πάλλω*. Fr. *πεπάλισταί* pp. of *παλαίω*, I wrestle, is *παλαίστρα*, *palæstra*, wrestling or a place of wrestling

Παλάμη: the palm of the hand, the hand; any thing done or labored by the hand, 'ars manualis,' Bl. — Hence *palma*, *palm*. Properly, the instrument of wrestling, fr. *πάλη*

παλαιστή: a measure made by the palm of the hand, a palm or a span long. — Fr. *πεπάλισταί* pp. of *παλαίω*. From the motion of wrestling with the palm. See *παλάμη*, and comp. 'palmus' with 'palma'

Παλαμναῖος: one who has slain another with his own hand; also, a revenger of such a person. — Fr. *πά-λάμη*

παλάσιον: the same as *παλάθιον* = *παλάθη*, Hes.

Πάλλω, fut. *παλῶ*: I shake or throw backwards and forwards, toss, vibrate, agitate. Used in a neuter sense of the heart vibrating or beating. — H. *πάλη*, wrestling; derived from the notion of the shaking and vibration of the body, TH. Hence some derive *Pallas*, as brandishing her spear

Πάλος, *ον*, *eos*: a shaking, vibration; shaking of lots; a lot. — Fr. *ἐπαλον* a. 2. of *πάλλω*

παλάσσομαι: I draw lots. Τὸς ἄλλους κλήρῳ πεπαλάχθαι ἄνωγον, Hom.: I ordered the others to decide by lot. — Fr. *πάλος*

Πάλη: flour; small dust. — Fr. *ἐπαλον*, &c. That which is finely shaken. Hence perhaps *palea*, chaff. Fr. *πάλα*, *πάλVa*, *palVa*, (as *ῥλα*, *ῥλVa*, 'sylVa') is perhaps *pul-*

⁴ L. thinks it should rather be translated, dusty places; fr. *πάλη*, dust.

⁵ 'So 'olim' fr. *δλω*, I roll,' S.

⁶ I have been sitting ready here three of-

olds, wishing to assist you. And for my part I have been sitting here ten of-olds, and twelve of-olds, &c.

vis, as fr. *κΑλαμος*, *κΑλμος* is 'cUlmus'.

Παλάσσω, *ἔω*: I sprinkle.—'Properly applied to sprinkling flour or small dust. Fr. *πάλῃ*. *Παλάσσετο δ' αἵματι θώρηξ*, Hom.

παλεύω: I decoy; entice into a net.—'Properly, perhaps, I decoy with flour: fr. *πάλῃ*. *Τὰς περιστερὰς ξυλ-λαβὼν εἶρξας ἔχει, κάπ-αναγκάζει παλεύειν δεδεμένους ἐν δικτύῳ*,⁷ Aristoph.

Πάλῃ: See before *παλάσσω*

Πάλιν: vice versâ or reciprocally; back again; back, retrogradely; again.—Fr. *ἐπαλον* a. 2. of *πάλλω*. From the notion of shaking backwards and forwards, Vk. L. Hence '*palin-odiam canere*,' to sing a recantation. 'You, two and two, singing a *palin-ode*, March to your several homes,' Jounson

Πάλιν: The *ν* is in compounds frequently changed before a consonant into a letter better adapted to that consonant: as *παλίγ-κοτος*, *παλίμ-παις*, *παλίρ-ρυντος*, *παλίσ-συντος*

Παλίμ-βολος: one who changes backwards and forwards and does not remain in one opinion; shifting, crafty, subtle. R. supposes it to mean properly one who is often exchanged on sale, and applied to a bad servant.—Fr. *βέβολα* &c. This word corresponds nearly to *μετά-βολος*

παλίμ-βολα πέδιλα in Athenæus are shoes patched up anew; not, change shoes, R.

Παλίμ-ψηστος: a kind of paper or parchment on which what was written might be easily erased, so that it might be written on anew.—Fr. *ἔψησται* pp. of *ψάω*

παλιν - *άγρετος*, *παλιν* - *αίρετος*: 'applied to things which excite a CONTRARY affection in the mind, so as to make us fly from what a little before we CHOSE and approved,' Tim.—Fr. *άγρέω* and *αίρέω*. See *αὐτ-άγρετος*

παλίν-τονα τόξα: 'bows which, when the strings are loosened, do

not immediately become (*εὐθύ-τονα*) straight, but stretch into the contrary direction,' Bl.—Fr. *τέτονα* pm. of *τείνω*

παλιν-τριβῆς: *Τὰ μὲν παν-οὔργα καὶ παλιν-τριβῆ, Soph.* Translated by Br., the malicious and fraudulent. See *τρίβων*. *Πάλιν* denotes, like *αὐ*, contrarily to; and here signifies, contrarily to what is right. So that *παλιν-τριβῆς*, is much the same as *κακο-τριβῆς*, conversant in ill. So Vk. observes that *παλίρ-ρόθew* is the same as *κακορ-ρόθew*

Πάλιν-ψόδια: a re-cantation.—See *πάλιν* and *αἰεῖδω*

Παλίονρος: a shrub called Christ's thorn.—'Carduus et spinis surgit *palionrus* acutis,' Virg.

Πάλιν-ίωξις: a vice-versâ pursuit, that in which the pursued become the pursuers.—For *παλιν-δίωξις*. Fr. *δεδίωξαι* pp. of *δίωκω*. See *ιωκή*

Παλλάδιον: an image of *Pallas*. See below

Πάλλας, *άδος*: *Pallas*, Minerva.—See *πάλλω* after *παλάσιον*

Πάλλαξ, *ακος*: a young man.—Fr. *πάλλω*. One who is able to BRANDISH a spear

Παλλακή, *παλλακίς*: a young girl. Also, a concubine.—See above. 'Accubante aliquâ *pallacarum*,' Suet. '*Pellex*'⁸ is formed fr. the Æolic pronunciation of *πάλλαξ*,⁹ M.

Πάλ-λευκος: all white.—For *πάν-λευκος*

Πάλλω: See after *παλάσιον*

Παλμός: a vibration; palpitation.—Fr. *πέπαλμαι* pp. of *πάλλω*

πάλμος: a king.—⁵Ω *Zeῦ πάτερ, Θεῶν Ὀλυμπίων πάλμν, Τί μ' οὐκ ἔδωκας χρυσὸν ἀργύρου, πάλμν;*⁹ Hipponax

Πάλος: See before *παλάσσομαι*

Παλτὼν: a dart.—Fr. *πέπαλται* pp. of *πάλλω*. That which may be brandished

Παλύνω: the same as *παλάσσω*

πάμ-παν: altogether.—For *πάν-παν*

παμ-πήδην: altogether.—*Παμπή-*

⁷ Having seized the doves he has them shut up; and forces them, bound in a net, to entice other doves.

⁸ Others derive it fr. '*pellicio*,' the same

as '*allicio*.'

⁹ O Jupiter, king of the Gods of Olympus, why did you not give me gold for silver, O King?

δην ἀγαθὸν καὶ μέτριον ἄνδρα,¹⁰
Theogn. 'Fr. πᾶν and πάομαι, I
possess,' Bl. That is, fr. p. πέπηται.
See ἀνέδην

παμ-πησία: the whole possession.
—Fr. πέπησαι p. of πάομαι

παμ-φαλάω: See ἐπι-παμφαλάω
πανδελέτειος: Γνώμας τρώγων παν-
δελετίας, Aristoph., Devouring the
sentiments of *Pandeletus*, a man no-
ted for his litigious and slandering
writings, 'vilitigator,' Br.

Παν-ήγυρις: See ἄγυρις and the
note

Πάν-θηρ: a *panther*.—'Because
it surpasses all other wild beasts in
savageness, or because it has the col-
ors of almost all other animals,' Fac.

Πανικός: applied to fear.—Hence
panic. See the note¹¹

παρός: a torch, φανός.¹²—Παρόν,
λύχρον, λυχν-οῦχρον,¹³ Menander

Παν-οὔργος: one of all work, one
who is ready for any thing, clever,
ingenious; and, in a bad sense,
cunning, crafty.—Fr. ἔργω

παν-συδή: with all haste.—Fr.
σύδην fr. σέσονται pp. of σύω=σεύω.
See ἀνέδην

Πανταχῇ: in every way. 'Ac-
cording to some, πανταχῇ has al-
ways this sense, whilst πανταχοῦ on-
ly is the adverb of place,' M. See οὔ.
—Fr. παντός &c., wh. *panto-mime*.
See -χος

Παντοῖος: of all kinds.—Fr. παν-
τός, &c. Comp. ἀλλοῖος

Πάνν: by all means, entirely.—
Fr. πᾶν

Παπαῖ, παπαῖς, παπαιπαῖς: *pa-
pæ*; O ye Gods.—'Plural of πά-
πας,' Bl. Πάπας is the same as *papa*.
Παπαῖ, O ye Fathers

παπᾶς: vox est imitans crepitan-
tem alvum.—Δεινὰ κέκραγεν πρῶτον
πᾶς, κρτα παπᾶς, κᾶπειτα παπαπᾶς,
Aristoph. Conferas nostrum *pop*

Παππάζω: I call πάππας, *papa*

Πάππος: a grand-*papa*

Πάππος: a soft light down grow-
ing out of the seeds of some plants;

thistle-down.—'Dandelion and most
of the *pappous* kind have long nu-
merous feathers by which they are
wasted every way,' Derham

Παπταίνω: I cast my eyes about.
—'For παν-οπταίνω,' J. But no de-
rivation appears satisfactory. Πάν-
τοσε παπταίνοντες, Hom. Πάντη πα-
πταίνοντι, Id.

Παπταλῶμαι: the same as παπταίνω

Πάπυρος: an Egyptian plant used
for *paper*; *paper*

ΠΑΡΑ, παρ, παρὰ: The primary
meaning seems to regard one thing
placed along side of another, by
way of comparison. *Par-allel*
straight lines, (fr. ἄλληλοι, one ano-
ther) a *para-ble*¹⁴ or comparison, and
par-ody, illustrate these senses. *Par*,
paris also are supposed to flow from
παρά. Παρὰ then expresses, (1)
along side of; (2) in comparison
with. (1) Along side of; and hence,
by the side of, just by, near, at:
One man standing (παρὰ) along side
of another. Dwelling at Thebes by
(παρὰ) the streams of the Ismenus.
They slept (παρὰ) at or near the
cables of the ship. He sang (παρὰ)
near or among the suitors. So after
verbs of motion: They came (παρὰ)
along side of, near to, to, the ships.
They led them παρὰ Καμβύσην, near
or close to Cambyses. Hence also
the idea of, from: To receive (παρὰ)
from beside of, from, another; i. e.
to receive AT another's hands. So
also, To give (παρὰ) from himself;
i. e. AT his own hands. To gain
esteem (παρὰ) from others: as in
Latin, 'Consequi gratiam APUD bo-
nos viros.' To report a message
(παρὰ) from others; i. e. having been
by or near others. To learn (παρὰ)
from others. So, I go away παρὰ
πατρός, a patre, from my father, i. e.
having been near him. (Division or
separation is perhaps implied also in
the word *para-graph*.) Hence πα-
ρὰ is transferred to time: Παρὰ, AT
the very moment of, this unjust

diately fled from their camp. Δόξα σου ἦ
Πανός ὄργας ἢ τινος θεῶν μολεῖν, Eurip.

12 'The Macedonians said πέλλα for φέλ-
λος,' R.

13 A torch, a candle, a candle-stick.

14 *Para-Bolē*, fr. βέλω, I cast. A cast-
ing of one thing by the side of another.

10 A completely good and temperate man.

11 Polyanius refers it to *Pan*, the lieuten-
ant-general of Bacchus in his Indian ex-
pedition; where, being encompassed in a
valley with an army of enemies far superior
in number, he advised the God to order his
men to give a general shout, which so sur-
prised the opposite army, that they imme-

transaction. Παρὰ the drinking; i. e. at it, while at it, in the course of it. Hence perhaps παρὰ is, during, in this expression: We have suffered worse than this παρὰ our life. Unless παρὰ marks a COMPARISON of life with the time present. (2) In comparison with. And chiefly as marking contrariety. Examining their institutions (παρὰ) as compared with those of others. Παρὰ δόξαν, (wh. *para-dox*) contrary to opinion. Hence the senses of, more or less than, rather than: Παρὰ, beyond or beneath, the power of man. Men are like the Gods (παρὰ) beyond other animals. He would suffer any thing (παρὰ) rather than commit any thing disgraceful. There is nothing else (παρὰ) beyond or besides this. In the expression 'He did not so much increase in power παρὰ his own strength, as παρὰ our negligence,' παρὰ is, by means of; but seems still to owe this sense to its notion of comparison. Παρὰ is also, contrary to, against: as to act against nature, against propriety. In a proximate sense is formed the odd compound, a *para-sol*, that which is placed against the sun

παρὰ μικρὸν ἤλθον ἀπο-θανεῖν: they were within very little of dying, they almost died. Παρὰ τοσοῦτον γιγνώσκω, so far am I from thinking, M. Παρὰ here is either more or less than. See above

Παρὰ sometimes implies intermission or alternate cessation, and is used in various forms: 'Παρὰ τρεῖς ἡμέρας, or τρίτην ἡμέραν, every third day. Παρὰ μίαν (ἡμέραν), on alternate days. Παρ' ἡμέραν, every other day; παρὰ μῆνα, every other month. 'Ἡμέραν παρ' ἡμέραν, every alternate day. So γέροντες καὶ νεανίαι παρ' ἓνα συμ-πορευόμενοι, old and young going together but yet alternately; so that between two old men one young man went and between two young men one old man went. 'Ἐκτέρῳ πληγὴν παρὰ πληγὴν ἐν-τεινόμενος, inflicting alternate wounds on each,' Viger. These forms depend on the notion of comparativeness

Παρὰ in composition has besides

the meanings noticed in παρὰ as a simple word, that of ASIDE, out of the way: He turned aside. As in *par-en-thesis*.¹⁵ ASIDE, awry, askew. ASIDE, or contrarily to what is right, in the sense of going beyond or transgressing or going out of the proper way; and of acting negligently, carelessly, or loosely. Thus a *para-phrase* is a loose interpretation. And we speak of things being put ASIDE or neglected. Hence παρὰ signifies, scarcely, gently, lightly: I touch or handle softly or gently; A gentle or slight stroke of the body; I am slightly or a little deranged. Hence παρὰ is also, softly, insensibly, slyly, surreptitiously. It also has the sense of slipping ASIDE or passing by; and is hence applied to things which are gone by, become useless, perished, faded. It expresses a near equality: Almost like, Almost or nearly pale

Παρα-βλήδην: sideways; sarcastically, i. e. as if thrown not in direct words but obliquely.—Fr. βέβληται &c.

Παρα-βολή: a throwing one thing by the side of another, comparison, *parable*, &c.—Fr. βέβολα &c.

Παρ-αγγέλλω eis τὴν ἀρχὴν and τὴν ἀρχήν: I am a candidate for a magistracy. Hence παραγγελία is used for canvassing and earnestly entreating. — From the notion of candidates announcing or declaring themselves, or their intention; giving in their names. The Latins say 'nomen profiteri'

Παρ-αγώγιον: the toll paid for bringing a ship to land or for sailing past a harbour.—Fr. ἀγῶγα pm. of ἄγω

Παράδεισος: a garden, park, pleasure ground, &c.—H. *paradise*

παρα-καλπάζω: See καλπάζω

Παρα-κατα-βολή: money cast or laid down in the hands of another against the event of a trial, that money being the tenth part of the value of which is tried; a deposit of a tenth part.—Fr. βέβολα &c.

παρα-κοπος φρενῶν, and παρά-κοπος: deranged, frantic.—Fr. κέκοπα pm. of κόπτω. Said properly of a

harper beating out of time, Bl. *Παρα-παίει*: παρα-κόπτει, μαίνεται, Hes. παρα-κρούω: I beat away, repel; repel an argument, refute. Also, 'I circumvent, deceive; a metaphor taken from those who in weighing things fraudulently κνόκ one of the scales to make them incline on one side. So Phocylides has: Σταθμὸν μὴ κρούειν ἑτερό-ζυγον, ἀλλ' ἴσον ἔλκειν. Or from those who by a blow in wrestling supplant, but do not throw down, an adversary. Plato has, Καὶ οὐκ ἂν σε παρα-κρούοι ἢ παρ-οὔσα συμ-φορὰ, which some translate, This calamity shall not supplant and overturn you. But Budæus explains it, will not lead you into error,' St. See *παρὰ* in compounds.

Παρ-αλλάξ: varyingly, alternately.—Fr. *ἄλλαξαι* pp. of *ἀλλάττω*

Παρά-λογος: contrary to proportion; to calculation or expectation; and to reason

Παρ-αλυκίζω: I make somewhat briny or brackish.—Fr. *ἀλυκὺς* fr. *ἄλς, ἅλς*

παρα-μασῆτης: a parasite.—Fr. *μεμάσθηται* p. of *μασάσμαι*. Comp. *παρὰ* in *παράσιτος*

Παρα-μυθέομαι: I speak to, address; exhort, advise; speak to in order to soothe and console.—Fr. *μῦθος*

παρα-αξόνιον: "Ἔσται δ' ἐν ψιλόφῳ τε λόγων κορυθ-αῖολα νεῖκη, Σχινδαλμῶν τε παρ-αξόνια, Aristoph. Translated by Br.: Existent verborum aliè cristatorum galeatæ et veloces concertationes, scindularumque subtilium audaces rotationes. St. translates *παρ-αξόνιον* a clasp applied to the axle to prevent its falling off from the wheel, a linchpin. 'Extreme and dangerous subtleties,' J.—Fr. *ἄξων, ορος*

παρα-παίω: I am deranged, frantic.—See *παρά-κοπος*

παρα-πλήσιος: near to the side of; approaching near to in likeness; like.—Fr. *πλήσιον*

Παρα-ποδίζω: much the same as *ἐμ-ποδίζω*

παρ-ρύσεις νεῶς, Æsch.: translated, 'tegumenta navis;' but, what is exactly meant, seems dubious.—Fr. *ἐρύσσαι* p. of *ρύομαι*

Παράσαγγας: a Persian land measure.—Ο παρασάγγης δύναται τριήκοντα στάδια, Herod. 'Inches and feet, cubits and *parasangs*,' Locke

παρά-σειρος: harnessed by the side, yoked with.—Fr. *σειρά*

παράσπρος: Xenophon speaks of hares having οὐραν οἱ μὲν κύκλῳ περι-ποικίλον, οἱ δὲ παράσπρον. 'Leunclav. translates it, albedine insignem longiore spatio; Leoniceus translates it, tersam. The reason of neither translation appears. Portus is in doubt; and with Brunck alters it into *παρά-σημον*, badly marked,' Sturz.

Παρά-σιτος: anciently, one selected by the state to gather of the husbandmen the CORN allotted for public sacrifices. Afterwards one who frequented the tables of the rich, as a flatterer and sycophant in order to obtain a livelihood.—Fr. *σίτος*, corn, food. 'Most smiling, smooth, detested *parasites*,' Shaksp. 'The heartless *parasites* of present CHEER,' Byron

παρα-σκενάζω: I get ready any (*σκεῦος*) instrument, utensil, implement; get ready, prepare, generally

Παρα-στάδες: the columus which stand by the side of a door on each side.—Fr. *στάω*, &c. More immediately, fr. *στάδην* formed fr. *ἔσταιται* pp.

Παρα-στατικός: sometimes used for, out of the proper state of mind, impetuous, furious.—Fr. *ἔσταιται* &c. Comp. *ec-static*

παρα-τείνω: I stretch beyond what is proper, overstretch. *Παρα-τείνομαι* is said of persons overstretching their powers and becoming fatigued

παρα-τρίβομαι: 'I bring myself into collision with, altercate, am offended with,' J. Properly, I rub against.—Πρὸς αὐτοὺς ἐστασίαζον, παρα-τριβόμενοι, διὰ τὴν ἔμφυτον Φοίνιξι πλεονεξίαν καὶ φιλ-αρχίαν,¹⁶ Polyb.

16 They divided in parties against each other, and had altercations, from a cupidity

and ambition which was natural to the Phœnicians.

παρα-χράομαι: I use contrarily to what is right, abuse

παρα-χρῆμα: immediately.—Properly, along side of a circumstance, without any thing between. 'The greatest part deserted παραχρῆμα,' immediately on the occasion

παρα-ψύχῃ: a reviving, soothing.—Fr. ψύχων a. 2. of ψύχω. Properly, a cooling

παρδακός: wet.—For ἀρδακός fr. ἄρδω, says Voss. But this is improbable. Οὐδὲ τυγλάζειν οἶόν τ' ἐστὶ τήμερον, ἐπειδὴ παρδακὸν τὸ χωρίον,¹⁷ Aristoph.

Πάρδος, πάρδαλις, πόρδαλις: a *pard* or *leopard*. 'The *pardale* swift and the tiger cruel,' Spenser

Πάρος: before; before that, antequam.—'Allied to πάρο wh. πρὸ, *pro*, and πάρι wh. πρὶ, Lat. *pri* as in *pridie*,' S.

Παρεῖα, παρήϊον, παρήϊς: a cheek.—'Perhaps allied to πάρος. The *FORE* part of the head,' S.

Παρείας: some serpent.—'Supposed to be called from its having inflated *CHEEKS*; or from its raising its *CHEEK* and face, creeping with its hinder part alone,' Fac. 'Et contentus iter caudâ sulcare *pareas*,' Lucan. See above

Παρ-εἶδω: I look at slightly and inattentively; look at an evil without preventing it. See παρὰ in composition

παρ-ἐκ, παρ-ἐξ: aside from, from beside; beyond; besides, &c. Παρ-ἐξ ὁδοῦ, Hom. Παρ-ἐξ-έρχομαι, I pass by. See παρὰ in composition

παρ-εκτέον: it is necessary to afford.—Fr. ἐκται pp. of ἔχω. See παρ-έχω

Πάρ-εργος: which is beyond or more than the work undertaken or expected to be done. Παρ-έργως, in a negligent manner, by the way.—Fr. ἔργω. See παρὰ in composition

Πάρ-εσι: remissness; relaxation.—Fr. ἔσαι pp. of ἔω, mitto. Παρὰ here is, negligently. Prætermissio

παρ-έχω: I hold a thing near to any one, offer or hand it to him; give, supply, afford, &c.

Παρ-ηγόρῳ: I speak by the side of another; encourage; soothe.—

Fr. ἀγορέω. Hence *paregoric* medicines, as lozenges, &c.

Παρ-ηγόρῳ: I persuade.—Fr. ἀγορέω. Παρὰ here answers to 'ex' in 'ex-oro,' and marks success in asking

παρήγορος: 'said of a horse connected to two others which have the pole of the carriage between them; this third horse not being tied on to the carriage, but left free and loose. Its use was to supply any emergency. Hence the word is used for, free, loose, idle, wandering beyond the matter in hand, silly,' Dm.—For παρά-ορος fr. ὄρα pm. of εἶρω, I connect; or fr. ἄορα pm. of ἀεἶρω, εἶρω. See συν-άορος

† Παρθένιον: the herb parietary or pellitory, Fac.

Παρθένος: a virgin.—H. the *Parthenon*, the temple of Minerva, who remained in perpetual celibacy. 'Pars stupet INNUPTÆ donum exitiale MINERVÆ,' Virg.

Παρ-ίμαι: I supplicate.—'As ἵημι and ἐφ-ίημι, I send; and ἵεμαι and ἐφ-ίεμαι is, I wish to be sent to me, i. e., I desire, seek; so παρ-ίημι is, I admit; παρ-ίεμαι, I wish to be admitted to me, i. e. pray, precor, deprecor,' R. Καὶ μὲν τοὶ καὶ πάνν, ὧ ἄνδρες Ἀθηναῖοι, τοῦτο ὅμῳν δέομαι καὶ παρ-ίεμαι, Plato

Πάριος: applied to *Parian* marble

Παρ-ίσθημα: glands at the root of the tongue, attended with swelling and inflammation, and producing a difficulty of swallowing.—That is, diseases about the ἰσθμός or neck, which, referred to the head and body, forms an *isthmus*

Πάρμη: the Latin *parma*, a little round shield

Πάρνης, ἦσος; Παρνησοῦς; mount *Parnassus*

παρνοψ: a kind of locust.—"Ὅσον τὸ χρῆμα παρνόπων προσ-έρχεται, Aristoph.: What a quantity of locusts are coming; i. e. of men like locusts

Πάροιθε: from before; before, in front of; before, in reference to time.—The same as πάρος-θε. See πασπάλη

17 Nor is it possible to break the clods to-

day, as the ground is wet.

Πάρ-οικος: one who lives near. One who leaves his country and comes and lives near the inhabitants of another, a sojourner.—H. *parochia*, *parochial*, *parish*

Παρ-οιμία: a proverb.—Fr. *οἶμος*. From its being commonly spoken in the public streets. T. defines Proverb 'a short sentence frequently repeated by the people.' Hence a *paræmiac*¹⁸ in a system of anapæsts

παρ-οιμία: a proverb, or obscure saying requiring explanation.—Proverbs, says Schl., are generally obscure. See above. Ἴδε νῦν παρῶν-σίῃ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις, NT.: See now you speak freely and say no proverb or dark saying

Παρ-οιμία: an illustration taken from events which occur (παρ' οἰμοῖς, in the public streets, i. e.) in common life, and applied by way of precept

Πάρος: See before *παρεῖα*

Πάρ-οχος: 'an officer who provided what was afforded by the public to ambassadors, foreigners, or strangers,' Fac.—Fr. *παρ-οχα* pm. of *παρ-έχω*. 'Villula tectum PRÆBUIT, et *parochi* quæ debent ligna salempne,' Hor.

Πάρ-οχος: one who conducted the bride to her husband's house and gave her to him.—See above

Παρ-οψίς: a delicate dish served up out of the usual course, called by the French 'entremets,' Bl. Also, a dish, platter.—Fr. *ὄψον*. See *παρὰ* in composition

Παρ-ῥησία: a liberty of SAYING EVERY thing; freedom; boldness, confidence.—For *παν-ρησία*,¹⁹ fr. ἔρρησαι pp. of *ῥέω*

Παρ-ωδέω: I write a poem in imitation of one written by another; I *parody*. Also, I transfer the poem or verses of another from their proper intent and bearing.—Fr. *αἰδῶ* &c.

ΠΑΣ, fem. *πᾶσα*, neut. *πᾶν*; gen. *παντός*, &c.: all, every; whole, universal.—H. *pan-orama*, *Pan-do-*

ra, *Pan-theon*, *pan-oply*, *panto-mime*

Πασπάλῃ: the same as *παιπάλῃ*

Πάσσαλος: a stake, pile, post, peg.—Fr. *πάσσω*=*πήσσω* and *πήγω* and *πάγω*, *pango*. So *paxillus* fr. *paxi* fr. *pago*. Hence Fac. derives *pessulus*

Πάσσαξ: a small stake. — See above

πασ-σνδῆ: for *παν-σνδῆ*

Πάσσος: the Lat. *passum*, raisin wine

Πάσσω, fut. *πάσω*: I sprinkle; throw over or upon.—Hence *ἀλί-παστος*, sprinkled with salt. Hence Mor. derives *paste*, which T. defines any thing MIXED up so as to be viscous and tenacious, as flour and water. E. defines τὰ παστὰ, broth MIXED with flour

πάσων: thicker. — Comparative of *παχύς*. See *ἄσπον*

παστὰς, *ἄδος*; **παστὸς**: a hall, chamber, or ante-chamber. *Παστὰς ἐν-επλήσθη πάλιν ἑρβῆνης*. Διῶας δὲ τὸτ' αὔσεν' . . . Οἶσενε πῦρ, στιβαρῶς δὲ θυρᾶν ἀνα-κόψατ' ὀχῆας,²⁰ Theocr. It is frequently joined to *θάλαμος* in the Epigrams: *Νυμφεῖον θαλάμου καὶ παστᾶδος*. Ἐκ παστῶν καὶ θαλαμῶν. *Θαλάμων ἐπὶ παστάσιν*

παστο-φόροι: priests who carried in their processions little chapels containing an image of the God whose festival they celebrated. But Clemens understands *παστὸς* of the veil or curtain thrown over the shrine which they raised up to show the God. 'Salm. thinks that the *θαλαμη-πόλοι* were the same as the *παστοφόροι*. The shrine, to which Apis retired and in which he lay, was mystically termed a bed-chamber. Hence the ship, which used to carry the shrine of Apis to Memphis, is called *θαλαμ-ηγὸς* by Diodorus. In the processions then of Apis at least they did not differ,' Sturze. See above

Πάσχα: the passover; *pascal* lamb; *pascal* feast

Πάσχω: I suffer, *παθέω*; experience. *Τί πάσχεις*; what do you suffer? what ails you? what is the

¹⁸ From its generally consisting of a proverb.

¹⁹ Compare *πασσνδῆ*.

²⁰ The chamber was again filled with

darkness. Then he called his servants: Bring fire, and cut off the firm bolts of the doors.

matter? Ἐδὲ πάσχω, I suffer well at the hands of another, I receive a kindness from him.—Δεινὰ πάσχομεν κακὰ, Eurip.

Πάσχω: I experience feelings, am affected or feel towards.—Ὁμοιότατον πάσχω πρὸς τοὺς φιλο-σοφούντας ὡς πρὸς τοὺς παίζοντας, Plato: I feel towards philosophers as I do towards persons who are at play. Comp. παθέω and 'apathy,' a want of FEELING

Πάσχω: I am of such a nature. Πάσχει δὲ ταῦτο. τοῦτο καὶ τὰ κάρδαιμα, Aristoph., Cresses too are of the same nature; the same thing happens also in regard to cresses. Hence πάσχω is frequently used in the sense of acting or doing. Πάσχειν τι φιλο-σοφικόν, To act in the manner of a philosopher, i. e. to be of his nature. Ἐπαθόν τι Ὀμηρικόν, Aristid.: They did as Homer did, they followed Homer. Ὁμοίον τι πάσχω, I act similarly to. Τοῦτο σκαιῶν θεατῶν ἐστὶ πάσχειν, Aristoph., It is the custom of foolish spectators to do so. Πασχῆτιά: idem quod παθικεύομαι. Α πάσχω

Πατάσσω, ξω: I beat, strike, give a blow. Applied also to the heart beating.—Fr. πέπαται pp. of πάω, I press. N. compares *pat*

Πάταγος: a clatter.—Fr. ἐπάταγον a. 2. of πατάσσω. The sound made by things struck

Πατέω: I tread, trample on.—Fr. πέπαται pp. of πάω, I press, L. Hence πάτος, a way trodden, a path, which perhaps is allied. From pp. πεπάτηται are the *Peri-patetic* philosophers¹

Πατέω: I feed another.—Fr. πέπαται pp. of πάω, wh. πάσσω, *pasco*, as βόσσω fr. βόω

ΠΑΤΗΡ, gen. πατέρος, πατρός: *pater*, a father.—Fr. πέπαται pp. of πάω, I feed, nourish

Πατριὰ: a family, tribe.—Fr. πατρός gen. of πατήρ. From their having a common father, or *pater-familias*. H. *patri-arch*

Πατρίς, ἴδος: the land of one's fathers, one's country, *patria*

Πάτριος: *paternal*; descended from one's forefathers, hereditary; usual in one's (πατρίς) country

Πατρ-οὔχος παρθένος: an orphan girl without brothers, and thus POSSESSING her FATHER'S property.—Fr. ἔχω

Πάτρων: the Lat. *patronus*, St.

Πάτριος: a *paternal* uncle, *patruus*

Παύω; ² I cause to cease, stop, pause; I cease, &c.—Fr. fut. παύσω is *pausa*, pause

Παύλα: rest, intermission.—Fr. παύω

Παῦρος: few, small in number; small.—Fr. παύω. From the notion of intermission and interval. Hence perhaps *paucus* and *paVrus*, *parvus*, as νεῦρον, *neVron*, 'nervus'

Παύω: See before παύλα

παφλάζω: I boil, bubble, φλύζω; bluster, rage.—Κύματα παφλάζοντα πολυ-φλοίσβοιο θαλάσσης, Hom. Hence (i. e. fr. a. 2. ἐπάφλαγον) Aristophanes jocosely calls a blustering orator a *Paphlagonian*

Παχύς: thick, dense; fat; rich; dense, stupid.—Fr. πέπαχα p. of πάγω. I. e. *compact*

Πάχνη: dew condensed and congealed, hoar-frost; blood congealed.—For παχύνη. See above

Πάω: I press. See παίω

Πάω or πάομαι: I taste; I live on; I possess. These senses easily conspire together. The primary signification is, I care for, I nourish. Fr. πάω (see πατήρ) is Lat. *pasco*, as βόσσω fr. βόω; for from these two senses easily flowed that of feeding. To taste and to live on are nothing but to feed oneself. Again; the wealth of the earliest men consisted in their cattle. He, who took care of and fed cattle, had possessions, Vk. Πάομαι is also, I acquire a possession, acquire

Πέδον: the ground; land.—Fr. the ancient πῆς, πεδός, *pes*, *pedis*. That which is pressed or trodden by the foot

Πεδά: supposed to correspond to μετὰ, by two Æolic changes of letters. Portus thinks these changes

¹ Who taught and disputed in the Lyceum at Athens WALKING about.

² Fr. πάω, I press, repress.

too violent; he imagines that *πεδᾶ* is allied to *πέδον*; and translates *πεδ-αμείβω*, I change the land; and *πεδ-αίρω*, I raise (ἐκ πέδου) from the soil or ground. But this seems to fail in some words, as in the following, for which however some read *μετ-αίχμος*

Πεδ-αίχμος: 'between two armies; placed in the middle; in mid air,' Bl.—Fr. *αίχμη*. See above

Πεδανός: low on the ground; humble.—Fr. *πέδον*

Πέδη: a fetter, *pedica*.—Fr. *πῆς*, *πεδός*, *pes*, *pedis*. So 'fetter' for 'feeter' fr. 'feet'

Πέδιλον: a shoe, sandal.—Fr. *πῆς*, &c. Ὑπ-εδήσατο καλὰ πέδιλα, Hom.

Πεδιον: a plain, plain country.—Fr. *πέδον*, or fr. *πῆς*, *πεδός*, as being adapted to the feet

Πέδον: See before *πεδᾶ*

Πέζα: the sole of the foot; the foot or border of a garment; a land or region. *Πέζη*, on foot. Τὸ πεζικόν, the infantry.—That is, *πέσδα* or *πέδσα* fr. the ancient *πέδς*, *πεδός*, *pes*, *pedis*. So *παίζω* fr. *παῖς*, *paidós*

Πείθω, *σω*: I induce another to assent or obedience. *Πείθομαι*, I am persuaded or induced; yield to advice; yield to statements, credit them; yield to orders, obey. *Πέπειθα*, I persuade myself to any thing, I am confident of any thing; I put confidence in any statement, credit it.—Fr. *ἐπεί-θην* a. i. p. of *πείω*=*πέω*, I press, urge, i. e. with arguments, threats, &c. Or, I press close, bind: 'Blandâ oratione LIGO atque ad assensum OBLIGO,' Vk. Οὐ πείσεις, οὐδ' ἦν πείσης, Aristoph.: You shall not persuade me, not even if you do persuade me. Ἀλλὰ πίθεσθε, ἐπεὶ πείθεσθαι ἄμεινον,³ Hom.

ΠΕΚΩ, *πέκω*, *ξω*: I card wool, shear.—H. *pecto* and *pecus*

Πείνα:⁴ hunger, famine.—'Being all starved with pine and penury,' Spenser

Πειράω:⁵ I try, attempt, endea-

vour; I make an attempt on; as on a town; on the virtue of another. I make a trial of. *Πειράομαι*, I try, make an attempt. Hence the perfect is, I have made trial; by repeated trials I am become versed, skilled, experienced, expert in any thing.—Fr. *περάω* wh. Lat. *peritus*, *periculum*, *ex-perior*. Fr. *πείρα*, an attempt, is ἐμ-πειρικὸς, wh. *em-piric*, a trier, an experimental, a quack. Fr. pp. *πεπείραται* is a *pirate*, one who makes hardy enterprises

Πειράζω: I try; make a trial of; make a trial of, try, prove, another's integrity, &c.—See above

πείρας: See *πέρas*

Πειράω: See before *πειράζω*

Πείρις, *νθος*: a travelling case tied to a carriage.—Ἀμαξαν Ὀπλί-σαι ἡνώγει, *πείρινθα δὲ δῆσαι ἐπ' αὐ-τῆς*,⁶ Hom.

Πείρω, fut. *περῶ*: I pass through, penetrate; make to pass through, penetrate with any thing, as with a spear.—Hence Lat. *per*, through. Fr. pm. *πέπορα* is a *pore*, passage of perspiration

Πείσμα, *ατος*: a rope by which a ship is TIED to land, Vk. But it is rather used of the rope to which the anchor is TIED, i. e. the cable.—Fr. *πέπεισμαι* pp. of *πείθω*, I bind. See *πείθω*

Πείση: the same as *πείσμα*

πείσομαι:⁷ I shall suffer.—Fut. of *πείθω*=*πάθω*. Πάσχω τε καὶ πέποιθα καὶ τι πείσομαι, Eurip.: I suffer, have suffered, and still shall suffer

Πειστήρ, *ἦρος*: a cord.—Fr. *πέ-πεισται* pp. of *πείθω*, I bind

Πεκούλιον: the Latin *peculium*

Πέκω: See before *πείνα*

Πέλαγος, *εος*: the Sea.—Hence *pelagus* and *Archi-pelago*

Πελάζω: See before *πελάρης*

πέλαος: a cake; a cake of blood or any thing concrete.—Ἐκ δ' ὄμορ-ξον ἀθλίον Στόματος ἀφρώδη πέλανον ὀμμάτων ἴ' ἄπο, Eurip.⁸ With this L. identifies the Lat. *planus* i. e. *pela-*

waggon and to tie on it the travelling case.

⁷ Perhaps fr. *πείω*, I press close. See *πείθω*: and compare *στένος* and *στένω*.

⁸ Wipe away from my miserable mouth and from my eyes the frothy concretion.

³ But do you be persuaded, for it is better that you should be persuaded.

⁴ Allied to *πένης*, poor and laboring under want, Vk.

⁵ Properly, I pass through, L. See *πείρω*.

⁶ He commanded them to get ready the

nus. So πλάω for πελάω

Πελαργός: a stork.—Supposed to come fr. πελός, black, and ἀργός, white, from its having black and white feathers. This however does not seem a characteristic quality. Hence πελαργικός νόμος, a law by which children were obliged to nourish their aged parents. So called from the care paid by the stork to its aged parent

Πέλας: near. Ὁ πέλας, one's neighbour; and generally, another. —Τηλεμάχου πέλας ἴστατο, Hom.: He stood near Telemachus

Πελάζω, πελάθω, πελάω, πλάω, πλῆμι: I bring near to; I come near to.—Fr. πέλας

Πελάτης: one who comes near; one who lives near; one of inferior condition who comes to one's house and attends us, answering to the Lat. cliens. — Fr. πεπέλαται pp. of πελάω

Πελάω: See before πελάτης
πέλεθος, σπέλεθος: dung. — Πέλεθον ἀρτίως κεχεσμένον, Aristoph.

πέλεθρον: the same as πλέθρον

πέλεια: a dove.—Ἐρασμὴ πέλεια, Τίς εἶ; τί σοι μέλει δέ; Ἀνακρέων μ' ἔπεμψε Πρὸς παῖδα, πρὸς Βάθυλλον· Καὶ νῦν, ὅρως ἐκείνου Ἐπι-στολὰς κομίζω,⁹ Anacr.

Πέλεκυς, εως, ἥ: a hatchet or axe. —Πελέκεσσι καὶ ἀξίνῃσι μάχοντο,¹⁰ Hom. Hence Mor. derives a *pelican*, 'from its beak resembling a hatchet in its flatness and in being nearly of the same size throughout.' J. calls πελεκᾶν the *pelican* or axe bird: 'having a strong bill capable of peeling and scooping trees.' And for this reason some translate πελεκᾶν the mag-pie

Πελεκᾶν: See above

Πελεκῖνος: 'a herb bearing pods resembling a little AXE,' Fac. Also some bird; from its beak, says C., resembling the form of the tuft (cor-

niculum) of the herb.—See πέλεκυς

Πέλεκυς: See before πελεκᾶν

Πελεμίζω: I vibrate; make to tremble or palpitate. — Perhaps allied to παλάμη and πάλλω. Compare πόλεμος also.¹¹ Τῷ ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος,¹² Hom.

Πελός, πολλός: black, livid.—Τὰν οἷν τὰν πελλὰν, Theocr.: The black sheep. See πελαργός. Fr. πελλός some derive the Lat. adjective *pullus* πέλιος, πελιδνός: livid. — See above. Τὸ μὲν ἐξωθεν σῶμα οὐ χλωρόν ἦν, ἀλλ' ὑπ' ἐρυθρόν, πελιδνόν, φλυκταίναις μικραῖς καὶ ἑλκεσὶν ἐξηθηκόσ,¹³ Thucyd.

Πέλλα: a vessel, milk-pail; a broad vessel to drink from.—Ὡς θεομῦνι . . . βρομέωσι περι-γλαγέας κατὰ πέλλας,¹⁴ Hom.

Πελλός: See after πελεμίζω

Πέλμα, ατος: the sole of the shoe. —Εἰς τὰ πέλματα τῶν ὑπο-δημάτων ἐμβαλόντας γῆν,¹⁵ Polyb.

Πελός: See before πέλιος

Πέλτη: a small buckler in the form of a half moon.—'Ducit Amazonidum LUNATIS agmina peltis,' Virg.

Πέλω, πέλομαι, πλόμαι: I am present. Primarily, I am conversant with any place, *VERSOR* in aliquo loco. For from the pm. πέτολα is πόλος, the *pole*, so called (a *VERSANDO*) from turning round, L. Thus περι-πορόμενον ἐνιαυτοῦ is, the year revolving or turning round. And ἀμφί-πολος is one who is occupied about her mistress, circa dominam *VERSANS*, S. That is, one who is present with her and by her. Hence πέλω is, I am present, at hand, near. It sometimes is simply, I am. Κλαγγὴ γεράνων πέλει οὐρανόθι πρὸ, Hom.: There is a noise of cranes before the heaven. Ἐκ σοῦ τάδε πάντα ἐλονται, Id.: From you are all these things

Πέλωρ, τὸ: ¹⁶ any thing stupen-

⁹ Lovely dove, who are you, and what is your business? Anacreon has sent me to a boy, to Bathylus. And you see I am carrying his letter, (or his commands).

¹⁰ They fought with hatchets and axes.

¹¹ Hence πάλω, πέλω, πόλω, seem allied. See πολέω.

¹² Under his feet great Olympus trembled.

¹³ The exterior part of the body was not

pale, but reddish, livid, blotched with little pustules and ulcers.

¹⁴ As when flies buzz about the pails running over with milk.

¹⁵ Having thrown earth into the soles of the shoes.

¹⁶ Fr. πέλω, as ἔλω fr. ἔλω. That which turns to itself, and attracts the eyes of men, S.

dous.—Οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν,¹⁷ Hom. Πελώρια, Ἰσα ὕρρασαν, Id., Stupendous, like mountains

πελωρίς: a kind of shell-fish.—'Murice Baiano melior Lucriva peloris,' Hor.

πεμπάζω: I reckon, number; enumerate; calculate, consider; reflect on.—Fr. πέμπε, the Æolic form of πέντε. I. e. I reckon by fives. But R. supposes the primary and proper meaning of ἀνα-πεμπάζω to be, I return (revoco) food to the cud; and quotes the Schol. on Aristoph.: τῶν ἀνα-πεμπαζόντων τὴν τροφήν ζῶων καὶ αἰθίς ἀνα-μασώμενων. And hence he derives the notion of ruminating and reflecting. Ἀνα-πεμπάζω would thus flow from πέμπω: I send back

Πέμπω: I send; send on, send forward, convey; send forward in a procession.—Λάβετε, φέρετε, πέμπετ', αἰείρετέ μου δέμας, Eurip.: Take, bear, send forward, raise my body. From pm. πέπομπα is *pompa*, a procession

Πέμπelos: very old.—Fr. πέμπω. 'From being just ready to be SENT to Hades,' EM. Tz.

Πέντε:¹⁸ five.—H. *penta-meter*, *penta-gon*, *Penta-teuch*. Hence Æol. πέμπε, κέμκε, (as ἵκκος fr. ἵππος) *quinque*, *quinque*

Πέμπτος: fifth.—Fr. πέμπε, the Æolic form of πέντε. See above

Πέμπτη: a street or broad place in a camp where provisions were sold. So Lat. 'quintana' fr. 'quintus': 'Prætorio dejecto, ad quæstorium forum QUINTANAMQUE hostes pervenerunt,' Livy. See above

Πέμφιξ, ἡ: that which bodies SEND out or emit; a puff from the mouth; vapor from the earth; ray from the sun; pustule or pimple from the skin; bubble or drop from the surface of waters.—Fr. πέπεμφα p. of πέμπω

Πεμφίς: the breath or soul; the soul of the dead.—See πέμφιξ. Tz. deduces it from the notion of the

souls of the dead being easily conveyed or transmitted in consequence of their lightness

πεμφρηδών: a kind of wasp.—Μέλισσαι, Πεμφρηδών, σφήκες τε, Nicand.

Πένω, πένομαι: I do or am employed about anything.—Fr. pm. πέπονα is γεω-πονία, employment about the land, working at the land, agriculture: 'Agriculture had employed the pens of the wisest of the ancients; and their chosen precepts are contained in the twenty books of the *Geo-ponics* of Constantine,' Gibbon

Πένομαι: I am needy or poor.—From the notion of working and laboring. See above. Hence πένης, poor; whence, or fr. πεῖνα, Voss. derives *penuria*, *penury*

Πενέσται: men captured in war and condemned to hard labor; slaves.—See above

Πένης, ητος: poor.—See πένομαι Πενθερός:¹⁹ a wife's father-in-law.—Ἡ τις τοι ἀπ-ώλετο Ἰλιόθι πρό, Ἐσθλὸς ἔων γαμβρὸς ἢ πενθερὸς, Hom.

Πένθος, εος: suffering, pain, grief.—Allied to πάθος, as βένθος to βάθος. 'There, where no passion, pride, or shame transport, Lull'd with the sweet *ne-penthe* of a court,' Pope

Πένομαι: See before πενέσται Πέντε: See after πέμπελος

Πεντάκις: five times.—Fr. πέντε Πένω, ομαι: See after πεμφρηδών

Πέος,²⁰ εος: *penis*; quæ vox forsân a Græcâ est derivata, literâ n additâ, ut Fac. derivat 'plenus' a πλέος

Πέπτω, ψω, πέττω, πέσσω: I cook, concoct, boil, make tender; applied to the sun, I make mellow or ripe. Also, I bake &c. And, I cook in the stomach, digest. Pliny has, 'coqui cibos in corporibus.'—H. *dys-pepsy*, difficulty of digestion; *dys-peptic*. Fr. pm. πέποπα is perhaps *popina*, a cook-shop

Πέπτω, πέσσω: I cook as it were in the breast, cherish, nourish: 'But I ever bewail and (πέσσω)

¹⁷ And this is the stupendous Ajax, the defence of the Greeks.

¹⁸ 'The same as πέντε or πάντες, ALL the five fingers,' S.

¹⁹ Fr. πένθος, L. One who sympathizes with the fortunes of a family, S.

²⁰ A πέω, premo, S.

cherish a thousand cares.' So Silius: 'Iras cum fraude COQUENTEM.' Again: 'For us, let us return home: and let us leave Agamemnon here (γέρα πέσσεμεν) to nourish and cherish his honors,' i. e. simply, to enjoy his honors, by himself. Hence Ap. Rh. uses πέσσω in the sense of enjoying simply: 'This is the only thing which remained for me to ask of you: for I (πάλαί πέσσω) have of old enjoyed all other supplies.' Pindar speaks of remaining with a mother and (πέσσουν) cherishing a tranquil life in her society. See above

Πεπαίνω: I make mellow or ripe.

—Fr. ἔπεπον a. 2. of πέπτω

Πεπαρεῖν: a very doubtful word in Pindar, for which Heyne reads πεπορεῖν; fr. πορέω=πορίζω. The Schol. says: πεπαρεῖν ἢ πορίζειν. *Paro, avi*, may be allied. Boeck reads πεπαρεῖν; translates it, to declare, manifest or show; and supposes it allied to Lat. *parere*, to appear. 'Mihi erit magnus Apollo,' he adds, 'qui carmen hoc crassâ caligine tectum in clarâ posuerit luce'

Πέπειρος: soft; ripe, mellow.—

Fr. ἔπεπον a. 2. of πέπτω

Πέπερι: pepper

πεπλήγω: the same as πλήσσω, and formed fr. pm. πέπληγα

Πέπλος: a robe, garment.—'Interea ad templum non æquæ Palladis ibant Crinibus Iliades passis *peplum*—que ferebant,' Virg.

Πέπνυμαι: I am prudent.—Τόσα εἶπες ὅσ' ἂν πεπνύμενος ἀνὴρ εἴποι καὶ βέξειε, καὶ ὅς προ-γενέστερος εἴη,² Hom. Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω, Id.: Ucalegon and Antenor, both prudent men

πέποσθε: you have suffered.—'Fr. πάσχω [or πέσχω] is p. πέποσχα. From this probably comes the Homeric πέποσθε for πεπόσχατε; according to others for πεπόνθατε; or

πέπησθε fr. πήσω; or πεπόνθησθε; or indeed fr. πῶν,' M.

πέπρωται: has been limited, defined, appointed i. e. by fate. So πεπρωμένον ἡμαρ, the day limited, defined, decreed by fate.—Supposed to be put for πεπεράτωται pp. of περατών fr. πέρας, gen. πέρατος, an end, limit πέπταμαι: for πεπέταμαι pp. of πετάω, I spread out

Πέπτω: See after πέος

Πέπων: soft, gentle, mild. ὦ πέπον, ὦ Μενέλαε, Hom.: O my gentle friend, O Menelaus. Also, soft, weak; soft-hearted, timid; ὦ πέπορες, ... Ἀχαιῖδες, οὐκ ἔρ' Ἀχαιοί,³ Id.—Fr. ἔπεπον a. 2. of πέπτω

Πέπων: a pompon or pumpkin.

—'Marcion *peponem* cordis loco habuit,' Tertull. So Goodman: 'They become as dull as dormice, as flat and insipid as pompions'

ΠΕΡ: Hoog. supposes it to mean PENITUS, thoroughly, entirely, altogether;⁴ fr. περῶ (wh. Lat. *per*) fut. of πείρω, I go THROUGH, PENE-TRATE. All entirely what he says, (πάντα ἅ-περ λέγει) is just. He went to Cyrus (ἦ-περ) just as he was. He is hungry (ἦ-περ Ἀντιφῶν) just as Antipho is. As περ, altogether as. Others περ, others altogether, i. e. any others whatever. So again: Tydides faced the enemy, αὐτὸς περ ἔων, being altogether alone, altogether alone as he was, though he was altogether alone. Do not face these dangers, brave περ ἔων, though you are entirely brave. Hence περ is often used for περ ἔων, and means, although. Again: Ὀλίγον περ, in entirely or quite a small degree: 'If the arrow should touch me (ὀλίγον περ) in quite a small degree,' i. e. in ever so small a degree: If it ever so lightly touch me: If it touch me though lightly

1 Pp. of πνύω, supposed to be allied to πνέω; and to be transferred to the vitality of the mind. Bl. derives πνύω fr. πνύω. But it is easier to believe that πνύω is abbreviated fr. πνύω than that πνύω is lengthened fr. πνύω.

2 You have said that which a prudent man would have said and done, and one who

was older.

3 O timid,....ye Grecian women, no longer Grecian men.

4 Hm. supposes it properly to mean, about, almost; and to be put for περ. Thus: All (ἅπερ) nearly, what he says, is truth. He went (ἦπερ) nearly as he was. Ὡς περ, nearly as.

περ: In this passage of Homer, *Νηπύρι*, οὐδέ νύ πω *περ* ἐπ-εφράσω; Hoog. still translates *περ* by PENITUS: Do you not even yet ENTIRELY understand it?

Περάω: I pass through or over; I make to pass, I pass through or over, as merchandise for sale; I sell; I pass over or beyond others, surpass, excel them.—Hence Lat. *per*. See *πείρω*

Πέρα: over, quite over, on the other side, beyond; over and above, beyond moderation. *Πέρα ανθρώπου*, beyond man, beyond the power of man.—See above

Πέρας, *πεῖρας*, *πεῖραρ*, *ατος*: the furthest or uttermost point, limit, boundary, end. All the habitable world ἀπὸ περάτων ἐπὶ πέρατα, from one end to the other. Homer speaks of the *πεῖρατα* of art; i. e. says E., the means by which art is brought to an end or to perfection. (Κατὰ τὸ *πέρας* and *πέρας*, at the end, at last.—Fr. *περάω*. Properly, the point as far as which a person can pass, TH.

Περαίνω, *πειραίνω*: I bring to an END, finish, accomplish, conclude; define. *Πειρήναντες* a rope from a place, i. e. having fixed a rope from it; considering the place of fixture the boundary or limit.—Fr. *πέρας*

Πέρας: See before *περαίνω*

Περάω: See before *πέρα*

Πέργαμα, *ων*: *Pergama*, the citadel of Troy; any citadel

Πέρδιξ: *perdix*, French *perdrix*, wh. *partridge*

Πέρδω: PEDO, crepitum ventris emitto

Πέρθω, *σω*: I destroy, lay waste.—Fr. pm. *πέπορθα* is *πολί-πορθος*, for *πολί-πορθος*, a layer waste of cities. Hence some derive *perdo*

ΠΕΡΙ: round, round about, as in the *peri-odic* 'revolutions' of the earth and the planets. But, like *ἀμφι*, it is frequently aptly expressed by, about. To wear a ring about the finger; about evening; about the full assembly, i. e. about the time when the assembly is full; about

3000 in number. So also, to speak about any thing, to care little or much about, to have fears about, to be occupied about. Hence flow the notions of, concerning, respecting, in regard to, in consequence of, for: To be compared in respect of numbers; to cry out in consequence of fear; to fight about or for our country; to offend in regard to any thing, and (transferred to persons) to offend in regard to or against any one

Περί is also, above, over; and seems to be here much the same as *πέρα*: But this man wishes to be (*περί*) over, above all others. So *περι-εἶναι* to be superior, to conquer; and also, to live over another, superesse, to survive. So *περι-ζυγὰ* is, harness over and above, superfluous harness

Περί in composition: round about; from all parts round about. Also, very, as Lat. *per* in *per-magnus*, &c. Thus to be looked up to (*περί*) from all sides is, to be very much looked up to; happy (*περί*) on all sides is, very happy. So in a bad sense: cried up *περί* is, infamous; busy *περί* is, officious. In verbs of seeing and thinking it has the sense of negligence or contempt: for he, who throws his eyes or mind on all around, has an unfixed attention and overlooks particular objects. Thus *περι-ιδεῖν* is, to neglect or contemn

Περιβαρίδες: shoes, particularly of maid servants.—*Γυναικες αἱ καθ-ήμεθ' ἐξ-ηριθισμένοι, κροκωτὰ φοροῦσαι καὶ περιβαρίδας*,⁶ Aristoph.

Περι-έστηκεν: it happened. It happened (*περιέστηκεν*) to the city differently from what was probable. Or, The opposite to what was probable happened to the city. Or, the city was differently CIRCUMSTANCED from what was probable. Comp. 'circumstance' fr. 'circum sto'

Περι-ημεκτέω: See *ημεκτέω*

Περί-κηλος: very dry.—'For *κάε-λος* fr. *κάω*; i. e. fit to burn,' Dm.

Περί-κνός: a corrupt reading in Xenophon, for which *ἐπί-ρικνός* is the approved reading in Pollux

5 From *ὀδός*, a way.

6 We women who sit here decked with

embroidery, wearing yellow robes and gay shoes.

Περι-κωνέω : I pitch round.—Τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν περι-κωνεῖ,⁷ Aristoph. That is, says St., He wipes and anoints the shoes of us judges by way of servility and flattery

Περίξ : the same as **περί**

Περι-ουσία : superfluity of substance, affluence

περι-πετεία : fortunæ CASUS, Schw. Any thing which FALLS out for the better or for the worse.—Fr. πέτω

περι-πετῆς πέπλοις : 'wrapped round with clothes (involutus). In a singular sense. Ἐγχοσ περι-πετῆς, Soph., i. e. ὃ περι-έπεσε. Περι-πετεῖς τύχας, Id., i. e. αἷς περι-έπεσες,' Bl.—Fr. πέτω, I fall

περι-πέττω : Αἰσχυρόμενοι γὰρ ἀργύριον αἰρεῖν ἵσως Ὀνόματι περι-πέττουσι τὴν μοχθηρίαν, Aristoph. : For, being ashamed perhaps to ask for money, they cloak their importunity under a name. 'SOFTEN, [See πε-πών] disguise by a fair name, J. 'Involvunt nomine,' Br. 'Περι-πέττειν is to soak or steep [or bake] bread, and to get a crust on it. Hence it is used for covering with show and trick any thing of an inferior quality. So Clem. Alex. : Περι-πέττειν τὸ σῶμα χλαμύσι πορφύρεοις, To give a specious beauty to an ugly body by purple vests,' TH. See πέπτω

Περι-ποιέομαι : I make my own, acquire, gain; secure and preserve what I have made my own or what I possess; vindicate and claim what is my just possession. Also, I acquire over and above what I did before, I increase my possessions.—Fr. ποιέω

Περι-πολάζω : I revolve round, go round and round, versor circum.—Fr. πέπολα. See πέλω and ἐπίπλομαι

περι-πίσσω : I take away the chaff.—Properly, apparently, by pounding. See πίσσω, which is said to mean not only, I pound; but also, I peel, &c.

περι-ῥήδης δὲ τραπέζῃ Κάππεσε δινηθεῖς, Hom. : translated by Cl., 'vertiginosus circa mensam decedit contortus.' Dm. derives περιῥή-

δης fr. ἑρῥηδα=ἑρῥαδα pm. of ῥάζω, I sprinkle, and translates it, 'totus fluens et conspersus sanguine suo.' J. translates it, weltering. It may be formed fr. ῥήδην fr. ἑρῥηται pp. of ῥέω, I flow

περι-σκελῆς : hard.—Fr. σκελῶ fut. of σκέλλω. Comp. σκληρός

περι-σπέρχω : Φωκῶν καὶ Λοκρῶν περι-σπερχόντων τῇ γνώμῃ ταύτῃ, Herod. 'It seems here to be taken for opposing studiously, which is done by such as run about here and there to make an obstruction to any thing which is unpleasant to them. **Περί** indicates the running round and round of such as look diligently in every quarter to try to obtain their wish. **Σπέρχω** is, I accelerate and urge a thing to its accomplishment,' Portus. The word seems just as well to imply eagerness in defending as eagerness in opposing. Who would conclude from the reasoning of Portus that the Phocians and Locrians vehemently **OPPOSED** the measure? Perhaps **σπέρχω** refers to the hurried state of an **IRRITATED** mind. But the context must generally be left to decide such ambiguities of language as this. Sophocles has ὦ περι-σπερχὲς πάθος, which is translated by Br. : 'O gravem asperamque calamitatem'

Περισσὸς, περιττὸς : that which is over and above, superabundant, superfluous.—Fr. **περί**

Περί-στασις : a CIRCUMSTANCE, event, accident, calamity.—Fr. ἑστασαι pp. of στάω

Περιστερά : a dove or pigeon.—'For περισσοτέρα, very abundant or copious. From its breeding often in the year,' Bos. 'Pigeons breed many times in the year. So quick is their increase, that in the space of four years 14,760 pigeons may come from a single pair,' EB.

† **Περιστερεὼν** and **ἀριστερεὼν** : a kind of vervain

Περιστί-αρχος or **περι-εστί-αρχος** : one who superintends the rites of purification, ὁ ἀρχὸς τῶν περὶ τὴν ἱστίαν or ἑστίαν, the head of the things about an altar

⁷ Holding a sponge, he daubs our shoes from the dish.

περι-στιχίζω, περι-στοιχίζω: 'Αμφι-βληστορον ὥσπερ ἰχθύων. Περι-στιχίζω, Æsch.: I fix round him a net like that used in catching fish.⁸ These words are sometimes used in the simple sense of arranging i. e. by rows (στίχοις)

περί-φρασις: *periphrasis*, circumlocution.—Fr. πέφρασαι p. of φράζομαι

περιώσιος: excessive, exceeding. Οὔτε τι θαυμάζειν περιώσιον οὐτ' ἀγασθαι, Hom.: Not to wonder at, not to admire any thing exceedingly. Περιώσιον ἄντρον, Ap. Rh.: A cave exceedingly large. Περιώσιον ὄργυρ' αὐτῇν, Id.: Raise a clamor exceedingly loud. Δόρυ θούρον ὅτῳ περιώσιον ἄλλων Κῦδος ἐνὶ προλέμοισιν ἀείρομαι, Id.: This impetuous spear by which I raise for myself glory in war exceeding that of others. Lascaris translates it in the Epigrams, very holy; and St. derives it fr. ὅσιος. See ἱερός. Dm. derives it fr. αἰώ, fut. αἰώω; and translates it, περι-βόητος. Or, as ὥσια is said by the Dorians for οὐσία, may περιώσιος be put for περιούσιος fr. οὔσα fem. of ὤν: That which is (περί) excessive?

Περκάζω: said of fruit beginning to be marked with black stripes or spots: "Οταν ἄρχωνται περκάζειν οἱ βότρυες, Theophr.: When the grapes begin to be streaked.—Fr. περκός, spotted or streaked with black marks. S. supposes περκός is properly, pierced, pointed, distinctus; derives it fr. πέπεκα p. of πείρω; and deduces from it the French *percer*, wh. *pierce*

περκνός: an eagle.—Perhaps from its black marks. See περκάζω. Αἰετὸν δὲν καὶ περκνὸν καλέουσι, Hom.

Πέρνα: a gammon of bacon.—'Fumosæ cum pede pernaë,' Hor.

Περνάω, πέρνημι: I sell.—For περάω, as ἄγνω for ἄγω; &c.

⁸ The reason of this phrase is very dubious. Harpocration says: Κατὰ τὰς ἐκδρομὰς τῶν θηρίων ὁρθὰ ξύλα ἰστιάσιν & καλοῦσι στίχους, ἡγουν στοίχους, καταπετάννυντες αὐτῶν δίκτυα, ἢ, ἐὰν αὐτοὺς ἐκφύγῃ τὰ θηρία, εἰς τὰ δίκτυα ἐμπίσῃ. This does not account for this use of στίχους.

⁹ And, like a Cimmerian darkness, it shall hide the Sun, blunting its splendor.

¹⁰ 'For δὲ πέρνυσι, dat. pl. of πέρνω (as

Περὸνῃ: a clasp, buckle. —Fr. περῶ fut. of πείρω, I pierce

πέρπερος: a talker, boaster. Στώ-μυλος καὶ λάλος καὶ πέρπερος, Polyb. Hence περπερεύομαι: 'Ἡ ἀγάπῃ οὐ περπερεύεται, οὐ φυσιοῦται, NT.: Love does not vaunt nor is puffed up. 'Αλαζονεύομαι is the action of one who boasts of what does not belong to him; περπερεύομαι of one who boasts of what does,' Vk. The Latin *perperam* is supposed to be allied

* πέρρα: the Sun. Κίμμερός θ' ὅπως Σκιά, καλύψει πέρραν, ἀμβλύνων σέλας,⁹ Lycophr. Some translate it, the earth; and Hm. proposes τέρραν, *terram*

Περσέα: the peach tree; i. e. the Persian apple-tree

Περσέφασσα: the same as Περσεφόνη, wh. by corruption *Proserpina*, *Proserpine*. See Φερέφαττα

Περσικαί: shoes of Persian form or extraction

† Περσικὸς ὄρνις: the peacock

Περσις, ἶδος: a Persian woman; the Persian land, *Persia*; a Persian vest

Πέρνυσι:¹⁰ the year before; in time past.—'Ἐσμέν οἱ αὐτοὶ νῦν τε καὶ πέρνυσι,¹¹ Xen.

Πέσω, πέτω, (πιπέτω wh.) πίπτω,¹² πέτω, πτέω, πέτω, πτώ: I fall, fall down, fall on, fall from, &c.—Fr. πέπτωται pp. of πτώ are *di-ptot*, *mono-ptot*, as 'casus,' a 'case,' is fr. 'cado;' and fr. πέπτωμαι is *sym-ptom*.¹³ 'Ἦν δ' ἐπ-ίδοιμι πεσοῦσαν Αὐτῶς, δ'δ' αὐτῶς, ὥς μ' ὤλεσεν,¹⁴ Soph.

Πεσσός, πεττός: It is translated by some, a die, and the game of dice; but it seems to be opposed to κύβος, and to be said of the play of chess. 'Hes. derives it,' says St., 'fr. πεσεῖν, from its being a game of chance and ACCIDENT. This would be well, if πεσσός were taken for κύβος

βότρυσι fr. βότρυς,) fr. περῶ fut. of πείρω, I pass,' S.

¹¹ We are the same now as formerly.

¹² So μένω, μινέω, μίμνω, M.

¹³ Something that FALLS out or happens (ACCIDIT) concurrently with something else.

¹⁴ Whom may I see fallen just in the same way, just in the same way as she ruined me.

also; but the game depends on the position and motion of the pieces, and not on chance.—'Εν πεττοῖς καὶ κύβοις δι-ημερεύειν, Plut.: To pass the day at chess and dice

Πεσσεῖα, πεττεῖα: a chess-board; a table marked with twelve lines representing the course of the sun and moon through the signs of the Zodiac.—Fr. πεσσός

Πέσσω: See πέπτω

Πέσω: See before πεσσός

Πετάω, πετάζω, πετάννυμι: I expand, spread out, stretch out wide.—Fr. πετάω Fac. thinks *pateo* may be derived. See πέταλον

Πέταλον: a leaf.—Fr. πετάω. From its property of expansion. Hence *petal*¹⁵ in botany

Πέταμαι, πετάομαι, ποτάομαι, πτάομαι, πτάμαι, ἴπταμαι; πέτομαι: I fly.—Fr. πέταμι=πετάω. From the notion of birds EXPANDING their wings when flying. From πτέομαι or πτέω is πτεινός, winged; Æol. πτεινός, whence Lat. *penna* soft for *ptenna*

Πέτατος: a broad-brimmed hat, such as are seen in the statues of Mercury *petasatus*, Fac.—Fr. πετάσω fut. of πετάζω. 'Domi non nisi *petasatus* sub dio spatiabatur,' Suet.

Πέταυρον, πέτευρον: a broad beam, tablet, plank, board, shelf.—Perhaps fr. πετάω, L. From the notion of expansion or breadth

Πέταυρον is also a machine from which men darted their bodies during the shows. 'An magis oblectant animum jactata *petauro* Corpora?' Juv. Supposed to be derived fr. πέτω or πέτομαι and αὔρα; from the petauristæ seeming to fly in the air

* Πέταυρον: a net SPREAD OUT; a decoy.—Fr. πετάω. 'Επὶ πέταυρον Ἄδου συν-αντῶ,'¹⁶ LXX.

Πετάω: See before πέταλον

Πέτομαι: See πέταμαι

Πέτρος, πέτρα: a rock, stone.—H.

petra and *petrification*

Πέτρω: See πεσσός

Πέτω: See πέσω before πεσσός

Πεύθω, πύθω, σω, (πύθομαι=πύνθομαι=) πυνθάνομαι:¹⁷ I learn by enquiry, am informed, hear.—Hence Mor. derives the *Pythian* priestess, 'from the God whose will she declared to those who consulted her.' 'Putus is fr. πυστός; wh. *putum* aurum is gold TRIED or ESSAYED, and not adulterated. For the Greeks said χρυσὸν πύθεσθαι or πεύθειν,'¹⁸ Maussac. Hence 'purum *putum*,' &c. "Ἄλλων μύθον ἀκούων Πυνθάνομαι, Hom.

Πευκάλιμος: prudent.—Perhaps for πυκάλιμος and allied to πυκνός.¹⁹ Εἰ γὰρ ἐγὼ τάδε ἦδε ἐνὶ φρεσὶ πευκαλίμῳσιν,²⁰ Hom.

Πεύκη: the fir or larch tree; a torch made of it: Τί πεύκης ἔνδον αἶθερα σέλας,' Eurip.

Πεύκη: a tablet made of fir. 'Before paper was invented, tablets were made of this wood,' Dm.—See above πευκηῖς, πευκεδανός: bitter, πικρός.—Fr. πεῦκος, bitterness, wh. perhaps πεύκη, Bl. Hence ἔχε-πευκῆς, having bitterness. From πεῦκος is perhaps Lat. *pungo* i. e. *pugo* for *puco*, as 'plaGa' fr. πλαΚός

πέφνω: for πεφένω for φένω

πεφράδατο: for πέφραδιτο = πέφρασντο (as πέφραδμαι for πέφρασμαι) plural of πέφραστο plup. pass. of φράζω. So ἐσκευάδατο for ἐσκευάδιτο = ἐσκευάσντο plural of ἐσκευάστο fr. σκευάζω

Πέω: See παίω

Πῇ: by what way? to what place? in what place? &c.—See ὅπη. Πᾶ βῶ, πᾶ σῶ; Eurip.

Πῇ: in any way, by any means, in a manner. Ποs has the same reference to πός, as the indefinite 'quis' to the interrogative: as, Si quis &c.

Πήγανον: the herb rue.—Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀπο-δεκατοῦτε

¹⁵ 'Petals signify those fine colored leaves that compose the flowers of all plants; whence plants are distinguished into *mono-petalous*, whose flower is one continued leaf; *tri-petalous*,' &c., Quincy.

¹⁶ He lights on or comes up with the net of Hell, he is caught in the snares of Hell.

¹⁷ So ἄδω, ἄνδω, ἄνδάνω; &c.

¹⁸ Χρυσὸν πύθονται ἀμοιβολ, Theocr.

¹⁹ Bl. derives it fr. πεύκη. May it be fr. πέπυκα p. of πεύθω?

²⁰ Had I known this in my prudent mind.

¹ Why does the splendor of the torch burn within?

τὸ ἡδύ-σμον καὶ τὸ πήγανον,² &c., NT.

ΠΗΓΗ: a fountain.—Hence *Pegasus*.³ Fr. the Doric παγὰ some derive *pagus*.⁴

Πήγω, ξω, πηγνύω, πήγνυμι: I make compact; I fix, make tight, nail; I nail together boards in order to form a building, I construct: I make to congeal, to freeze or curdle.—Fr. πάγω is Lat. *pago*, *pango* (wh. compact). T. compares *peg* πηγασί-μαλλος: having a thick compact fleece.—Fr. πήγω

Πηγὸς: Δύο μὲν κύνας ἤμισυ πηγούς, Callim. 'Hesychius says that some translate it white, others black. I suppose it was black, mixed with white; i. e. piebald,' Bl.

πηγὸς: "Ενθα δύο νύκτας, δύο δ' ἡμέματα κύματι πηγῷ Πλάζετο,⁵ Hom. This word is here variously translated, vast, black, powerful, serene, &c.

Πηδάλιον: a rudder.—Οὐ γὰρ Φαίηκεσσι κυβερνητῆρες ἔασιν, Οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσι,⁶ Hom.

Πηδάω: I leap.—Τὸ Τρωϊκὸν πῆ-δμα πηδήσας ποδοῖν,⁷ Eurip.

πηδὸν: an oar.—"Αλλοι μὲν διὰ νηὸς ἀμοιβαδὶς ἀνέρος ἀνὴρ Ἐζόμενος πηδοῖσιν ἐρέσσετε,⁸ Hom. Πηδάλιον καὶ πηδὸν, A rudder and an oar

Πήθω: See παθέω before πάθος

Πηκτὴ: a trap.—Fr. πέπηκται pp. of πήγω=πάγω, wh. παγίς. Ἐρκεη, νεφέλας, δίκτυα, πηκτὰς, Aristoph.

πηκτὶς: a musical instrument, a lyre, or flute, &c.—Ἐστρατεύετο ὑπὸ συρίγγων τε καὶ πηκτίδων,⁹ Herod.

Πηλαμὺς, ὕδος: a kind of tunny fish.—"Siccus petasunculus et vas *Pelamydum*,' Juv.

Πήληξ, ἡ: a helmet.—Fr. ἔπληα a. 1. of πάλλω: from the vibration of the plume. Πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε, Hom.

πήλικος: how great.—Fr. ἡλίκος. Comp. ποῦ and οὐ; &c.

πηλός: clay, mud; clay, mortar, &c.—'This saw *Pelobates*, and from the flood Lisis with both hands a monstrous mass of MUD,' Pope. Τῷ ἀγάλματι τοῦ Διὸς πρόσωπον ἐλέφαντος καὶ χρυσοῦ, τὰ δὲ λοιπὰ πηλοῦ τε ἐστὶ καὶ γυψου,¹⁰ Pausan.

Πῆμα, ατος: suffering, loss, damage, destruction.—Fr. πέπημαι pp. of πήθω, I suffer. Æschylus has πῆμαθ' ἂ' πάθες. S. derives it fr. πέπημαι pp. of πέω. A pressure. See παίω

Πηνέλοψ: a sort of water fowl, Fac.—Οὐτόσι πέριδι' ἐκεινοσί γ' ἀτ-ταγαῖς· οὐτόσι δὲ πηνέλοψ, Aristot.

Πῆνη, πῆνος: a web, thread.—Πῆνη Πηνελόπης, Penelope's web πηνήκη: a wig, false hair.—Ἀπὸ τῆς νόσου ἐκυρήσατο· ὑπ-έρβρεον γὰρ αἱ τρίχες, νῦν δὲ καὶ τὴν πηνήκην ἐπ-έθε-το,¹¹ Lucian.

Πῆρς: a relation, kinsman.—'For παὸς fr. πάω, wh. πάομαι, I acquire. One whom we acquire by marriage. Thus the Greeks say γαμβρὸν πεπᾶσθαι,' Vk.

Πῆρα:¹² a wallet, scrip.—'Peras imposuit Jupiter nobis duas,' Phædrus

πηρὸς:¹³ injured in any part of the faculties of the body, halt, blind, &c.—Πηρὸς ὁ μὲν γυίοις, ὁ δ' ἂρ ὀμ-μασι,¹⁴ Epigr.

πῆχυς: the arm from the elbow to the end of the middle finger, a cubit.—"Εγχος ἔχ' ἐν-δεκά-πηχυν,¹⁵ Hom.

2 Woe to you Pharisees, for you tithe mint and rue, &c.

3 From his striking out with his foot the fountain Hippocrene.

4 From the notion of mountains being the original site of villages.

5 Here he wandered on the wave two nights and two days.

6 For there are no pilots to the Phæaciens, nor have they rudders which other ships have.

7 Leaping with the feet the Trojan leap.

8 Let one man after the other in succession through the ship sit and row with the oars.

9 He marched to the sound of pipes and lutes.

10 The face of the statue of Jove is of ivory and gold, the other parts are of clay and gypsum.

11 In consequence of her illness she shaved her head, for her hair was falling off: and now she has put on a wig.

12 'For πᾶρα fr. πάω. That in which shepherds placed their food,' Vk. TH.

13 From πάω or πέω, I press, S.

14 The one injured in the limbs, the other in the eyes.

15 He held a spear of eleven cubits.

πίαζω, πιέζω: I press, squeeze; compress; oppress.—Fr. πῖω, I press. See παίω. 'Ἐν δεσμοῖς κρατεροῖσι πιεσθεῖς,¹⁶ Hom.

Πῖον, ονος: fat, unctuous, rich.—'Fr. πῖω, I press close. I. e. thick,' L. Πίονα μῆλα, πίονες ἄγροι, and πίονες αἶγες, Hom.

Πίαρ: fat, fatness.—See above

Πίδαξ, ακος: a spring, fountain.—Perhaps fr. πιδάω=πηδάω. From its repeated springings. Terminations in ξ imply frequency or magnitude

Πιέζω: See πιάζω

Πίειρος: rich, fat.—Allied to πῖω

Πιθανός: 'calculated to persuade, persuasive, probable, specious; obedient, obsequious,' J.—Fr. ἐπιθον a. 2. of πείθω

πίθηξ,¹⁷ πῖθων: an ape.—Hence *cerco-pithecus*. See κέρκος. 'Pithecium hæc est pro illâ,' Plaut.

πίθος: a cask, tub.—Perhaps fr. ἐπιθον a. 2. of πείθω, I bind. Comp. ἄγγος. Ἀμφορέας ἐκ-χέειν εἰς τοὺς τῶν Δαναίδων πίθους,¹⁸ Alciph. Γάλακτος εἰσι κρατῆρες πλέω: "Ὡστ' ἐκ-πιεῖν σ', ἦν θέλῃς, ὅλον πίθον,¹⁹ Eurip.

πικρός: bitter; of a bitter temper, &c.—Οἱ ἱατροὶ πικρῷ πικρὰν κλύουσι φαρμάκῳ χολήν,²⁰ Plut. Scheide compares the French *piquer*, wh. *piquant*

Πῖλος: 'fr. πῖω, I press. Hence whatever is formed of wool pressed and brought close together is so called. So πιλεῖν is, to condense or brings things close together. Πῖλοι in Thucyd. are stuffs of wool applied to the breast and put under the breast-plate; and applied to the head to prevent the pressure of the helmet. So πιλοῖ were said of the stuff in which the legs and feet were enclosed. The covering for the head being made of similar materials, hats were called πῖλοι and *pilei*,' TH. Hence Fac. derives *pila*, a mortar

for pressing and bruising. And hence is probably *pila*, a column or *pile*; properly, of stones heaped together, thus differing from 'columna.' N. compares *pillow*

Πῖλεος: the Lat. *pileus*, formed fr. πῖλος

Πιλέω: I press together, consolidate, *pile*.—See πῖλος

Πιλνάω, πῖλνημι: I make to approach.—For πελάω (fr. πέλας) as σκίδνημι fr. σκεδάω, κῖρνημι fr. κεράω

Πῖλος: See before πῖλεος

πιμελή: fatness.—Perhaps fr. πέ-πιμαι pp. of πῖω, wh. πῖων, fat. Some derive hence *opimus*

πίμπλημι: See πλάω

πίμπρημι: See πρέω

Πίναξ, ακος, ό: a board, plank, charger, tablet.—'Fr. an old word πῖνος, Lat. *pinus*. As made of *pine* wood,' TH. Vk.

Πίννη, πῖνη: a kind of shell-fish. 'The scuttle fish is its foe: as soon as the *pinna* opens its shell, he rushes on her, and would always devour her but for an animal of the crab kind whom she protects within her shell and from whom in return she receives very important services. When the *pinna* opens her valves in quest of food, she lets him out to look for prey. During this the scuttle fish approaches; the crab returns with the utmost speed to his hostess, who shuts her doors and keeps out the enemy.¹ Oppian thus describes it: The *pinna* and the crab together dwell For mutual succour in one common shell: They both to gain a livelihood combine; That takes the prey when this has given the sign: From hence this crab, above his fellows fam'd, By ancient Greeks was *pinno-teres* nam'd,' EB.

Πῖνος:² filth, dirt; sometimes applied, in a good sense, to the dust of antiquity.—Πίνῳ κεκαλαγμένον ἔσθος,⁴ Epigr.

¹⁶ Pressed with strong bonds.

¹⁷ Possibly fr. πῖω, I press. From its pressed or flattened nose. See πείθω.

¹⁸ To pour out jars into the casks of the Danaïds.

¹⁹ Are the cups full of milk? So full that you may drink, if you please, a whole tub of it.

²⁰ Physicians wash bitter bile with bitter medicine.

¹ 'Dr. Hasselquist beheld this curious phenomenon; which, though well known to the ancients, had escaped the moderns.' EB.

² From πῆρεω, I guard.

³ From πῖω, I press, S.

⁴ A vest sprinkled or defiled with filth.

Πινύσσω: I make wise, inform.—Fr. *πινύω*, wh. *πινύω*. See *πέπνυμαι*.

Πινυτός: wise, prudent.—Fr. *πεννύται* pp. of *πινύω*. See above.

Πίνω, *πίω*,⁵ *πόω*: I drink.—H. *pro-pino*. Fr. *πέπωται* pp. of *πόω*, are *potō*, *avi*; *potus*, &c. From p. *πέπωκα* S. derives (*pocus*, wh.) *poculum*.

Πίσικω: I give to drink.—For *πίσκω* fr. *πίω*, (as *βόσκω* fr. *βόω*) wh. the future is *πίσω*.

Πιπιζέω: *pipio*, I *pip*, *peep*, cry as a chicken.

Πιπράσκω: I sell.—For *πράσκω* fr. *πρώω* for *περάω*.

Πίπτω: See *πέσω* before *πεσός*.

Πιπών: some sea bird. — See *πιπιζέω*.

Πίσον: Lat. *pisum*, Sax. *pisa*, Engl. *pease*.

πίσος, *εὖς*: a meadow. — Perhaps fr. *πίσω* fut. of *πίω*. An irriguous place. 'Sat prata BIBERUNT,' Virg. *Καὶ πηγὰς ποταμῶν καὶ πίσεα ποίηεντα*,⁶ Hom.

Πίστρα: a trough for watering cattle.—Fr. *πέπισται* pp. of *πίω*, wh. *πιπίσκω*.

Πίσσα, *πίττα*:⁷ pitch. — Hence *piiss-asphalt*, i. e. pitch mixed with asphaltus. Hence S. derives Lat. *spīssa*. From *πεπίττευμαι* pp. of *πιτεύνω* is *πίττευμα*, wh. *pītumen*, *bitumen*.

Πιστάκιον: a *pistachio* or *pistack* nut.

Πίστις, *εὖς*: belief, trust, confidence, faith. *Πεπίστευμαι*, I have any thing entrusted to me.—Fr. *πέπισται* pp. of *πίθω*=*πείθω*.

Πιστός: having belief or faith; worthy of belief, faithful. See above. Also, that which may be drunk, liquid. Fr. *πέπισται* pp. of *πίω*=*πίνω*.

Πίσυνος: having confidence in, relying, confident.—Fr. *πέπισται* pp. of *πίθω*=*πείθω*. *Πίσυνος* Δᾶ, Hom.

⁵ 'I drink with my lips PRESSED close,' L. See *παίω*.

⁶ And fountains of water and grassy meadows.

⁷ Some derive it fr. *πίτυς*. S. supposes that *πίσσα* came fr. *πέπισσαι* pp. of *πίω*, I press, compress, as *πίξ*, *picis*, from p. *πέπικα*.

⁸ It was also used of the oar itself; whence J. derives it fr. *πίτυς*, as made of pine.

⁹ Wretched they all pant with one con-

Ἄλκᾳ πίνυνος, Hom., Confident of his might.

πίσυρες: a dialectic form of *τέσσαρες* or *τέσσαρες*.

Πιτνάω: for *πετάω*, as *κιρνάω* fr. *κέραω*, *πιλνάω* fr. *πελάω*.

Πίτνω: for *πέτω*, as *πιτνάω* for *πετώω*.

πίτυλος: any continued beating or motion; primarily, it is supposed, of the noise made by the oars in rowing,⁸ 'aut,' says Fœsius, 'cum uno consensu et remorum impulsu sonitum in aquâ cient nautæ.' *Πάντες ἐνὶ πτύλῳ ἔ, ἔ, ἔ, τλάμονες ἀσπαίρουσι*,⁹ Æsch. *Ἄρασσ' ἄρασσε χειρὶ κῆρυτα, πτύλους Διδοῦσα χειρὸς*,¹⁰ Eurip. *Πίτυλος* is also applied to the palpitations of fear and ravings of madness.—'By transposition for *τύπιλος* fr. *ἐτυπον* &c.,' EM. A BEATING.

πίτυρον: bran; dirt of the head; sediment of urine. *Κνηθομένων τὴν κεφαλὴν ἀπο-πίπτει ὥσπερ τινὰ λεπτὰ πίτυρα, ἀφ' ὧν δὴ καὶ τοῦνομα εἴληφεν ἡ πιτυρίασις*,¹¹ Hippocr. In Theocritus *Νῦν θυσῶ τὰ πίτυρα*, Biel thinks that *πίτυρα* is, cakes.

Πίτυς, *vos*, ἡ: *PIŶUS*, the pine tree.

πιφάύσκω: I show, reveal.—For *φαύσκω*=*φάσκω* fr. *φάω*, as *πιπίσκω* fr. *πίω*.

Πίω: I press. See *παίω* and *πίλος*.

Πίω: I drink. See *πίνω*. From *πίω*=*βίω* is probably *bibo*.

Πίων: fat. See before *πιαρ*.

πλαγγών: a wax doll.—Fr. *ἐπلاغον* a. 2. of *πλάσσω*, I form. *Ὡς δὲ χιῶν, ὡς ἀελίῳ ἐνὶ πλαγγῶν, καὶ τούτων ἐτι μείζον ἐτάκετο*,¹² Theocr. 'In his inventæ sunt quinque *plangunculæ* matronarum,' Cic.

πλάγιος: not direct, oblique; going aside from the way, perverse.—Fr. *ἐπلاغον* a. 2. of *πλάζω*. Wan-

tinued noise.

¹⁰ Beat, beat your head with your hand, producing loud noises of the hand.

¹¹ When their head is scraped, there fall out some thin brans, from which the disease called the *πιτυρίασις* has received its name.

¹² As snow, as a wax doll in the sun, and even yet more than these he melted with love.

dering from the direct course. Τάφρους ὀρύσσοντας, τὰς μὲν πλαγίους, τὰς δὲ ὀρθίας,¹³ Theophr.

πλαδάω : said of things abounding with moisture. — Οἶον δὲ πλαδέωσαν ἐπι-σχιζόντες ἄρουραν Ἐργατῖναι μογέουσι βόες,¹⁴ Ap. Rh.

Πλάζω, γέω (fr. πλάγγω) : I make to wander; to wander from the mark, to miss. — Πολλὸν ἀπ-επλάγ-χθης σῆς πατρίδος,¹⁵ Hom.

πλάζω : Τοσσάκι μιν μέγα κῦμα διῦ-πετέος ποταμοῖο Πλάζ' ὄμους καθ-ύπερθεν, Hom. Damm translates it 'a recto statu declinare faciebat eum humeros, faciebat ut non rectā ire posset corpore firmo'

Πλάσσω, fut. πλάσω, fr. πλάω : I mould, fashion, form, model; devise, contrive, feign, like Lat. 'fin- go;' overlay as with plaster. — Fr. pp. πέπλασται are the *plastic*¹⁶ art and *plaster*¹⁷

Πλάθω : the same as πλάσσω, formed fr. ἐπλάθην a. 1. p. of πλάω = πλάσσω

πλάθανος : a dish in which cakes, &c., are moulded and fashioned. — Fr. πλάθω, I mould. Εἰδατά θ' ὅσσα γυναῖκες ἐπὶ πλαθάνῳ πονέονται, Ἀν-θεα μίγοισιαι λευκῶ παντοῖ' ἄμ' ἀλεύ-ρῃ,¹⁸ Theocr. See above

Πλάθω : for πελάθω = πελάω, and formed fr. ἐπελάθην a. 1. p. of πελάω

πλαίσιον : a brick; a figure in its form; any thing oblong. Τὸ ἥμισυ τοῦ στρατεύματος ἐν πλαισίῳ ἐπὶ ὀκτῶ ἦν τεταγμένον,¹⁹ Thucyd. — For πλά-σιον fr. πλάσω fut. of πλάσσω or πλάω, I form, mould

Πλακερός : woven, plaited. — Fr. ἔπλακον a. 2. of πλέκω, ξω, wh. *plecto*, xi

Πλάξ, ἀκὸς, ῆ : a plane or wide surface; of the sea and of land; of

a tablet; the cake or crust of any thing. — H. *placart* or *placard*²⁰

Πλακοῦς, οὔντος : a cake of a plane or wide surface. — See above. 'Pane egeo jam mellitis potiore *placentis*,' Hor.

Πλανάω : I make to wander; lead astray; lead wrong, deceive. — Fr. pp. πεπλάνηται is *πλανήτης*, a *planet* or wandering star

Πλάνος : a wandering; error. Also, a vagabond, deceiver, impostor. — Fr. *πλανάω*. 'Nec, semel irrisus triviis at- tollere curat Fracto crure *planum*,' Hor.

Πλάξ : See before *πλακοῦς*

Πλάσσω : See after *πλάζω*

Πλάστιγξ : a scale. — Athenæus says that Homer 'eis τὴν αὐτὴν πλά-στιγγα τίθησι τὴν μέθην τῇ μανίῳ,' puts drunkenness in the same scale or makes it equivalent with madness

πλάστιγξ : a whip. — Χαλκ-ηλάτφ πλάστιγγι λυμανθὲν δέμας,¹ Æsch.

πλάστιγξ : Χρυσὴ δὲ πλάστιγξ αὐ-χένυ Ζυγ-ήφωρον Πώλων ἔειλε, Rhe- sus. Here perhaps it may be a thong, which may be its meaning also in the passage above

πλαταγή : a rattle, clapper. — Ἄλλ' ὄγε χαλκείην πλαταγὴν ἐνὶ χερσὶ τι-νάσσων Δούπει ἐπὶ σκοπιῆς περι-μή-κεος,² Ap. Rh.

πλαταγώνιον : the leaf of the poppy or anemone. — 'Fr. *πλαταγέω*, I make a sound like that of the *πλα-ταγή*. For lovers placed it between the thumb and fore finger of the left hand, and struck it with their right to produce a sound as a trial of love,' St. Ἡ μάκων' ἀπαλὰν, *πλαταγώνι* ἔχοισαν ἐρυθρὰ,³ Theocr.

Πλατὺς : broad, wide, spacious, ample. — Allied is *plate*; as Dryden : 'And write whatever time shall

¹³ Digging ditches, some oblique, others straight.

¹⁴ As working oxen labor when cleaving the wet soil.

¹⁵ You have been made to wander much from your country.

¹⁶ Having the power to give form.

¹⁷ Substance made of water and some absorbent matter as chalk or lime well per- ised, with which walls are overlaid or figures cast, T.

¹⁸ Messes such as women labor at mak-

ing in the dish, mixing flowers of all kinds with white flour.

¹⁹ Half of the army was drawn up in the form of a brick eight deep.

²⁰ A public notification made on a flat piece of wood, &c. and nailed against a wall.

¹ The body hurt by a whip wrought of brass.

² But he made a noise on a high cliff by shaking in his hands a brazen rattle.

³ Ora soft poppy, having red leaves.

bring to pass With pens of adamant on plates of brass.' And so the common plate and platter. So also (fr. fem. πλατεῖα) Lat. *platea*, a wide street

πλαταμῶν, ὦνος : a word of dubious meaning used by Polybius. See the passage in the note.⁴ Ern. understands it, planities, a plain surface. 'Rectius intelliges πλαταμῶνας lata planaue saxa terram obsidentia, aut loca saxis obsita,' Schw. See above

Πλάτανος : *platanus*, the plane tree.—Fr. πλατύς. From its broad leaves

Πλατεῖα : See πλατὺς before πλαταμῶν

Πλατεῖον : a broad tablet.—Fr. πλατεῖα

Πλάτη : the broad part of the oar.—Fr. πλατύς

Πλάτις : a wife ; concubine.—For πλάτις fr. πεπλάται pp. of πελάω. Παρὰ τὸ πελάζειν τῷ ἀνδρὶ κατὰ τὴν κοίτην, Schol. Aristoph. So Eurip. : Τίκτω γόνον Πλαθεῖς Ἀχιλλέως παιδί

Πλατυάω : I speak broadly.—Fr. πλατύς

Πλατυγίζω : I beat the water with the oar.—Fr. πλατυξ=πλάτη

Πλατὺς : See before πλαταμῶν

Πλάω, πλημι, πίπλημι, πύπλημι ; πλέω, πιπλέω : I fill.—Hence Lat. *pleo*, wh. *impleo*, *compleo*, *repleo*

Πλάω : I come near.—For πελάω πλέθρον, πέλεθρον : a land measure, variously computed.—Ἐκέλευσεν οὖτος μηδένα πλέθρων πεντακοσίων πλείονα χώραν κεκτηῖσθαι,⁵ Plut. Hence ἔκ-πλεθρος, δεκά-πλεθρος, &c.

ΠΑΕΟΣ, πελῆος : full, plenus.—Fr. πλέω, wh. Lat. *impleo*

Πλέων, πλείων : more. Οἱ πλείονες, as 'plures' in Plautus, is used of the dead, as being more in number than the living.—⁶ Comparative of πλέος, M. I. e. more FULL, more

abundant. Unless πλείων is for πολέων fr. πολὺς. From the neuter πλέον is *pleonasm*, *pleonastic*

Πλεῖστος : most full ; most abundant, most.—Superl. of πλέος. See πλείων above

Πλειστηρίζομαι : I esteem very highly, think very highly of, *MA-XIMI* aestimo.—Fr. πλείστος

Πλείων : the year.—Possibly fr. πλέος, full. 'Si tener PLENO cadit hædus ANNO,' Hor.

Πλέκω, ξω : I plait, weave, fold.—Allied are *plico*, *plecto*, wh. *plexus*, *amplector*, *perplex*, &c.

Πλέκος, εος : a basket.—Fr. πλέκω Πλεκόω : necto me cum muliere.—A πλέκω

Πλεκτάνη : a wreath ; net ; intricacy, &c.—Fr. πέπλεκται pp. of πλέκω

πλέον : τί πλέον ἱ. e. φέρει ; what does it bring more to us ? what does it add to us ? what good is it ?—Τί πλέον πλουτεῖν ἐστὶν τούτων πάντων ἀποροῦσιν ;⁶ Aristoph. See πλέων before πλείστος

Πλεονάζω : I increase more and more, or have more than I want, I abound ; make to abound. I am greater, or think myself greater than others, am proud.—Fr. πλέων

Πλεον-εκτέω : I have more than others, have a larger share, &c. ; I desire to have more, am covetous ; I injure another from desire to have more, I defraud, deceive.—Fr. ἔκται pp. of ἔχω

Πλέος : See after πλέθρον

πλευμονέκλυρος in Plut. is translated a moist liver. But the passage seems corrupt. Reiske proposes ἔκ-κλυτος or ἔκ-κλυτος : bene perlutus et elutus : The liver well bathed (with wine). See the passage in the note⁷

* Πλεύμων, ό : the lungs.—For πνεύ-

⁴ Τοῦ γὰρ ὑποκειμένου τόπου μεγάλους ἔχοντας πλαταμῶνας, εἰς οὓς καταβῆσθαι (δ' ὄξος), τοὺτους φασὶ τῇ βίᾳ τοῦ ρεύματος ἐκκοιλιανόντα καὶ διαβρῆγνυντα κατὰ βάθος, ἐπὶ γῆν φέρεσθαι τόπον οὐ πολλόν, εἴτ' ἀναφαίνεσθαι πάλιν : 'Solum illud, in quod e cataractis Oxus cadit, vastas planities aiunt habere, quas impetus atque vis præcipitantis aquæ cavat ; deinde, ubi dirupta terra profundum sibi foramen aperuit, subter terram

ferri amnem, ac mox, spatio confecto non ita magno, rursum emergere et in conspectum venire,' Lat. Vers.

⁵ He ordered that none should possess more land than 500 plethra.

⁶ What good is it to us to be rich, if we are in want of all these necessary things ?

⁷ Εὐπολιν πάρες εἰπόντα Πίνειν γὰρ δ' Πρωταγόρας ἐκέλευεν, ἵνα πρὸ τοῦ κινῆς τῶν πλευμονέκλυρον φορῇ. Πάρες δὲ Ἐρατοσθέ-

μων fr. *πέπνευμαι* pp. of *πνεύω* = *πνέω*.
The organ of breathing. Hence
pulmo, wh. *pulmo*, *pulmonary*

Πλευρά: the side.—H. *pleurisy*

Πλέω: I fill.—H. *impleo*, &c.

Πλέω, πλεύω, εύσω; πλόω, ὥσω:
I sail.—Hence perhaps the *Pleiades*⁸

Πλέων: See before *πλείστος*

Πλέως: the Attic form of *πλέος*

Πλήσσω, ξω: I strike.—Fr. a. 2.
ἐπληγον is *plaga*, a stroke or stripe;
and *plago* wh. *plango*; and the
plague. Fr. pp. *πέπληκται* are *plec-*
tor and *plectrum*. Fr. *ἐπέπληξαι* is
apo-plexy, a violent stroke of the
body

Πληγή: a stripe.—See above

Πλήθω: I fill; fill full, crowd.—
Fr. *πλέω*, as *νήθω* fr. *νέω*

Πλήθος, εὐς: a crowd, multitude;
mob. Fulness, largeness, magnitude.
—Fr. *πλήθω*. Hence Lat. *plebis*, as
οὔθαρ, 'uBer'; *ἐρυθρός*, 'ruBrus'

Πλήθουσα ἀγορά: the time when
the forum or place of general meet-
ing is full; from nine till noon.
'Some badly understand it of mid-
day, which is distinguished from it
by Xenophon,' Fischer

Πληθύνω: I make full or plentiful;
I make more full and plentiful, en-
large, amplify, encrease. Also, I
abound.—Fr. *πλήθος*

Πληκτίζομαι: I contend with ano-
ther almost to blows.—Fr. *πέπληκται*
pp. of *πλήσσω*

Πληκτρον: an instrument to strike
with; a whip; a spur; thunder or
lightning. An instrument with which
the strings of a lyre are struck, or
a lyre whose strings we strike, *plec-*
trum.—Fr. *πέπληκται* &c.

πλήμη: the flow of the tide.—'Fr.
πέπλημαι pp. of *πλέω*. I. e. the sea
when full,' Dm. 'Ἐπ-ελοῦσης μετ'
ὀλίγον τῆς πλήμης καὶ κουφισθεῖσών
τῶν νεῶν,⁹ Polyb.

νῆν λέγοντα: Καὶ βαθὺν ἀκρήτω πνεύμονα τεγ-
γόμενος, &c.: Pass by Eupolis saying, 'Pro-
tagoras commanded one to drink so as to
have a moist liver before the rising of the
dog-star.' Pass by Eratosthenes saying, 'And
having his liver imbued with unmixed wine:'
&c.

8 'A constellation which the ancients re-
garded as very formidable to sailors from
the rains and tempests it drew after it,' Mor.

9 The flow having come in after a little,

πλημμελέω: I err, offend, trans-
gress.—'A metaphor taken from mu-
sicians who depart from the mea-
sure and numbers prescribed in sing-
ing,' Sturz. 'That *πλημμελής* comes
fr. *μέλος*, as *ἐκ-μελής*, *ἐμ-μελής*, &c.,
and agrees with Lat. 'ab-sonus,' I
have no doubt. But I know not how
to account for the first syllable, un-
less *πλήν* has in this compound a new
sense,' St. Καὶ νῦν τὴν δίκην παρα-
σχέτω. Τί *πλημμελήσας*;¹⁰ Eurip.

πλημμελής: offensive, improper,
&c.—Eurip. has *δρᾶν τι πλημμελές*
and *πάσχω τι πλημμελές*. See above
πλημμύρα, *πλημμυρίς*: the flow of
the tide; an inundation. Applied
also to breasts overflowing with milk.
—'Fr. *πέπλημαι* pp. of *πλήθω*,
Vk.¹¹ See *πλήμη*

πλήμνη: that part of a wheel in
which the axle is turned round, the
nave.—Possibly for *πολημένη* fr. *πε-*
πόλῃμαι pp. of *πολέω*, I turn round.
Τὰ δ' ἐπι-κροτέοντα πέτοντο Ἄρματα
κολλήεντ', ἐπὶ δὲ *πλήμναι μέγ'* αὐτευν,¹²
Hesiod

Πλήν: besides, except, but. *Σοφὸς*
σοφὸς εἶ, *πλήν ἂ δεῖ σ' εἶναι σοφόν*,
Eurip.: You are wise in every thing
except in what you ought to be wise.
Πλήν is perhaps allied to *πλεῖν* and
πλέον,¹³ more. Thus: *Οὐκ ἔστιν ἄλ-*
λος πλήν ἐγώ, Aristoph., There is no
other more than I, besides or except
me. *Εἰς ἔστι Θεὸς, καὶ οὐκ ἔστιν ἄλ-*
λος πλήν αὐτοῦ, NT., There is one
God, and there is no other more
than he. So *πλήν ἤ*, more than, is
sometimes used. Again: 'Tell me
whatever you wish (*πλήν ἐνός*, more
or rather than,) except one thing.'
So *πλήν* is used also for, yet fur-
ther; i. e. more than this, further-
more

Πλήρος, (wh. *πληρώω*) *πλήρης*: full.
—For *πλέερος* fr. *πλέω*. Hence, says

and the ships being set afloat.

10 And now let him be punished. For
having offended in what?

11 Bl. derives it fr. *πλήμη* and *μύρον*, or
πίπλημι and *μόρον*. But *ἴρα* appears to be
a mere termination.

12 And the well joined chariots flew rat-
tling, and the naves sounded greatly.

13 S. supposes it put for *πάλην*, i. e. *κατὰ*
πάλην: 'excussione, separatione, exceptione.'

Vk., is not only *plenus* but *plerus*, preserved in *plerique*

πληρο-φορέω: 'properly, I bear or carry fully; from the notion of sails filled with prosperous winds, or from herbs and fruits bearing plentifully. Hence, transferred to the mind, πληρο-φορέομαι is, I have a full and certain persuasion; and, I have a full and certain confidence placed in me,' Schl. Πληροφορηθεὶς ὅτι, ὃ ἐπ-ήγγελται, δυνατός ἐστι καὶ ποιῆσαι,¹⁴ NT. Περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,¹⁵ Id. Πληροφορέω is also, I carry on to the full point, perform fully

Πλήσιος: one who is near. Πλησίον, nigh. Hence οἱ πλησίον, those who are near, relations; neighbours; and generally, others.—Fr. πέπλησαι pp. of πλάω=πελάω. Comp. πέλας. Πλησίον ἀλλήλων, Hom., Near one another

Πλησμονή: repletion; satiety.—Fr. πέπλησαι pp. of πληθύνω

Πλήσσω: See after πλέω

Πλίνθος, ἡ: a brick, tile, &c.—'These edifices between every ninth or tenth row of *plinths* have a layer of straw, and sometimes the smaller branches of palms,' Bryant

πλίσσομαι, ξομαι: Homer says of mules: Αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεςσιν. Cl. translates it, Et pulchrè alternabant pedes. Dm.: Pulchrè pedes suos juxta se invicem promovebant. E. explains πλίσσομαι by μετα-φέρω σκέλος παρὰ σκέλος, βηματίζω. 'Ἀπ-επλίζατο in Aristoph. is translated by Elmsley: he stepped off. This verb is perhaps derived fr. ἐπέλισσαι pp. of πλῖω, wh. Lat. *plico*, allied to πλέω, wh. πλέκω; (See ἀπλόος.) and seems to mean to amble or prance: Virg., 'Insultare solo et gressus GLOMERARE superbos.' That is, celeri passu et

CONVOLUTO gradu incedere, as Fac. explains it

Πλοῖον: a ship.—For πλοῖον for πέπλοα pm. of πλέω, I sail

Πλοκή: a weaving or plaiting; plaited work; perplexity, &c.—Fr. πέπλοκα pm. of πλέκω

Πλόκαμον: a rope. See the note.¹⁶ —Fr. πέπλοκα, &c. As being twisted

ΠΛΟΥΤΟΣ:¹⁷ wealth.—Hence *Plutus*, the God of wealth

Πλούσιος: wealthy.—For πλούσιος fr. πλοῦτος

Πλούτων: *Pluto*

Πλώω, πλώω: I sail, πλέω

πλύνω: I wash clothes.—'Ἰνα εἴματ' ἄγωμαι 'Ες ποταμὸν πλυνέουσα,¹⁸ Hom.

πλύνω: I insult. Μυρίαὶς σέ τινες ἐπλυναν λοιδορίαῖς, Chrysost.: Certain persons insulted you with a thousand railings. Properly, sprinkled you with them. 'Lavo' also is used of sprinkling: 'Lavio improba teter Ora cruor,' Virg. See above

πλύσις: a washing.—Fr. πέπλυνσαι pp. of πλύνω=πλύνω. Comp. πῖω and πίνω

Πλωϊάδες: sailing or floating clouds.—Fr. πλώω=πλέω

Πνέω, πνεύω, fut. πνεύσω: I breathe, blow.—See πλεύμων. Hence *pneumatics* fr. pp. πέπνευμαι

Πνεῦμα, ατος: breath, spirit, wind; the soul or mind; a spirit or apparition.—See above

Πνεύμων: the lungs.—See πλεύμων

Πνίγω, ξω:¹⁹ I choke, suffocate; press hard.—'Ὄρμησεν ἡ ἀγέλη εἰς τὴν θάλασσαν, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ,²⁰ NT.

Πνίγος, εος: heat producing suffocation.—Fr. πνίγω

Πνοή: breath, &c.—Fr. πέπνοα pm. of πνέω

¹⁴ Being certain that, what he has promised, he is able also to perform.

¹⁵ Concerning the things in which full confidence is placed by us.

¹⁶ Ποδοστράβας .. πεπλεγμένους .. τοὺς ἥλους ἐγκαταπεπλεγμένους ἐν τῇ πλοκάμῳ, Xen. 'But perhaps it is the ποδοστράβη itself, as being woven,' Sturz.

¹⁷ 'For πλέτος fr. πλέω=πλέω. I. e. an abundance or fulness of things acquired,' L. 'For πολό-ετος, fr. πολὺς and ἔτος. Those

rustics, to whom the year had been fruitful, were called πλοῦτοι and πλούσιοι,' Vk. And J. derives it fr. πλέω, I sail: 'Wealth obtained by sailing.'

¹⁸ That I may carry the clothes to the river to wash them.

¹⁹ 'Fr. πνῶν ἄγω, I break the breath,' Schl.

²⁰ The herd rushed into the sea, and were suffocated in the sea.

Πνύξ, *πνύξ*:¹ a place near the citadel of Athens, where the assemblies were usually held.—Οἱ Ἀθηναῖοι ἐκκλησίαν ξυνέλεγον ἐς τὴν Πνύκα καλουμένην, Thucyd.

Πνύομαι: See πέπνυμαι

Πόα: herb, grass.—Fr. πόω=βύω.

Πόω is also allied to πάω, wh. *pasco*
πο-δαπός: of what soil or country?—Fr. πός and δάπος

ποδεών, *ωνος*: 'understood to mean the figure of any thing ending in a narrow point, and in the likeness of the foot. Τῆς γὰρ Δωρίδος χώρας ποδεών στεινὸς ταύτῃ κατατείνει, Herod. Valla retains the Greek word. Others translate it, tract, or approach, or prominence. Theocr. applies ποδεῶνας to the feet of a lion's hide: 'Ακρων δέρμα λέοντος ἀφ-ημμένον ἐκ ποδεῶνων,' Pt.

ποδ-ηνεκής: See ἡνεκής

Ποδῆρης: pertaining or reaching to the feet.—Fr. ποῦς, ποδός²

πόθεν: whence, &c. See ὅθεν

Πόθος, ποθῆ: a feeling for the absence or loss of any one.—L. compares πάθος. Οἱ μέγ' ἐμείρο ποθὴν ἀπ-έοντος ἔχουσιν,³ Hom. Πόθος ἔσχε τοὺς Ἀθηναίους τοῦ Κίμωνος,⁴ Plut. Scaliger supposed that *peto* (for *petho*) came fr. an old verb πέθω, pm, πέποθα, wh. πόθος and ποθέω, I desire

πόθι: in what place?—For πῶ fr. πός. Θι was a dative termination. See θι

Ποῖ: whither? For πῶι=πῶ fr. πός; as Lat. 'quo' fr. 'quis.' Ποῖ ποῖ σὺ φεύγεις; Aristoph.

Ποῖα: the same as πόα

ΠΟΙΕΩ: I do or make. It is used in most of the senses of these verbs and of the Lat. 'facio.' It is used of spending any time in any place: 'I spent (ἐποίησα) three months there.' So Seneca: 'Quamvis paucissimos unā FECERIMUS dies.'—Fr. pp. πεποιῆται is ποιητής, a poet: 'A poet is a maker, as the word signifies; and he who cannot make, that is, invent, has his name for nothing,' Dryden. Fr. pp. πεποίη-

μαι and πεποίησαι are ποίημα, ποίησις, poem, poesy: 'A poem is the work of the poet; poesy is his skill or craft of making; the very fiction itself, the reason or form of the work,' Jonson. Spenser has: 'Her peerless skill in MAKING well'

Ποικίλος:⁵ of various colors or devices; various; crafty: 'Animus subdolos, VARIUS,' Sall.—Hence the *Pæcile*, (i. e. ποικίλη) a celebrated portico at Athens, adorned with paintings. Ἱμάτιον ποικίλον πᾶσιν ἄνθεσι πεποικιλμένον, Plato

Ποιμὴν, ἐνος: a shepherd; ruler; prince.—Fr. πέποιμαι pp. of ποίω=πόω, I feed. See πόα and ποιά

Ποίμνη; a flock.—For ποιμένη. See above

Ποινή; *pena*, punishment, compensation, atonement

Ποῖος: of what kind? Answering to οἷος

ποιπνύω: I wait or serve.—'As usual, the grammarians derive it fr. ποιεῖν and πόνος. Others better derive it fr. πνύω=πνέω, I breathe, breathe hard, run about breathing hard, &c.,' TH.

Ποιφύσσω, ξω: I blow hard.—'Fr. the sound ποιφ, puff. E. less correctly derives it fr. φυσάω,' Bl.

πόκα: when? Answering to ὅκα. Πόκα is, at any time. Comp. πῇ and πῃ

Πόκος: a fleece.—Fr. πέποκα pm. of πέκω, wh. *pecus*

Πόλεμος, πόλεμος: a fight, battle, war.—Allied to παλάμη, (as 'pugna' to 'pugnus,') and to πελεμίζω. 'Each staunch *polémic*, stubborn as a rock, Came whip and spur,' Pope

Πολέμιος: one who wages war against another, an enemy.—Fr. πόλεμος

Πολέω: I turn, verso; I am conversant with a place, versor; I dwell in, inhabit a place.—H. πόλος, wh. the *poles*, the points on which the world turns

Πολεῶν: I inhabit.—See above

Πολῖος: hoary, white.—L. compares Lat. *polio*. Πολιόν τε κήρη πο-

¹ Perhaps allied to πικνός.

² Bl. derives it fr. ποδός and ξρω. Probably ηρης is here a termination as in διχρήρης; though the termination itself seems to have

been originally formed fr. ξρω.

³ Who feel much regret at my absence.

⁴ Regret for Cimon seized the Athenians.

⁵ Val. derives it fr. πόα and κελος.

λίον τε γένειον,⁶ Hom.

ΠΟΛΙΣ,⁷ *ios, eos*: a city, town, state; the citizens.—Hence *Constantino-polis, Adriano-polis, metro-polis*; *polity, police, &c.*

Πολίτης: a citizen.—See above

Πολίχνη: a little city or town.—Fr. πόλις

Πολλοστός: As *εικοστός* fr. *εἴκοσι* is the twentieth, and *εικοστόν μέρος*, the twentieth part, or one part in twenty; so *πολλοστός* fr. *πολλός*, is the many-eth, and *πολλοστόν μέρος*, the many-eth part, or one part in many, i. e. very small in number or very small⁸

Πόλοι: the *poles* of the world or points on which the world turns. See πολέω

Πόλος: a field.—‘Land TURNED up for sowing,’ Hes. See πολέω. But the word is supposed to be corrupt by many commentators

Πόλτος: pottage, gruel.—H. *pols* or *puls*, *pultis*, and *pulentum*, and *poultrice*

Πολυδέυκης: cut down by the Latins to *Polluces*,⁹ and thence to *Pollux* or *Pollux, ucis*

ΠΟΛΥΣ, neut. πολὺ; πολλός, πολλή, πολλόν: much, many; frequent, great, large, &c. Οἱ πολλοί, the many, the multitude.—From πολὺς, ποπὸλς, is probably Lat. *populus*, whence *populor*, *depopulor*; *populicus*, *populicus*, *publicus*. H. *poly-syllable*, *poly-gamy*, *poly-theism*, *poly-gon*

πολύ-θεστος: most longed for.—‘Fr. τέθεσται p. of θέσσομαι, I beg, desire,’ Bent. Τέκνον πολὺ-θεστε τοκεῦσι,¹⁰ Callim.

πολυ-καγκής: very dry.—Comp. κάγχανος

Πολυ-παίπαλος: very ingenious.—Fr. *παιπάλη*. Very inquisitive about minute matters, very subtle

Πολύ-πους: the *polypus*, a fish with many feet, or filaments which serve it for feet

πολυ-πράγμων: ‘much engaged in business; a busy-body; curious, inquisitive,’ J.—Fr. *πέπραγμα* pp. of *πράσσω*

πολυ-σχίδης: cleft in many parts. Fr. *σχίδη* fr. *ἔσχιται*=*ἔσχισται* pp. of *σχίζω*. See *ἀνέδη*

πολυ-τελής: sumptuous, precious.—Fr. *τέλος*. That which requires much income, or costs much expense

Πόμα, *aros*: drink.—Fr. *πέπομαι* pp. of *πώω*

Πομπή: a sending or mission; a sending on, conveyance; procession.—Fr. *πέπομπα* pm. of *πέμπω*. H. *πομπ*

Πομπικός: fit for a procession or for a show, gorgeous, splendid.—Fr. *πομπή*

Πομφόλυξ, *υγος*, ἡ: a bubble; and, by resemblance to it, like Lat. ‘*bullæ*,’ a round nail, stud, or boss.—For *πεμφόλυξ* allied to *πέμφιξ*

Πόνος: work, labor, toil; fatigue; labor of mind, distress.—Fr. *πέπον* pm. of *πένω*. Τίνα πόλις πόνον ποιεῖ; Æsch.: What is the distress under which the city labors?

Πόνηρος: laborious; distressed, wretched.—Fr. *πονέω* fr. *πόνος*

Πονηρός: laboring with disease of body, ill; laboring with disease and depravity of mind, bad, depraved, malicious, &c.—See above

Πόντος: *pontus*, the sea. Hence the *Helles-pont*, the sea of Helle

Πόξ, *οκός*: a fleece.—The same as *πόκος*

Πόπανον: a broad, thin, round cake.—Fr. *πέποπα* pm. of *πέπω*. As being cooked or baked. ‘*Tenui porano corruptus Osiris*,’ Juv.

Πόπαξ: an exclamation of woe. Τοῦ ἰοῦ πόπαξ, Æsch.

Πόποι: ὦ πόποι is often used by Homer; and translated variously, O Gods; alas, &c. Some suppose it allied to ὦ παπαί, O παπᾶ.¹¹ ὦ ἰὼ

6 A white head and white chin.

7 ‘Properly, a multitude. Comp. πολλός,’ L. Compare ‘*oppidum*’ and ‘*oppidō*.’

8 Br. translates *πολλοστῶ χρόνῳ* in Aristoph. Peace, 559: ‘*longo post tempore*.’ I doubt not it should be translated, in the shortest time possible.

9 So the French in ‘*rire*,’ for ‘*ridre*’ fr.

‘*ridere*,’ ‘*plaire*’ fr. ‘*placere*,’ ‘*dire*’ fr. ‘*dicere*,’ and in fact the French language seems greatly to consist in this method of abolishing the middle part of a Latin word. See *πρέσβυς*.

10 Thou child most longed for by your parents.

11 Scheide translates it, O ye GENTLE

πόποι πόποι, Æsch. Hence Voss. derives Lat. *puppis*, the *poop* of a vessel: as on that was painted the God or Goddess who presided over the vessel

Ποποι: the sound of the ἐποψ. Ἐποποι ποποπὸ ποποι ποποι, Aristoph.

Ποππύζω: 'a word formed from the soothing or caressing sound, which we use in calling a dog or a horse. Ποππυσμός δούλου in Clem. Alex. is calling to a servant in a manner resembling that of the ποππυσμός,' TH. 'Poppysma, properly, a smacking of the lips, as when we kiss with avidity. Fr. ποππύζειν, to make a kissing noise; explained by some, to clap the hands. Juvenal has, Frontemque manumque Præbebit vati crebrum poppysma roganti,' Fac. 'Pop, Latin poppysma, a small smart quick sound; formed from the sound,' T. Ποππύζω seems to be used in all the above senses

Πόρδαλις: See πάρδαλις

Πορδή: crepitus ventris. A πέπορδα pm. verbi πέρδω

Πόρος: a passage through, passing; a ford; a path or way. The way, means, or medium of doing any thing. Æschylus says that fire is the teacher to men of every art, καὶ μέγας πόρος. The πόρος of money is the way or means of gaining or collecting money. Hence πόρος is the money so got or collected, wealth, revenue, &c. Unless πόρος is in this sense the means or medium of living. Also, help, assistance: from the notion of putting another in the way, or of being the medium or means of his doing any thing. Also, a *pore* of the body.—Fr. πέπορα pm. of πείρω. Hence *pors* (as μῶρος, 'mors') wh. Val. derives *pons*

Πορεύω: I cause to pass over, convey, &c. Πορεύομαι, I pass myself over; I journey, go, &c.—Fr. πόρος

Πορθέω: I lay waste. See πέρθω

Πορθμός: a passage over; a narrow passage or strait: Ἐν πορθμῷ Ἰθάκης τε Σάμου τε, Hom.: In the strait between Ithaca and Samos.—

Allied to πόρος

Πορίζω: I open a passage or way to another; I give or furnish means to another; I allow the use of means to another, permit.—Fr. πόρος

Πορίζω: I furnish, supply, give: Having neglected (πορίζειν) to supply food for the army: Those soldiers (οἷς ἂν πορίσω ἵππους) to whom I shall give, or whom I shall furnish with horses. Πορίζομαι, I supply or furnish myself with any thing, obtain, acquire. See above

Πορίζω: I prepare, get ready: It will be necessary for us (πορίζειν ὑμῖν τὰ πλοῖα) to get ready the vessels for you: properly, to supply you with vessels. See above

Πόρις, πόρτις: a heifer.—Πόρτιος ἢ βοὺς, Hom.

Πορισμός: a gain, acquisition.—Fr. πεπόρισμαι pp. of πορίζω

πόρκης, ον: the ring which fastens the spike or iron of the spear to the wood.—Δάμπετο δούρος Αἰχμὴ καλῇ: περί δὲ χρύσεος θέε πόρκης,¹² Hom.

Πόρκος: a boar.—H. *porcus* and *pork*

πόρκος: a net.—Καὶ δίκτυα καὶ βρόχους καὶ πόρκους καὶ τὰ τοιαῦτα, Plato

Πόρνη: a woman who sells herself, prostitutes herself for hire.—Fr. πέπορνα pm. of πέρνω=περνάω

Πόρος: See before πορεύω

πόρπη: a clasp. 'Πόρπη is a ring in which a clasp is inserted; but is frequently the clasp itself. Hence πόρπαξ, a larger kind of ring, which is affixed to the inner part of a shield, and into which the arm is put,' TH. —Fr. πέπορα pm. of πείρω, (I penetrate, pierce) wh. περόνη. The second π is added, as β in βαλβίς. Χρυσ-ηλάτοις πόρπαισιν αἰμάξας κόρας,¹³ Eurip.

πόρπαξ: See above

Πόρρω: at a distance. With a genitive, further than, beyond. See πρόσω. Hence Lat. *porro*, furthermore; and *porro* in *porricio*, *porrigo*, *portendo*

Gods; and forms it fr. πέποτα pm. of πέπω.

¹² The brazen spike of the spear shone, and the golden ring ran round it.

¹³ Having made the pupils of his eyes bloody by clasps wrought of gold.

Πορσαίνω, πορσύνω: I supply, furnish; prepare, get ready.—Fr. πόρσω fut. of πόρω formed fr. πόρος. See πορίζω

Πορσαίνω, —ύνω: I pay respect to, regard; I pay attention to, take care of, &c.—Οἱ δὲ σε πάγχυ Θεὸν ὡς πορσανέουσιν,¹⁴ Ap. Rh. Περὶ πλείστον δ' ἦγον τὰ τοῦ Θεοῦ πορσύνειν,¹⁵ Herod.

Πόρτις: See πόρις

Πορφύρα: a shell fish; purple from it; a purple vest.—H. *purpura*, *purpre*, *purple*

Πορφυρίς, πορφυρίων: kinds of purple water fowl.—See above

Πορφύρω: I make purple. Said also of things which have a purple color.—Fr. πορφύρα

Πορφύρω: said of the sea agitated; 'Ὡς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι,¹⁶ Hom. And applied to the agitations of the mind

Πόρω: I supply, give. See πορίζω

Πός: See ὅπη and πῆ

Πος: See πῆ

Ποσειδῶν: Neptune. Called by Aristoph. Ποντο-ποσειδῶν

Πόσθη: pellis, quā glans pudendi virilis integitur.—'Præ-putium, prepuce, a 'præ' et πόσθιον, penis,' Fac. Ποσι: dat. pl. of ποῦς

Πόσις, ἡ: drink.—Fr. πέποσαι pp. of πόω

Πόσις, ιος: a husband.—Ὡς τε γύνῃ κλαίῃσι φίλον πόσιν ἀμφι-πεσοῦσα,¹⁷ Hom. Οὐ γὰρ ἐπ-εγάμει πόσει πόσιν,¹⁸ Eurip.

Πόσος: how great, how many, &c.—See ὅσος

Ποσταῖος: on what day?—Fr. πός. So ἐκταῖος, πεμπταῖος, on the sixth, on the seventh day

Πόστος: how many; and, how few.

14 They will respect you entirely as they would a God.

15 They thought it of the utmost consequence to attend to the concerns of the God.

16 As when the sea is much agitated with the wave.

17 As a wife laments her dear husband, falling about him.

18 For she did not marry husband upon husband.

19 But come, say this to me and count accurately how many years it is since you entertained him, your miserable guest?

20 Fr. ποτὶ=πρὸς, and αἶνος, a word.

—'Αλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰ-λεξον, Πόστον δὲ ἔτος ἐστὶν ὅτε ξείνισσας ἐκέϊνον, Σὸν ξείνον δύστηνον;¹⁹ Hom.

ποτ-αῖνος:²⁰ unexpected.—Πάντα προῖξ-ἐπίσταμαι Σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποτ-αῖνιον Πῆμ' οὐδὲν ἤξει,²¹ Æsch.

ΠΟΤΑΜΟΣ:¹ a river.—Hence *hippo-potamus* and *Meso-potamia*. See ἵππος and μέσος

Ποτάομαι: See πέταμαι

Ποταπός: of what kind?—Λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ. Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκο-δομαί,² NT. Τίς καὶ ποταπὴ ἡ γύνη; Id.

Πότε: when? Answering to ὅτε

Ποτε: at any time. See above; and comp. πῆ and πῆ

πότερος:³ which of the two?—Πότερα πρότερ' ἂν ἐπι-στένω; Soph., Which shall I mourn first?

Ποτή: the act of flying.—Fr. ποτάω, wh. ποτάομαι

Ποτήρ, ἦρος, ὁ: a cup.—Fr. πέποται pp. of πόω. That from which we drink

Ποτὶ: for ποτὶ=πρὸς=πρός. So the Æolians said τὸ for σὺ, τὲ for σέ. 'Potis (wh. *potis-sum*, *possum*; *potior*, &c.) is fr. ποτὶ, just by, near,' Voss. That which is at hand, within our reach

Πορίζω: I give drink to.—Fr. πέποται pp. of πόω

Πότμος: lot, fortune, fate; last fate, death.—Perhaps fr. πέποτα pm. of πέτω, I fall. That which befalls us. Θάνατον καὶ πότμον ἐπι-σπεῖν,⁴ Hom.

ποτνιαόμαι: I implore with tears; weep, deplore.—Fr. πότνιος, one before whom I FALL down. Τὸν Θεὸν ποτνιώμενος ἵνα ἐξ ἀ-μηχανῶν ρύσῃται

Comp. πρόσ-φατος. Or αἶνος (wh. αἶνιγμα, enigma) is here, obscure, dark.

21 I know beforehand all futurity clearly, nor shall any mischief come to me unexpectedly.

1 'Fr. πέποται pp. of πόω. That which may be drunk; in opposition to sea or salt water,' VK.

2 One of his disciples says to him: Master, see what stones and what buildings are these.

3 'From ποτὶς and ἔτερος,' L.

4 To follow close with or come to death and one's last fate.

συμφορῶν,⁵ Philo. Κλαίονσα καὶ πο-
νωμένη; Alciphron

Πόντιος: venerable, august. 'Fr.
πέποτα pm. of πέτω. One before
whom I FALL in reverence,' Dm.
Οὐδέ μοι ἐστὶ πατήρ καὶ πότνια μήτηρ,⁶
Hom. Πότνια is also, a mistress or
queen: πότνια θηρῶν 'Αρτεμις,'⁷ Hom.

Ποῦ: where? Answering to οὗ

Πον: any where, somewhere. See
above, and comp. πῇ and πῆ

που: somewhat, nearly. Πάντες
πον οἱ ἀνθρώποι, Xen., Almost all
men. 'Ἀμφὶ τὴν αὐτὴν πον ὥραν, Id.,
About somewhat the same hour. So
we say: 'SOMEWHERE about the
same hour.' See above

που: somehow, perhaps.—Καὶ σύ
πον οἶσθα, Xen. See above

ΠΟΥΣ, gen. ποδός, δ: a foot; step.
A foot in verse or measure. Κατὰ
or παρὰ πόδας, at the feet, just by;
applied to time, as marking the next
day; or the next minute, i. e. imme-
diately.—The Æolic is πῆς, wh. *pes*,
pedis. Hence *anti-podes*, *tri-pod*

Ποῦς, ποδός: the halser in a ship,
like *pes* in Latin

Πόω: I drink.—See πίνω

Πράσσω, ξω: I do, make; used in
the senses of these words, and of
'facio,' 'ago.' Εἰ πράσσω, I do
well, succeed; κακῶς πράσσω, I do
badly, succeed ill. Εἰ πράσσω differs
from εἰ δρώ, I do well to ANOTHER.
—Fr. pp. πέπρακται is *practicable*,
that which can be done. Also, *prac-*
tice, to *practise*, *practical*

Πράσσω: I ask, demand, require,
exact, like 'exigo' in Lat. from
'ago.' Πράσσομαι, I demand, exact;
and, I gain, obtain what I demand
or ask. 'Ἐλεγον ὅτι Λακεδαιμόνιοι
πάντων ὧν δέονται πεπραγότες εἶεν
παρὰ βασιλέως,⁸ Xen.

Πράγμα, ατος: a thing DONE, ac-
tion, deed, act, affair, &c.; a thing
being DONE, occupation, business,
&c.—Fr. πεπραγμαι pp. of πράσσω

Πραγματεύομαι: I am engaged or
occupied in any deed or business;
applied to historians composing his-

stories; to merchants trafficking; to
philosophers enquiring into truth,
&c.; and generally to any men busy
with any occupation or engagement.

—Fr. πᾶγμα, ατος

Πραγματικός: applied to persons,
busy, engaged; conversant, skilled,
or clever in any occupation. Applied
to things, done industriously, active-
ly, cleverly, skilfully, prudently; ap-
pertaining to any business or occupa-
tion or science. 'Ἡ πραγματικὴ ἱστο-
ρία is defined by Schw., history which
is engaged in setting forth actions
done among and by men; and πραγ-
ματικὴ δύναμις, a talent for business.
—See above

Πᾶγος, εος: a thing, affair; pub-
lic affairs, business, weal.—Fr. ἐπρα-
γον a. 2. of πράσσω; or fr. ἐπρηγον
a. 2. of πρήσσω=πράσσω

Πραιτώριον: the Lat. *prætorium*

* πᾶκτις: a shore.—Πέλας δὲ γῆς
'Ἀντιτάνων μολῶν, Πράκτιν παρ' αὐτὴν
αἰπὺ νάσσειαί λέπας, Lycophr.

Πράκτωρ, ορος: one who exacts
fines and penalties from persons con-
demned by the laws; one who exacts
debts; &c.—Fr. πέπρακται pp. of
πράσσω

Πράμνιος: an epithet of wine.
Generally supposed to be called from
Pramne, a mountain in the island of
Icaria. 'Perizonius has shown that
it was not a wine of a particular
place, but of a particular kind, keep-
ing long, rough, rich, and yet sweet,'
Ern.—'Temper'd in this, the Nymph
of form divine Pours a large portion
of the *Pramnian* wine,' Pope's *Ho-*
mer

Πραξι-κοπέω πόλιν: I plot against
a city; take a city by plot.—Fr.
πᾶξις (fr. πέπραξαι pp. of πράσσω)
action, activity, cleverness; and κέ-
κοπα pm. of κόπτω. But the appli-
cation of κόπτω is not clear

πῆρος, παῦς: mild, tame, gentle,
humane.—Perhaps for πέραιος fr. πε-
ραίω=περάω. As opposed to IM-
PENETRABLE. Βασιλεὺς παῦς ἄσ-
τοις,⁹ Pind. Πραῖστατος φίλοις, ἐχθροῖς

⁵ Imploring the God to free him from his
embarrassing misfortunes.

⁶ I have no father or venerable mother.

⁷ Diana, the mistress of wild beasts.

⁸ They said that the Lacedemonians had
got what they requested from the king.

⁹ A king mild to the citizens.

φοβερώτατος,¹⁰ Xen. As fr. παῖς, παῖς is the Æolic ποῖς and ποῖρ, wh. 'puer;' so Fischer fr. πραῖς, Æol. προῖς, derives *proBus*. 'PraVus fr. πρᾶος, mild, tame. But it will be said that such men should be rather called good than bad. True: but we must take into the account the age in which all virtue consisted in bravery, and meekness was condemned,' Voss.

Πραπίδες; the breast; or the diaphragm, the part dividing the upper cavity of the body from the lower; intelligence, wisdom, &c.—Βάλε δούρῃ Ἦπαρ ὑπὸ πραπίδων, Hom. Εἰδύλῃσι πραπίδεσσι,¹¹ Id. See ἀπάδις

Πράσον: a leek.—Hence the 'prasinæ factio' or the green party; one of the four into which the charioteers were divided in the Roman games

Πρασιὰ: a square or oblong plat in a garden; a row, rank.—Derived by some fr. πράσιον. A bed of leeks, &c. Καὶ ἀνέπεσον, πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πενήκοντα,¹² NT.

*πρασία: juice.—Γεννάται βοτάνῃ ἦν λεο-τριβοῦντες τὸν χυλὸν αὐτῆς τηροῦσι, καὶ νυκτὸς βαθείας τοὺς φώλεοὺς τῶν τιγρέων περι-ῤῥαίνουσιν· αἱ δὲ διὰ τὴν δύναμιν τῆς ἐκ-χυθείσης πρασίας προ-χωρῆσαι μὴ δυνάμεναι θνήσκουσι,¹³ Plut.

Πραῖσις, εως, ἡ: a sale.—For πέρασις fr. περάω

Πράσον: See before πρασία

Πράσσω: See before πράγμα

πρᾶτος: the Doric form of πρῶτος

πραῖς: See πρᾶος

Πρέμνον: the root or trunk of a tree; a foundation.—Πόλιν πρεμνόθεν παν-ώλεθρον,¹⁴ Æsch.

Πρέπω: I have a becoming or graceful appearance. And this, above others; I am eminent, conspicuous: 'Ο δ' ἔπρεπε καὶ διὰ πάντων, Hom. Πρέπει γὰρ ὡς τύραννος εἰς-ορᾶν, Soph.: For she is as conspicuous to look at as a queen; For she is like a queen to look at. Hence πρέπω is simply, I am like, resemble

Πρέπει: it is becoming, fit, PROPER.—See above

Πρέσβυς, πρεσβεύς: old; an old man. A minister of state; of the church; a senator; an ambassador; as these are chiefly chosen from among the old. Comp. γέρας and γέρων. — Hence πρεσβύτεροι, men older or elders, and hence *presbyters* in the Christian Church. From Lat. *presbyter* is the old French *prestre*, wh. *priest*

πρεν-μενής: of a mild mind.—Fr. πρενς=πρενς=πραῖς and μένος, mens

Πρέω, πράω, πρήθω, πρήμι, πίμπρημι: I set on fire, inflame. In Homer's expression, ἀνεμος πρήσεν ἰστία, some suppose without reason that πρήσεν is put for πλῆσεν. It means, blew with furious fervor. Aristoph. has πρημαινούσας θυέλλας.—Fr. pp. πέπρησται is πρηστήρ, a fiery whirlwind: 'Presteras Graii ab se nominatarunt. Nam fit ut interdum tanquam demissa columna In mare de cælo descendat, quam freta circum Ferviscunt, graviter spirantibus incita flabris,' Lucret.

πρηγορεῶν: See προ-ηγορεῶν

Πρήθω: See πρέω

Πρημαίνω: said of things hot or burning.—Fr. πέπρημαι pp. of πρέω

Πρηνής: pronus, headlong

Πρήσσω: Ionic form of πράσσω

Πρηστήρ: See πρέω

Πρηστήρ: a serpent whose bite produces burning thirst, Fac. — See πρέω. 'Cultorem torridus agri Percussit prester; illi rubor igneus ora Succendit,' &c., Lucan

Πρητήριον: a market.—Fr. πέπρηται pp. of πράω=περάω, I sell

Πρήων, πρών, πρών: a cliff, or prominence of a rock.—'Πρών: i. e. προ-ὦν τῆς γῆς,' Bl. 'Ἀμφὶ δ' ἐκτύπον πέτραι, Λοκρῶν ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι,¹⁵ Soph.

Πρίλαμι: I buy; redeem.—Fr. πρίημι=πριάω=πράω=περάω. 'I buy that which is [PASSED over or]

10 Most gentle to his friends, most terrific to his enemies.

11 With an intelligent breast.

12 And they sat down, row by row, by hundreds and fifties.

13 There is grown a herb which they beat smooth, and preserve its juice, and sprinkle with it the dens of the tigers in the dead of

the night. Such of them, as are not able to move through the power of the juice thus poured out, die.

14 A city thoroughly destroyed from the very foundations.

15 The rocks resounded around; the mountainous cliffs of the Locrians and the promontories of Eubœa.

brought from another country,' Val. 'I cause a thing to PASS by a sale from another to myself,' J. Hence the name of *Priam*¹⁶

Πριν: before, formerly; before that, antequam.—Hence Lat. *pri* in *pridie*, *pridem*, *prior*

πρινος: a holm or evergreen oak.—Hence *πρίνινος*, hard as oak: Στρυνφὸν καὶ πρίνινον ἦθος, Aristoph.

Πρίω: I saw, saw off.—Fr. pp. *πέπρισμαι* are *prism*¹⁷ and *prismatic* colors. Hence *priVo*, I CUT OFF any one from any thing, *deprive*. And hence *privus*. Or fr. *πρίω* is *priVus*, CUT OFF from others, separated, peculiar; and hence *privo*, I make peculiar to myself, I make my own, take away

ΠΡΟ: 'before, in front of. Applied to persons, before, in presence of. To time, before, previously, antecedently to. To choice, worth, or dignity, before, in preference to, above, beyond. He, who fights to protect another, stands before him and fights in his place; hence it signifies, for, in defence of, instead of. It also denotes progression or motion forward: forth, further, forward,' Ormston. Thus in Latin: *Sedens pro æde Castoris*: *Pro-genitor*, *Pro-avus*: *Pro patriâ mori*: *Pro-consul*: *Pro-curro*, *Pro-ficio*. *Πρό* is also, on account of: He turned back *πρό*, for, fear. I. e., having fear before his eyes

Πρό: *Γῆν πρό γῆς φεύγω*, i. e. *ἐς γῆν*, says Bl.: I fly from land to land. M. supposes *πρό* here to mean, forth, forward, as in *προ-βαίνω*

Προ-αγωγός: a pimp.—Fr. *ἄγω*. 'Utile porro Filiolam turpi vetulae PRODUCERE turpem,' Juv.

προ-αλῆς: steep.—Fr. *ἄλω*, I roll. That which rolls or tumbles things forwards. *Qui provolvit. Χώρα ἐνὶ προαλεῖ*, Hom.

16 'For, when a boy, after being taken into Greece by Hercules on the death of Laomedon and the destruction of Troy, he was REDEEMED by the Trojans,' Fac.

17 Having all its sides cut off as it were by different planes.

18 Homer has *κεμήλια τε πρόβασιν τε*, which E. understands of dead stock and live stock. This Ern. condemns: 'Κεμήλια are those things which are put by in a house on account of their preciousness. *Πρόβασιν* is

Πρό-βατον: said generally of any animal; particularly of a sheep.—Fr. *βέβηται* pp. of *βάω*. 'From its moving forwards as it feeds,' Schl. 'Any animal which moves before a man, as a flock of sheep before their shepherd,' J.

Πρό-βασιν: increase, produce, proventus. See the note.¹⁸—Fr. *βέβησαι* &c.

Πρό-βλημα, *ατος*: a thing cast before us as a defence. And as a proposition, a *problem*.—Fr. *βέβημαι* pp. of *βλέω*

Προ-βλής, *ῆτος*: pro-jecting; thrown before, exposed.—Fr. *βέβηται* &c.

Προ-βόλιον: a hunting-pole.—Fr. *βέβηλα* &c. Xenophon has *προ-βόλιον* λεσθαι τὸ προ-βόλιον

Προ-βοσκis, *ιδος*: the *proboscis*, trunk or snout of an elephant, of some other animals and some insects.—Fr. *βόσκη*. It is a prominent part, and with it food is taken up¹⁹

προ-βύω: I snuff.—Κάρφος χαμάθεν σύ νυν λαβὼν τὸν λύχνον πρόβυσσον. Οὐκ' ἀλλὰ τῷ μοι δοκῶ τὸν λύχνον πρόβυσσειν,²⁰ Aristoph.

Πρό-δικος: one who protects another by seeing justice done to him; a defender, guardian, tutor.—Fr. *δίκη*

Προ-έχω: I hold forward, as my hands, *prætendo*; I pretend; I hold myself forward, said of a prominence, &c.; precede another, in point of distance; or of excellence

Προ-ηγχεῶν, *πηγχεῶν*, *ῶνος*: a crop or craw.—Fr. *ἡγχεῶν* imperf. of *ἡγχεῶ* (I collect) formed fr. *ἡγορα* pm. of *ἡγείρω*. That part in which first the food is congregated

Προ-θέω: I propose, suggest, advise.—Fr. *θέω*, *pono*

Προῖς, *προῖξ*, *κος*, *ῆ*: a gift; a marriage-gift from a father to a daughter.—'Fr. *πρό*, before, and *ἴκω*, 'I send,' TH. Or fr. *ἴκω*, I come. 'Ο νόμος

cattle, but not with the exclusion of corn, wine, &c. which come under the notion of Lat. *proventus*.'

19 'Flies, gnats, &c. are furnished with it, and with it they suck the blood of animals, the juice of vegetables, &c. for their food,' EB.

20 Take a straw from the ground and snuff the lamp. No: but it strikes me that I will snuff the lamp with this (finger).

1 Formed fr. *ἴκα* p. of *ἴω*.

κελεύει, εἴν τις ἀπο-πέμψη γυναῖκα, ἀπο-διδόναι τὴν προῖκα,² Demosth. From προῖκα Voss. derives *precor*, *procius*

Προῖκα : i. e. κατὰ προῖκα, by gift, gratis; without cost, or penalty.—See above. So δωρεάν from δῶρον

πρόξ, οὐκός : a roe, fawn.—Hence the island of *Proco-nnesus*, (The island of fawns) called also 'Elapho-nnesus' fr. ἔλαφος. Ἡδὲ πρόκας ἡδὲ λαγῶν, Hom. From προκός is perhaps Lat. *procax*,³ i. e. frolicksome as a FAWN

πρόκα : in an instant, immediately, suddenly.—Perhaps for κατὰ πρόκα, in the manner of a fawn; rapidly. Comp. προῖκα

Πρό-κοιτος : a sentinel.—Fr. κοίτη. Comp. Lat. 'ex-cubiae'

προ-κόπτω : I advance, improve; prosper.—From the notion of pioneers, &c. cutting down impediments in the way. See however ὑπέρ-κοπος

πρό-κροσσαι νῆες : 'ships placed in rows, one row before another in a decreasing proportion, so as to form an equilateral triangle,' Schw. Κροσσός is generically, says Dm., a series or row. See κροσσαι. Reiske seems to derive it fr. κροσσαι, steps or a ladder: 'Πρό-κροσσοι dicuntur res omnes seriatim et per GRADUS porrectæ et procedentes, ita ut, quo magis procedatur in altum, eo res magis introrsum recedat et quasi minuat, ut sunt GRADUS SCALARUM ad plani inclinati modum positarum'

πρό-κωπος : Ἐίφος πρό-κωπον ἐν χειρὶν ἔχων, Eurip. 'That to the hilt (κώπη) of which the hand is applied,' Bl. And, having the hand applied to the hilt of any thing. Εἶτα δὲ, Ἐίφος πρόκωπον πᾶς τις ἐντρεπιζέτω' Ἀλλὰ μὴν κἀγὼ πρόκωπος οὐκ ἀναίνομαι θανεῖν, Æsch.

Πρό-λοβος : the crop of a bird.—Fr. λέλοβα pm. of λέβω⁴=λάβω. That in which first food is received

πρόμαλος : a kind of willow.—Ἐξείης πρόμαλοι τε καὶ ἰτέαι ἐκ-πεφύασιν, Ap. Rh.

Προ-μηθῆς : prudent beforehand, provident.—Fr. ἐμήθην a. 1. p. of μάω, as μήτις fr. pp. μέμηται

προ-μνηστῖνοι : one after the other.—'For προ-μνηστῖνοι fr. προ-μνένω. One waiting for the other to pass first,' Dm. Ἀλλὰ προμνηστῖνοι ἐσ-έλθετε, μηδ' ἅμα πάντες, Hom.

Πρόμος :⁵ a chieftain, prince.—Ἴω πόλεως ἄγοι πρόμοι, Æsch. From πρό προνωπῆς : prone, headlong, forward.—Ἄγαν προνωπῆς εἰς τὸ λοιδορεῖν, Eurip.

προνωπῖον : the forepart, vestibule, &c.—Οἰκεῖτε χώρας Πελοπίας προνωπῖον,⁶ Eurip.

πρόξ : See before πρόκα

Προ-οίμιον : See οἶμη

Προ-πετῆς : falling forwards, headlong, rash.—Fr. πέτω

προπηλακίζω : I treat contumeliously, insult.—Perhaps fr. πηλός. I daub with clay. Βαρέως φέρω τάλαινα πόλυν ἥδη χρόνον, Προπηλακίζομένας ὀρῶσ' ὑμᾶς ὑπὸ Εὐριπίδου,⁷ Aristoph.

Πρό-πολος : a servant who waits before.—Comp. πολέω, verso; and πολέομαι, versor : Qui versatur ante προ-πρεών : ready, promptus.—'Fr. πρεών=πρηών. The same as προ-πρηγῆς, and hence the same as πρό-θυμος,' Heyne

ΠΡΟΣ seems primarily to imply motion to or towards. A *pros-elyte* to an opinion (fr. ἦλνται pp. of ἐλύθω, I come,) is one who has come to or acceded to that opinion. Πρὸς then may imply motion, tendency, approximation to; accession to, and hence addition; siding with, conjunction with, alliance or connexion with, and hence relation or appertenance to; and (in relation to the tendency of the mind or will to an object) respect or regard to. (1) To, towards, in the direction of; against, overagainst. In the face of, before : Let these witness (πρὸς) before Gods and men. He killed her πρὸς, turning to, towards, the altar. To provide ships πρὸς, to go against, the bar-

² The law orders that, if any one repudiates his wife, he shall return the dowry.

³ Others refer it to 'proco' and 'pro-cio.'

⁴ Comp. λόγχη (a portion) and λάχων.

⁵ The Etymologists absurdly derive it fr.

πρό-μαχος, Bl.

⁶ You inhabit the forepart of the territory of Pelops, or of Peloponnesus.

⁷ I, unhappy woman, have long been grieved to see you insulted by Euripides.

barians. Against, as applied to time: He made preparations *πρὸς* the day, i. e. against daybreak. From the notion of approximation *πρὸς* signifies, nearly, about: About five hundred. (2) In addition to, besides: (as in *pros-thesis*:⁸ 'Prosthesis apponit capiti.') Here *πρὸς* always governs the dative. (3) On the side or party of another. On the side or part of: That which is done (*πρὸς*) by the Lacedæmonians. It is *πρὸς* a wise man to act so; i. e. it appertains to, is the part of. This law was rather *πρὸς*, on the side of, the injurers; i. e. in their favor, to their advantage. On the side of another, as regarding relatives: *Πρὸς* the mother; i. e. on the mother's side. So, Those who are *πρὸς* blood; i. e. relations by blood. In relation to: What is this *πρὸς*, in relation to, the matter in debate? i. e. What has this to do with the matter? *Πρὸς* seems to imply conjunction in this phrase: To make a treaty (*πρὸς*) with the barbarians. (4) With a view to, with or in respect to, with or in regard to, on account of, in consequence of. I beseech thee (*πρὸς*) on account of, by, the Gods. *Πρὸς* nothing; i. e. on no account. *Πρὸς* these things; i. e. wherefore, accordingly. *Πρὸς* means also, with a view to, in conformity to, agreeably to. And, with respect to, in comparison to: We are but fools (*πρὸς*) in respect to, in comparison to, you. Egypt presents more memorable circumstances (*πρὸς*) than all the country about

πρὸς: 'With its cases it frequently constitutes an adverb: as *πρὸς εὐ-σέβειαν* for *εὐ-σεβῶς*. *Πρὸς βίαν*, perforce; as in Alcæus, Νῦν χρὴ μεθύσκεν καὶ πρὸς βίαν πίνειν. So *πρὸς ἡδονήν*, willingly,' M. Perhaps *πρὸς* has here the idea of conjunction or coincidence: with piety, with violence, with pleasure

Προσ-εκτικός: attentus, attentive. —Fr. *ἐκταί* pp. of *ἔχω*. Here *προσ-*

-έχω is for *προσ-έχω τὸν νοῦν*

Προσ-εχής: con-tinens, contiguous, neighbouring.—Fr. *ἔχω*, I hold or dwell

Προσ-εχής αἰγιαλός: 'a shore running on in a continuous direction, broken by no mouths of rivers, holloed out by no bays,' Reiske

Προσ-ηγορικὸν ὄνομα: the name by which we are spoken to or addressed. Of Servius Tullius, Servius was the *προσηγορικὸν ὄνομα*, Tullius the *συγγενικὸν ὄνομα* or family name.—Fr. *ἀγορεύω*

Προσ-ῆκει: it comes to or as far as, it reaches to, appertains to, concerns, interests, behoves.—Fr. *ἤκω*
προσ-ηνής: mild, placid.—Allied to *ἡνία*. One who comes readily to the bridle. See *ἀπ-ηνής*

Πρόσθε:⁹ before, either as to time or place.—*Πρόσθε λέων, ὅπιθεν δὲ δράκων*,¹⁰ Hom. "Ἄλλοτε μὲν πρόσθ' Ἑκτορος, ἄλλοτ' ὀπίσθεν,"¹¹ Id.

Προσ-κυνέω: I kiss; I adore, reverence, from the Eastern mode of kissing the mouth, hands, or knees of superiors; I prostrate myself before another in adoration; and, simply, I bend myself. See *κυνέω*

Προσ-κύνω: I adore.—See *κύνω* and *προσ-κυνέω*

προσ-μαχθέν: translated, adhering to, glued to, in this passage of Sophocles: *Πλευραῖσι γὰρ προσ-μαχθέν ἐκ μὲν ἐσχάτας Βέβρωκε σάρκας*.¹² It comes from *μάσσω*; but the application is obscure

Πρόσ-παῖος: unexpected, sudden. —Fr. *παίω*. Properly, that which strikes against us, or against which we strike, unawares

Προσ-ποιέω: I do any thing in order that it may be (*πρὸς*, a parte) on the side or to the advantage or gain of another or of myself; I cause to be acquired, or acquire; I vindicate as the property of another or of myself. *Προσ-ποιέομαι*, I acquire; vindicate, claim; set forward as my claim, *præ-tendo*; I claim arrogant-

behind.

11 At one time before Hector, at another behind him.

12 For (the poisoned robe), sticking to my sides, has devoured the extremities of my flesh.

8 From *θέσις*, a placing.

9 Generally derived from *πρό*. If rightly, *σ* seems to be added as in *τυπτόμεσθα*. Perhaps it may be put for *πρόσωθε*, as *ἔπισθε* for *ὀπίσωθε*. Comp. *πρόσσωθε*.

10 A lion in the fore part, but a dragon

ly; pretend, feign. 'Quia illi, qui simulant, aliquid sibi assumunt, tribuunt, vel affingunt, hinc προσ-ποιεῖσθαι etiam simulare significat,' Schl.

Προσ-πόλος: a servant, &c.—See προσ-πόλος

Πρόσσοθεν: the same as πρόσθεν
πρόσ-φατος: fresh, recent. Hecuba, on seeing Hector lying dead before her, after lamenting that he had been dragged by Achilles round the tomb of Patroclus, thus addresses him: Νῦν δέ μοι ἐρσήεις καὶ πρόσ-φατος ἐν μεγάροισι Κεῖσαι, τῷ ἕκελος ὄντ' ἀργυρό-τοξος Ἀπόλλων ὅϊς ἀγανοῖς βελέεσσιν ἐπι-οιχόμενος κατ-έπεφνεν.¹³ Πρός is here supposed to mean, recently; and φάτος to come fr. πέφαται pp. of φάω wh. φαίνω

Προσ-φερής: like, ἐμ-φερής

Πρόσ-φορος: that which leads to or is conducive to an object, commodious, convenient.—Fr. πέφορα pm. of φέρω, fero

Πρόσ-φυμι: I cling, adhere to. From the notion of one thing growing by the side of another. So προσ-φύης is said of one attached to another in friendship: Προσφύεις εἰσι καὶ ζυγ-γενεῖς, Plato

Πρό-σχημα, ατος: that which is held before, quod prætenditur; a pretence, pretext; a veil, show, form; external appearance, outward show or splendor, majesty, &c.—Fr. ἔσχημαι pp. of σχέω formed fr. ἔσχω=ἔχω, I hold

προσ-χωρέω: I accede to, assent to, &c.—Χρὴ δὲ ξένον μὲν κάρτα προσ-χωρεῖν πόλει,¹⁴ Eurip.

Πρόσω:¹⁵ forward in point of time or place; at a distance.—Οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,¹⁶ Hom. 'Ο Στρυμῶν οὐ πρόσσω τῆς Ἑλλησπόντου,'¹⁷ Herod. From πρόσω are πόρσος and πόρρω wh. πορρο: 'Inscius Æneas quæ sint ea flumina porro,' Virg.

'Si ire porro pergas,' Ter.

πρόσ-ωπον:¹⁸ a face, countenance; the whole front part of the body; the external form, figure, representation, character, person of a man. Thus Polybius speaks of Homer as introducing or representing the πρόσ-ωπον, the person or character of Ulysses. It is also used for, the whole man, a man.—Εἶδον τὸ πρόσ-ωπον αὐτοῦ ὥσει πρόσ-ωπον ἀγγέλου,¹⁹ NT. Hence προσομο-ρεῖα, a figure by which things are made persons

προταινί: unexpectedly, suddenly.—Allied to ποταίνιος. For ποτὶ and προτὶ are allied

προ-τέλεια, ων: rites initiatory to marriage. And, as there were προ-τέλεια as initiatory to other things, the word means also the commencement of any thing of importance,' R. Προ-τέλεια κάματος, Æsch.: skirmishings.—Fr. τέλος

ΠΡΟΤΕΡΟΣ: prior, former.—Comparative of πρό. The more first

Προτέρω: more forward, at a greater distance off.—See above

Προτὶ: See ποτὶ

πρό-τμησις: the navel.—Fr. ἐτμησαι pp. of τμάω. Præ-scissio. That which is cut in the fore part, or when a child is first born. 'Me from the womb the midwife muse did take: She cut my navel,' Cowley

προ-τομή: a bust.—Fr. τέτομα pm. of τέμνω. Πρό seems to refer to the upper part of the body: 'Effigies seu imago hominis umbilico tenus ducta,' St.

προ-τόνος: a cable. 'A rope stretched from either side of the mast towards the prow and the poop,' Schol. on Ap. Rh.—Fr. τέτονα pm. of τείνω. 'Ἰστον δ' ἱστο-δόκη πελάσαν, προτόνοι-σιν ὑφ-έντες, Hom.

Προυνή: a plum or damson tree.—

and behind.

¹⁷ The Strymon is not far from the Hellespont.

¹⁸ Fr. ὧψ, ὠπός. 'I. e. πᾶν πρὸς τὴν ὤπα, omne quod oculis et faciei admovetur, seu larva; aut, quod, ut antcrius, est oculis et faciei alterius obversum,' Schl. 'Τὸ πρὸς τοῖς ὠπὶ μέρος, pars circa oculos, at μέτ-ωπον, τὸ μετὰ τοῖς ὠπας,' St.

¹⁹ They saw his face like the face of an angel.

¹³ 'Yet glow'st thou fresh with every living grace, No mark of pain or violence of face; Rosy and fair, as Phæbus' silver bow Dismiss'd thee gently to the shades below,' Pope.

¹⁴ It becomes a stranger very much to accede to the sentiments of the city he dwells in.

¹⁵ Generally derived fr. πρὸς, though it would seem rather to belong to πρὸς, to, towards.

¹⁶ He knew how to comprehend before

Hence *prunus* and *prune*

προύνικος or προύνεικος : a word variously interpreted. Kuster and Ducang suppose it the same as [πουνικὸς=] πορνικὸς fr. πόρνη : meretricius. Larcher says : 'προύνεικος, qui fit [πρὸ νείκους] ante pugnam. Προύνεικα φιλήματα, basia quæ dantur ante rem peractam, præludia amatoria.' Some derive it fr. πρὸ and νίκη : One who desires to get before a rival in quickness of step. But this derivation is opposed to the meaning of this word as given generally, unchaste, impure. When the Greeks, says Ducang, speak of a person violating a female, they say, Ἐπρουνίκευσε τήνδε, He has violated her

προὔπτος : manifest.—For πρό-οπτος. Seen directly before us

Προὔργον : worth while, of advantage, or of consequence.—For πρὸ ἔργον. Of a nature to compensate for the labor. St. translates it: quod est præ-vertendum, that which is done in preference to any thing else. Οὐδὲν ἐποίησαν προὔργιαίτερον,²⁰ Polylb.

πrouσελώω or -έω : I treat with contumely.—Δίπτομαι κέαρ, Ὅρῶν ἐμ-αυτὸν ὧδε πrouσελούμενον,¹ Æsch.

πρό-φασις : a plea, pretext, pretence; alleged cause or reason; cause, occasion.—Fr. ἐφάσαι pp. of φάω, I say or I show. See πρόσχημα

Προ-φέρω : i. e. με, I hold myself before others, excel, have the preference or preeminence. Compare προ-έχω

προ-φήτης : one who speaks in the place of another and interprets his ideas; an interpreter of the will of the Gods, a revealer of their will; a prophet.—Fr. πέφηται pp. of φάω, I speak

Προχάνη : a pretext, plea.—Προχάνᾳ δ' εὐρίσκετο πᾶσα, Callim. : Every plea was invented. Apparently, by a strange ellipsis, for προ-εχάνη fr. προ-έχω. See πρόσχημα

Πρόχυν : 'for πρόγυν=πρό-γονν, forward on the knees,' St. It seems

to be used also for, altogether : Ὡς Τρῶες ἀπ-όλωνται Πρόχυν κακῶς, Hom. Damm translates it: May they fall on their knees and perish. Comp. 'præceps, præcipitis' fr. 'præ' and 'caput'

προ-χῦται : fruit or cakes poured on a victim.—Fr. κέχυνται pp. of χύω. Homer has οὐλο-χῦται (fr. οὐλαί= ὄλαι, cakes) in this sense

Πρυλῆες : foot soldiers.—Hence Voss. derives *prælium*

Πρύλις : a dance in armour.—See above. Πρύλιν ὠρχήσαντο, Callim.

Πρυμνός : applied to the extremity of any thing.—Πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκὴ Δρύψεν,² Hom.

Πρύμνα : i. e. πρυμνὴ ναῦς, the extremity of the ship, the poop.—See above

Πρύτανις : a chief ruler, prefect. At Athens the πρυτάνεις were magistrates who presided over the senate.—Perhaps fr. πρῦ=πρὸ, wh. πρότερος; and πρὶ, wh. πρίν. 'But the council of five-hundred had not been consulted concerning any of the measures proposed; they were still in possession of the *prytaneium* or state-house, in which a part of them, the *prytanes*, usually resided,' &c., Mitford's Greece

πρώην : lately.—Fr. πρό. 'For πρῆν i. e. πρῶτὴν ἡμέραν,' TH. On a former day. Τὸν σὺ πρῶην κτείνῃς ἀμυνόμενον περὶ πάτρης,³ Hom.

Πρωῖ : in the morning, early.—Fr. πρό. In the former part of the day. Hence πρωῖνός, matutinus. Fr. πρωῖν-ῆ is *pruina*

πρωῖζα : Χθιζά τε καὶ πρωῖζα, Hom., Yesterday and the day before yesterday. See above

Πρωκτός : anus, podex.—Hinc joculare verbum apud Aristophanem τὴν πρωκτο-πεντ-ετηρίδα, solemnitate quinquennale observandi podicem

Πρών : See πρῶν

πρῶξ, ὠκός : a dew drop.—Some derive it fr. πρῶξ, like 'pruina.' Τήνας μὲν δὴ τοι πρῶτιος αὐτὰ λείπται Τῶστέα' μὴ πρῶκας σιρίζεται,

²⁰ They thought nothing of greater importance.

¹ I am hurt at the heart, to see myself thus insulted.

² The point of the spear lacerated the extremity of the arm.

³ Whom you lately killed as he was fighting for his country.

ἄσπερ ὁ τέττιξ; ⁴ Theocr.

Πρώρα: *prora*, the fore part or prow of a vessel. —Fr. πρό

ΠΡΩΤΟΣ: first, chief.—For πρόατος for πρόατος superl. of πρό, wh. πρότερος. H. *proto-type*, *proto-col*, &c.

Πταίρω, πτάρνυμαι: I sneeze.—Perhaps from the sound πτ.⁵ ὦς φάτο· Τηλέμαχος δὲ μέγ' ἔπταρεν,⁶ Hom. Sneezing was ominous. Hence Penelope immediately remarks to Eumæus: Οὐχ ὀράας, ὃ μοι νῖδος ἐπέπτаре πᾶσιν ἔπεσσιν;⁷ From πταρύνω is Lat. *sternuo* soft for *pternuo*

Πταίω: I hit against, stumble, fall; stumble in judgment, &c., err; fall in battle.—⁸ For πεταίω=πετάω=πέτω, wh. πίπτω, TH. Ὁ δὲ παρεκάλει μὴ πρὸς τὸν αὐτὸν λίθον πταίνειν,⁹ Polyb.

πτάξ, ακὸς: a timid animal.—¹⁰ Fr. πτήσσω, as ράξ fr. ῥήσσω, πλάξ fr. πλήσσω, Bl. Rather fr. ἔπτακα p. of πτάω=πετάω fr. πέτω, I fall down, crouch

πτάομαι: See πέταμαι

Πτάω: I fall.—For πετάω=πέτω, wh. πίπτω

* Πτέλας: a wild boar

πτελέα: an elm.—Αἰγυριοι πτελέαι τε, Theocr., Poplars and elms. G. supposes it put for πεταλέα fr. πέταλον. 'Fœcundæ FRONDIBUS ulmi,' Virg.

πτέρις: fern, brake.—Αἰ δέ κε καὶ τὸ μὸλῃς, ἀπαλὰν πτέριν ὦδε πατήσεις,¹¹ Theocr.

Πτέρνα: the heel.—Hence περνί-ζω, I trip the heel. Πᾶς ἀδελφὸς πτέρην πτερνίει, καὶ πᾶς φίλος δολίως πορεύσεται, LXX.: Every brother will trip with the heel, and every friend will walk fraudulently. If 'spuo' is altered from πτώω, *sperno* may be altered from πτέρνα

Πτέρον, πτέρνξ: a wing.—Fr. πτέω wh. πτήμι, I fly. See πέτομαι

Πτήμι: See above

Πτηνός: winged.—Fr. πτέω. See above

Πτήσσω, ξω: I crouch, dread, tremble; make to crouch.—Fr. πτήσω fut. of πτέω, (See πέσω) I fall

Πτίλον: a wing; generally translated, a soft wing. 'Of feathers some are called πτίλα, others πτέρα,' Schol. on Aristoph.—Τῷ πτίλῳ μέλλεις ἐμείν;¹² Aristoph. 'Hence perhaps Lat. *pilus* [soft for *ptilus*]. For hair is to footed animals what scales are to fishes and PLUMAGE to birds,' Voss.

πτίλος,¹³ πτίλλος: having the eyes or eyebrows bald.—'Forte pro πτίλος. Cui ex ciliis *pili* periere,' L. So πτόλις for πόλις. Τυφλὸς ἢ χωλὸς ἢ πτίλλος τοὺς ὀφθαλμοὺς,¹⁴ LXX.

Πτίσσω, ίσω: I pound; beat in a mortar.—Perhaps for πίσσω, L. So πτόλις for πόλις. Hence Lat. *piso* and *pinso*, *pistor*, &c.

Πτισάνη: barley or rice.—Properly, pounded and beat. See above. Hence *ptisanarium*, a *ptisan*, a decoction of barley or rice: 'Agedum, sume hoc *ptisanarium* oryzæ,' Hor.

πτοέω, πτοίεω: I make to fear or quake.—Fr. πτώω=πτέω, wh. πτήσσω. Μὴ φοβοῦ μηδὲ πτοηθῆς, LXX. Πτοιηθεὶς ὑπ' ἔρωτι, Callim.

Πτόλεμος: for πόλεμος

Πτόλις: for πόλις

πτόρθος: a shoot.—Καλῶς τροφαῖσιν ὥς τις πτόρθος ἠξόμην,¹⁵ Eurip.

Πτόρθος: illegitimate.—Πτόρθον Ἀγχίσου γόνον, Lycophr.

πτύρω: I terrify.—Fr. πτώω=πτώω (wh. πτοέω) and πτέω (wh. πτήσσω). Παραλόγως ἐν-τρόμου τοῦ ἵππου γενομένου καὶ πυρρέντος,¹⁶ Plut.

Πτύσσω, ξω: I fold, fold up.—Fr. p. πέπτυχα are δι-πτυχός, two-fold; τρί-πτυχος, three-fold

Πτύω: I spit; spit out, reject.—Fr. the sound πτ. Fac. supposes πι-

take.

9 If you also come, you will tread down here the soft brake.

10 Are you going to vomit by means of a feather?

11 'For τίλος and τίλλος fr. τίλλω,' S.

12 Blind or lame or having the eyes bald.

13 I grew well by nurture as any shoot.

14 The horse being unaccountably fearful and terrified.

4 This calf has only its bones left it. Does it feed on dew, like the grasshopper?

5 Less expressive than *sn* in English, whence sneeze, snort, sniff, snore, snarl, &c.

6 Thus she said. And Telemachus sneezed violently.

7 Did you not see that my son sneezed after all I said?

8 He advised him not to stumble against the same stone, not to commit the same mis-

τύω to have existed and to have produced Lat. *pituita*

Πύον: a fan or winnowing shovel.—Fr. πύω. From its causing corn to spit out or reject the chaff

Πτώμα, αρος: a fall. A dead body, as 'cadaver' fr. 'cado.'—Fr. πέτωμαι &c. See πέσω

Πτώσσω, ξω: I crouch through fear, tremble; I crouch at the feet of another, beg.—Fr. πτώσω fut. of πτώω, I fall. See πέσω

Πτωχός: a beggar.—Fr. πέτωχα p. of πτώσσω. Πτωχός ὅς κατὰ ἄστυ Πρωχέεσκ' Ἰθάκης, Hom.

πύανον: a bean. Allied possibly to πύαμος=κύαμος

Πύαρ, πύος: the first milk in the breast after parturition. It is translated also, the rich part of milk, cream.—Fr. πύω, I press, press close. (See παίω.) From its concreteness. Comp. πύον

Πύγη: nates, clunes.—'Depygis, nasuta, brevi latere, ac pede longo,' Hor. Hence *salo-pygium*, a wag-tail

Πύγ-αργος: a *pygarg*, a kind of bird or beast with a white back or tail. 'A puttock or perhaps a ring-tail. A beast like a fallow deer; a reindeer or perhaps a roebuck,' Fac.—See above. 'Lepus atque aper atque *pygargus*,' Juv.

* Πύγ-αργος: variously interpreted, timid, base, rapacious; and occurring in Lycophr. 91

Πυγμή: the space reckoned from the elbow to the fist. Hence Πυγμαῖος, one of that height, a *Pygmy*. Hence *pumilus* for *pugmilus*, as 'stimulus' for 'stigmulus.' See below

Πυγμή:¹⁵ the fist; boxing.—Allied to Lat. *pugil* and *pugnus*. See above

Πυγών: the same measure as πυγμή

Πύελος: 'a vessel in which milk is kept to turn to cream; any vessel, as for eating from, bathing in, &c.' Dm.—Fr. πύος

Πύθιος: *Pythius*, Apollo

Πυθμήν, ένος, ό: a bottom, base.

—'Εκ νεάτου πυθμένος εις κορυφήν,¹⁶ Solon

Πύθω: I make to rot.—Fr. pp. πέπυται are *puteo*, *putris*, *putrid*

Πύθων: Apollo *Pythius*. Also, one inspired by him

Πύκα: thickly, closely; solidly, firmly. Transferred to the mind, with solidity of mind, prudently.

Πύκα φρονεόντων, Hom.: 'Eorum qui valde *FIRMO* et constanti sunt animo,' Dm. Transferred to time, in close succession, frequently.—Fr. πέπυκα p. of πύω, I press close; wh. πύον, *pus*, thick matter; πύαρ, &c. See παίω

πυκάζω: I press πύκα, compress; make thick or close; cover round or gird the body closely with a garment, the head with a garland, &c. *Æschylus* has, Τόξον εἰ πυκάζον, Gird yourself well with the bow

Πυκινός, πυκνός: thick, solid; prudent; frequent.—See πύκα

Πυκταί: folded tablets.—For πυκταί. Homer has: Γράφας ἐν πίνακι πυκτῷ

Πύκτης, ου: a boxer.—Fr. πέπυκται pp. of πύκω, as πυγμή fr. πέπυγμαί

* Πυκτῆς, ἶδος: some animal

Πυκτεῖον: a writing desk. — A place for putting by (πυκτάς) tablets, St.

Πύλη: a gate, entrance. Πύλαι was often applied to any streights or passages, which opened a communication between one country and another. So *Thermo-pylæ*, the *Pylæ* Ciliciæ, &c.

Πυλ-αγόραι: the members of the Amphictyonic council who assembled near *Pylæ*, i. e. *Thermo-pylæ*.—Fr. ἄγορα &c. See above

πυλ-ωρός: a gate or door-keeper.—Fr. ὄρα, care, or οὔρος, one who watches over

πύματος: last, remotest.—'Ὡς ἔκτωρ ὅτ' ἐ μὲν τε μετὰ πρῶτοις φάνεσκεν,' Ἄλλοτε δ' ἐν πυμάτοις,¹⁷ Hom.

Πύνδος: a bottom. Hence Lat. *fundum*, as 'trophæum' or 'trofæum' fr. τροπαῖον. Hence *fundo*,

¹⁵ Fr. πέπυγμαί pp. of πύκω, I make close,' Vh. See πύκα.

¹⁶ From the lowest bottom up to the top.

¹⁷ So Hector appeared at one time among the first, at another among the last.

fundamental, foundation

Πυνθάνομαι: See πεύθω

Πύξ: with the fist.—Fr. πέπυξαι pp. of πύκω, as πυγμή fr. πέπυγμαί, πύκτης fr. πέπυκται. Allied are *pugil, pugnus*

Πύξος: *buxus*, the box tree

Πύξις, ἰδος: fr. πύξος. A box, which is supposed, says T., to have its name from the box wood. Πύξις is also used generally for any vessel; as Lat. *pyxis*, whence the Catholic *pix*

Πύον: *pus*, putrefied blood.—From the concreteness. See παῖω and πύαρ

Πύος: See πύαρ

ΠΥΡ, gen. πυρός, τὸ: fire.—Hence πύρα, *pyra*, a *pyre* or pile to burn the dead. To πῦρ many¹⁹ refer πυραμῖς, ἰδος, a *pyramid*, from its resemblance to the ascent of fire: whence Milton speaks of Satan ‘springing upwards like a *pyramid* of fire.’ Hence the *em-pyrean*, &c. Fr. πυρώω, πυρῶ Val. derives Lat. *buero*, (wh. *com-buro*) *bussi*, (as uro, ussi) *bustum*,²⁰ wh. *bustum*, i

Πύρα: See above

πυρ-άγρα: a pair of smiths’ tongs.—‘That by which we hold ignited matter, or which we take (ἀγρόμεν) from the fire,’ St. ‘That which (ἀγρει) collects and gathers to itself something from the fire,’ Dm. Or, that which (ἀγει) conveys fire. Γέντο δὲ χειρὶ Παισιτήρα κρατερὸν, ἐτέρηφι δὲ γέντο πυρ-άγραν,¹ Hom.

πυρακτέω: I heat.—Ἐπυράκτεον ἐν πυρὶ κηλέω, Hom. Perhaps fr. πε-πύρακται pp. of πυράζω fr. πῦρ; but generally derived fr. πῦρ and ἄκται

19 But Jablonski judiciously asks: ‘Who can believe that the Egyptians would give a Greek name to works which were peculiar to themselves, and which were the most decisive indications of their glory?’ In regard however to such words as σείστρον, which Jablonski refers to the Coptic, but which are plainly Greek, an observation made by himself will show that he may be deceived: ‘We are authorised in concluding that those names are called Egyptian which were in reality Greek, as the Greeks took the thing intended by them from the Egyptians, and expressed it in such Greek words as answered to the Egyptian?’

20 Others refer ‘*bustum*’ to ‘*comburo*’ and this to ‘*uro*.’

pp. of ἄγω: I draw to the fire

Πυραμῖς: See πῦρ

Πύργος: a tower; wall; a moveable tower of wood used in sieges; a disposition of the phalanx. ‘An oblong square in the form of a tower,’² Rob.—‘*Burgh*; Sax. *burg*; Germ. *bourg*; low Lat. *burgus*; Gr. *πύργος*; in the Macedonian dialect βύργος,’ T. Compare *Petersburgh*

Πυρετός: a fever.—Fr. πῦρ, υρός. From its fiery nature. Comp. ‘*febris*’ fr. ‘*ferveo*’

πυρήν, ἦνος: the woody or bony part of an apple, &c., kernel.—Φέρει τὸν καρπὸν μείζω, λευκότερον, καὶ τοὺς πυρήνας ἔχοντα μαλακωτέρους,³ Theophr.

Πυρία: a warm or tepid bath.⁴—Fr. πῦρ, υρός

Πυριάτης: for πυραίτης, a decoction of the πύαρ, St.

Πυρός: wheat; corn in general.—Δοὺς ἐκάστω μέδιμνον πυρῶν, νυκτὸς εἰς τὴν Πεδνηλισσὸν εἰσ-έπεμπε,⁵ Polyb.

Πύρνον: bread.—Fr. πύρινον fr. πῦρος

Πυρώω: I set on fire, burn, &c. Also, I explore or try by the light of fire. Καθαρῶ δὲ πυρώσατε δῶμα θεείω, Theocr.—Fr. πῦρ, υρός

Πυρρίχη: a kind of dance in armor, or morris dance.—‘Saltationem armatam Curetes docuere, *pyrrhichen Pyrrhus*, utramque in Cretâ,’ Pliny

Πυρρίχιος: a foot consisting of two short syllables, as πυρί

Πυρρός and πυρσός: fire colored, ruddy.—Fr. πῦρ, υρός

1 He took with one hand a hard mallet, and he took with the other a pair of tongs.

2 Doubtless it must have borne a more real resemblance to the ancient towers than what Damm supposes: ‘Vocatur aptè πύργος, siquidem, ut maurus arcetè junctis lapidibus, ejusmodi ordo militaris arcetè junctis militibus firmiter stabat.’

3 It bears larger fruit, and whiter, and with softer kernels.

4 Malè thuribulum Laurentius. Πυρήν caldarium sive tepidarium Latini vocant. Fomentum qui volet, cum eo facilis transactio, Weiss.

5 Having given a bushel of wheat to each man, he sent them by night to Pednelissus.

Πυρρός: a torch; a signal with a torch.—See above

Πύστις, *ews*: hearing, report, &c.—Fr. πέπυσται pp. of πύθω=πεύθω πυτία: rennet or the CONCRETED milk found in the stomachs of calves and other animals.—Fr. πέπυται pp. of πύω, I press close. See πύκα. 'Γαίης χολή καὶ φώκης πυτία ἔχουσί τι πρὸς νόσους χρήσιμον,'⁶ Plut.

Πυρίνη: a twig. Πυτιναῖος, made of twigs.—Διitreφής, πυτιναῖα μόνον ἔχων περὰ, ἐξ οὐδενὸς μεγάλα πράττει,⁷ Aristoph.

Πω: in any manner, at any time. For πω. See πῆ and πῃ

Πώγων,⁸ *ωνος*, ὁ: a beard.—'Se-leucus the second received the name of *Pogon* from his long beard,' Lempr.

Πωλέομαι: I am conversant with a place, frequent it, versor.—Fr. πέλω, verso. So νωμάω fr. νέμω

Πωλέω:⁹ I sell.—Hence *pharmaco-pola*, *biblio-pola*; and *mono-poly*, an exclusive privilege of sale

Πώλος:¹⁰ a colt; applied also to the young of animals generally; a boy, girl.—Hence *pullus*, *pullulate*, *pullet*, *poultry*. 'Tad-pole: fr. 'tad,' toad, and 'pola,' a young one,' T.

Πῶμα, *ατος*: a draught; cup.—Fr. πέπωμαι pp. of πῶω, I drink

Πῶμα, *ατος*: a cover, lid.—For πόωμα or πάωμα, fr. πῶω or πᾶω, I press. Πῶμα φαρέτρης, Hom.

πῶ-μαλα: by no means, no.—Apparently for οὐ πω μάλα, by a polite mode of expression. 'Ἀπ-αλλάχθητον ἅπ' ἐμοῦ. Πῶ-μαλα,'¹¹ Aristoph.

Πωρός: blind; transferred to the mind, ignorant, stupid.—Hence T. derives *pore* in *pore-blind* or *pur-blind*

Πωρός is also translated, gross, fat. 'Ἐτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν,'¹² NT.

Πῶς: in what manner? how? how! as a particle of admiration.—For ποῖς (dat. plur. of πός), quibus i. e. modis? As ὡς for οἷς

Πῶς: in any or some manner.—See above, and compare πῇ and πῃ

Πῶς: I wish, oh that. Πῶς ἂν ὀλοῖμαι; Eurip., O that I might perish

Πωτάομαι: I fly.—For ποτάομαι. See πέταμαι

Πῶ, *eos*: a flock.—Fr. πῶ=πάω, I feed

P.

P': 100. P: 100,000. Particular marks represent 90 and 90,000

'Pa: supposed by some to be the same as ἄρα and ἄρ, and translated, therefore, then. But it means also, certainly, truly, &c.: and is one of the most indefinite particles of the language

'Ράβδος,¹³ ῥ: a rod, stick; fishing rod; sceptre; handle of a weapon. Also, a line or trace running round

the bottom of a garment.—Fr. *ράβδος*, *radius* (for *rabbadius*¹⁴) is usually derived: 'Cælique meatus Describent *radio*,' Virg.

ῥάδαμνος: a young shoot, branch, ῥάδιξ.—Perhaps allied to ῥαδανός=ῥαδινός, tender

'Ραδινός: tender, soft, delicate.—'Ἀπ' ὅσων ῥαδινῶν ῥέος,'¹⁵ Æsch. Μῶσαι Πιερίδες, συν-αείσατε τὰν ῥαδινάν μοι Παῖδ',¹⁶ Theocr.

6 The gall of the hyena and the rennet of the sea-calf are useful for diseases.

7 Diitrephes, having wings of twigs only, does great things after being nothing. 'He means that Diitrephes became rich and was advanced to honors by having made twig baskets,' Kuster.

8 For ποδάων fr. πῶα, S.

9 Fr. πολέω, I turn. For what is selling, but turning, changing or commuting? Vκ. L. I go round with things for sale, J.

10 Perhaps from πάολος fr. πᾶω, pascō, I feed.

11 'Be gone from me.' 'By no means.'

12 Have you yet your heart gross and dull?

13 Perhaps for ῥάβδος fr. ῥαπῖς.

14 So σῖβδη and σῖδη are the same.

15 A stream from my tender eyes.

16 Pierian Muses, sing with me the tender girl.

ῥάδιξ, ἄκος, ὁ: a branch.—Hence *radix*, a root, is usually derived

ῥάδιος: easy; light; ready.—

ῥάδιον μωμεῖσθαι ἢ μιμεῖσθαι,¹⁷ Prov. Compare *ready*, Sax. *raed*

ῥαδι-ουργός: crafty, fraudulent.

—Fr. ῥάδιος and ἔργω. One who is READY at DOING any thing, quick, cunning. Ἐργω is here taken in a bad sense, as 'facinus' fr. 'facio'

ῥάων: more easy; more light; more ready.—'It appears to have come from the old word ῥήϊος; of which the Ionic ῥήϊδιος, Doric ῥαῖ-διος, Attic ῥάδιος, is only a lengthened form,' M.

ῥαῖζω: I am better, convalescent.—That is, ῥάων εἰμί, I am easier

ῥαῖζω: I rest in ease and quiet, as opposed to being in motion.—See above

ῥάζω, σω: I sprinkle.—The same as ῥαίνω

ῥαθάμιγξ, γγος: a drop.—ῥαθά-μιγγες ἀπ-έσσυθεν αἱματέσσαι,¹⁸ Hesiod

ῥαθα-πυγίζω: 'pede nates verbero,' Br.—A πυγή. Sed quid fiet de priori parte?

ῥά-θυμος: idle, remiss.—Allied to ῥάων. One who takes things easily, one of an easy light mind

ῥαιβός: bandy-legged.—ῥαιβοὶ οἷς καμπύλα εἰς τὸ ἔνδον τὰ σκέλη βλαισοὶ οἷς τὸ ἀπὸ τῶν γονάτων εἰς τὸ ἔξω ἀν-έστραπται,¹⁹ Pollux

ῥαίνω, ανῶ: I sprinkle.—N. compares *rain*. ῥαῖνε δέ μιν Συριοῖσιν ἀλείψασι, ῥαῖνε μύριοις,²⁰ Bion. 'Fr. ῥέω, as σέω σαίνω, βέω βαίνω,' Dm.: I make to flow

ῥαίω:¹ I strike with violence, dash, bruise, break, &c.—Fr. ῥάω, wh. ῥάσω. Νῦν μιν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας ῥαιομένον, ὅτι μ' ἔρραϊε κλυτὸς Ἑννοσί-γαιος,² Hom. Περὶ-καλλέα νῆα Παῖσαι,³ Hom.

17 It is easy to blame (more) than to imitate.

18 Bloody drops rushed out.

19 Those are ῥαιβοὶ whose legs are bent in; those are βλαισοὶ whose legs are bent outward.

20 Sprinkle him with Syrian ointments, sprinkle him with perfumes.

1 See ἔρρατος.

2 Now hear me, since you did not before

ῥαιστήρ, ἥρος: a mallet, hammer.

—Fr. ἔρραϊσται pp. of ῥαίω. That with which I strike or bruise

ῥάκος, εος: a torn or lacerated garment. ῥάκη are said of wrinkles, as lacerating the face, TH.—Allied is ῥαγή, a rent or fissure, (see ῥήσσω) and perhaps *rag*

ῥάμνος: the white thorn, Christ's thorn, or buckthorn.—Ἐν γὰρ ᾧ ῥάμνοι τε καὶ ἀσπάλαθοι κομῶντι,⁴ Theocr.

ῥαμφή: a coultter or some kind of knife.—Ἐκαστοῖς ἐδωρεῖτο τὰ πρόποντα ταῖς μὲν παισὶ κόνους, τοῖς δὲ νεανίσκοις ῥαμφὰς καὶ μαχαίρας,⁵ Polyb.

ῥάμφος, εος: a beak.—ῥάμφει τὸ ῥαγος ἔκοψε νέκυν,⁶ Callim.

ῥάξ,⁷ ῥῶξ, γος: the stone or kernel, particularly of the grape.—Βότρυνας ὀμφακο-ράγας, Epigr.: Grapes having unripe stones

ῥαπίς, ἴδος: a rod, stick, *rap*.—Ἐρμεία χρυσό-ῥάπτι, Hom.: O Mercury having a golden rod

ῥαπίζω: I beat with a rod.—See above. N. compares *rap*: 'She rapp'd them with a stick,' Shaksp.

ῥάπτω, ψω: I sew, patch. Con- trive, as τὸν δόλον ἐῤῥάψαμεν, Chrysost. So Plaut.: 'consutis dolis.'—Hence ῥαψ-ῶδις, a *rhapsody*, a scrap of song or poetry. These *rhapsodies* were patched together. Hence too the ancient *rhapsodists*. Hence ῥα-κιο-συῤῥαπτάδης, a stitcher of rags

ῥαφίς, ἴδος: a needle.—Fr. ἔρραφα p. of ῥάπτω. The instrument of sewing

ῥαψ-ῶδης: a patcher of verses or songs; a reciter of scraps of songs.—Fr. ῥάψω fut. of ῥάπτω and ψήδη. See ῥάπτω

ῤΑΣΣΩ, ξω: I dash to pieces; dash against.—Fr. pp. ἔρρακται is *cata-ract*

ῤῥστος: most easy.—Superl. of a

hear me when I was being bruised, when the renowned Neptune bruised me.

3 To dash or bruise the beautiful ship.

4 For in the mountain white thorns and roses of Jerusalem are in leaf.

5 To each he gave suitable gifts; earrings to the girls, coulters and knives to the boys.

6 A vulture beat the carcase with its beak.

7 From ῥήσσω, Bl.

word of which *ράων* is the comparative. See before *ραῖζω*

Ῥαστώνη: easiness, facility; ease; security, quiet; too much ease; indolence.—Fr. *ῤάστος*

† *Ῥάφανος, ῤάφανις*: a radish

ῤαχία: a rocky shore or rocky place on the sea-shore.—Perhaps fr. *ἑρρήχα* p. of *ρήσσω*. From its abruptness. *Ἵνομιάσθαι δ' ἐνιοι Κύμην ἀπὸ τῶν κυμάτων φασί· ῤαχιδὴς γὰρ ὁ πλησίον αἰγιαλός*,⁸ Strabo

ῤαχία: noise, tumult. *Ῥαχίαν ποιοῦντος ἐν δῆμῳ καὶ ψόφον*, Plut. A metaphor derived from the noise of the waves by the *ῤαχία*

Ῥάχης, εὐς: the spine of the back.—Hence the *rachitis* or *rickets*⁹

ῤάχης: a ridge of hills, like Lat. *dorsum*.—*Ῥάχει δυσ-βάτω καὶ τραχεῖ*, Polyb. See above

ῤαχίζω: I cut, rend.—Fr. *ῤάχης*. Properly, I cut through the spine

* *ῤάχος*: a rough stick, stake, *τραχεῖα ῤάβδος*, E.—Allied perhaps to *ῤαχία*; for *ῤάχος* is said by E. to mean also *τραχεῖα ἡτῶν*, a rough shore

Ῥάων: See before *ραῖζω*

Ῥέα, ῤεῖα: easily; with ease; at ease and in rest or quiet.—Fr. *ῤεῖος* wh. *ῤήιος* and *ῤηίδιος* wh. *ῤάδιος*, M.

Ῥέγγω or *ῤέγκω, ξω*: I snore, snort.—From the sound. Or for *ῤίγγω* fr. *ῤίν*. Fr. pm. *ῤῥόγκα* is *ῤόγκος*, whence in Sidonius *rhonci-sono* rhinocerate

Ῥέδα: the Latin *rheda*

Ῥέεθρον, ῤεῖθρον: a stream; torrent.—Fr. *ῤεέω=ῤέω*

Ῥέζω, ξω: I do, make. I sacrifice, as Lat. *facio*.—The same as *ῤρζω*, allied to *ῤργω, ξω*, and *ῤρδω*¹⁰

ῤέθος, εὐς: the body; or any part or limb.—*Ψυχὴ δ' ἐκ ῤεθῶν πταμένη* *Ἀϊδούσε βεβήκει*,¹¹ Hom.

8 Some say that Cyme is called from the waves; for the adjacent shore is full of rocky places.

9 'Crookedness and malformation of the spine and the great bones, a disease in children,' Mor.

10 'According to Hm. there are two radical words *ῤρδω, ῤργω*. From *ῤρδω* came *ῤρδω*, and by transposition *ῤέζω*; from the second *ῤοργα, ῤρῶ, ῤρεα*, and by transposition *ῤέξω, ῤρεξα*, M.

11 The spirit flying from the limbs went

ῤέμβω: I whirl round; reel, rove, ramble, (in Swedish *ramb*); I loiter, idle.—Fr. pm. *ῤῥόμβια* is *rhombus*, a spinning-wheel: 'Scit bene quid gramen, quid torto concita rhombo Licia,' Ov.

ῤέπω, ψω: I verge, tend; make to verge; have a tendency towards.—*Zeus τὸ τάλαντον ἐπι-ῤρέπει ἄλλοτε ἄλλω*, "Ἄλλοτε μὲν πλουτεῖν, ἄλλοτε δ' οὐδὲν ἔχειν,"¹² Theogn. Hence *ῤε-pens, ῤε-pente*: 'for a body tending downwards does so all on a sudden or instantaneously, as we see in a pair of scales. So the Greeks say ἐν ῤοπῇ (fr. *ῤῥόπα* pm. of *ῤέπω*) for, in a moment,' Voss.

ῤεῦμα, αὐος: a stream; torrent.—Fr. *ῤῥέυμα* pp. of *ῤεύω=ῤέω*

ῤΕΩ, ῤύω, ῤεύω, ῤύεω: I flow, fluo; I cause to flow.—Fr. *ῤῥόσα* pm. of *ῤέω* is *διά-ῤῥοῖα*, a *diarrhœa*,¹³ and *κατά-ῤῥοος*, a *catarrh*.¹⁴ Fr. *ῤῥ-ῤεμαι* pp. of *ῤεύω* is *rheum*, an oozing of matter: 'Trust not those cunning waters of his eyes; For villainy is not without such *rheum*,' Shaksp. Hence also *rheumatism*.¹⁵ Fr. *ῤίω=ῤέω* appears to have flowed *riVus*

ῤέω, ἦσω: I say, speak.—Fr. pp. *ῤῥήπται*, is *rhetor*, a *rhetorician*. See *ῤρέω*

ῤΗΓΩ, ῤήσσω, ξω; ῤύσσω; ῤηγ-νύω, ῤήγνυμι: I make to break or burst forth. Fr. a. 2. *ῤῥάγον* is *αἰμο-ῤῥαγία*,¹⁶ *hemorrhage*, a bursting of blood. Also, I dash down with violence; dash against, strike violently; break, rend. Allied to *ῤάσσω*. Fr. *ῤήγω, Ἄεol. ῤρήγω*, is Lat. *fregi* perf. of *frango* for *frago*, wh. *fragor*

ῤηγμῖν, ῤνός, ὁ, ἡ: the shore as broken or dashed by the waves. Some translate it also, the surface of

to Hades.

12 Jove makes the scale verge to one and then to another; so that we are sometimes rich and sometimes have nothing.

13 A violent flux of the belly.

14 A defluxion from the glands about the head and throat, T.

15 Proceeding from rheum or peccant watery humor, T.

16 In the note to *αἷμα* this is deduced fr. *ῤάσσω*. *ῤάσσω* and *ῤήσσω* are in fact the same word.

the sea, as broken or dashed by the oar. — Fr. ῥήγναι pp. of ῥήσσω. Παρὰ ῥηγμῖνι θαλάσσης, Hom.

ῥήγος, εὐς: a cover for a couch, bed, &c. — Ἐβαλλε θρόνους ἐν ῥήγεα καλὰ Πορφύρεα καθ' ὑπερθ', ὑπ' ἐνερθε δὲ λίθ' ὑπ' ἐβαλλεν,¹⁷ Hom. Jones compares rug

ῤηίδιος: See ῥάων

ῤῆμα, ατος: a thing said; a thing generally. "Α-ῥήματα ῥήματα, NT., things which cannot be expressed by words. — Fr. ῥόρμαι pp. of ῥέω, I say

ῥήν: See ἑὺῥήν

ῥήπη: a stake or pile of wood driven into the ground for building on, answering to Lat. 'sublica.' — Ὑπ' ορύζας τὰ τεῖχη, καὶ τὰς ῥήπας ἐμπήσας, κατ' ἐβαλε τρεῖς πύργους,¹⁸ Diod. Sic.

ῤήσσω: See before ῥηγμῖν

ῤητίνη: rosin. — Perhaps fr. ῥόρηται pp. of ῥέω, I flow. A gummy substance exuding from trees. Hence Fac. derives *resina*, wh. *rosin*

ῤήτη: a compact by words. — Fr. ῥόρηται pp. of ῥέω, I say. Ἄλλ' ἄγε νῦν ῥήτην ποιησόμεθ', Hom.

ῤήτωρ: a speaker, declaimer; a rhetorician, rhetor. — Fr. ῥόρηται pp. of ῥέω

ῥήχιη: a flow of the sea; an overflow. — Fr. ῥόρηχα p. of ῥήσσω A breaking in or dashing of the sea. ῤήχιη ἐν αὐτῷ καὶ ἄμ-πωτις ἀνὰ πᾶσαν ἡμέρην γίνεται,¹⁹ Herod. Αἷτιον λέγουσι τῆς τε ῥήχιης καὶ τῆς πλημμυρίδος γενέσθαι τὸδε,²⁰ Id.

ῥήχος: a rampart. — Ἡ γὰρ ἀκρό-πολις τὸ πάλαι τῶν Ἀθηνέων ῥήχῳ ἐπ' ἐφρακτο,¹ Herod.

ῤίγος, εὐς: stiffness of the limbs by cold; and by horror. — Hence *rigeo*, *rigidus*; and from Æol. *Frī-*

γος is *frigus*?

ῤίγιον: more horrible; more bad, worse. — Fr. ῤίγος

ῤίζα: a root. — Hence *liquo-rice*.

See γλυνός

ῤικνός; attenuated, thin. Some translate it also, furrowed. — Γῆραι δὲ ῤικνοῖσιν ἐπι-σκάζουσα πόδεςσι,³ Ap. Rh. Πῶς οἱ πρὸ μικροῦ πίνοντες οὕτως αἰφνίδιον ἐκ-τακέντες ῤικνοὶ γε-γόνασιν, ἴνες αὐτὸ μόνον καὶ λεπτὴ δορὰ;⁴ Philo

ῤίμφα: quickly, rapidly. — Fr. ῥόρμιφα p. of ῤίμπω for ῤίπτω, as χρίμπω for χρίπτω, Bl. With the swiftness of things flung

ῤιν,⁵ ῤίς, gen. ῤινός, ῤή: the nose. Αἱ ῤίνες, the nostrils. — Hence the *rhino-ceros*⁶

ῤίνη: a file, lima. — S. supposes it allied to ῤιν; that, as the action of the nose (ῤινός) in breathing is a reciprocal motion, so ῤίνη is called from the reciprocal motion of the file in rubbing

ῤινός, ὁ, ῤή: a hide, skin; a shield made of it. — Ἡμενος ἐν ῤινούσι βοῶν,⁷ Hom. Perhaps *rind* may be allied

ῤίον: a prominence, promontory. — Fr. ῤίν. I. e. the nose of a mountain, L. Αἶψα λα λῖπεν ῤίον Οὐλύμποιο, Hom. Ἐνθα νότος μέγα κῦμα ποτὶ σκαῖον ῤίον ὠθεῖ,⁸ Id.

ῤίπτω, ψω: I hurl, precipitate; throw, cast. — Ἐλὼν ῤίψω (μιν) ἐς Τάρταρον ἡρώεντα,⁹ Hom. Ἐῤόρπειν ἀπ' οὐρανοῦ ἀσπερόεντος. Id.

ῤίπη: properly, a hurling, from ῤίπτω. Thus Homer has αἰγανέης ῤίπη. Hence it is applied to any impulse or impetus. It frequently means, vibration; for the notions of vibrating and hurling spears, &c. are connected. Αἰθήρ ἐλαφραῖς Περύγων

17 She cast on the couches beautiful purple coverings above, and beneath she cast linen.

18 He overthrew three towers by digging under the walls and burning the piles.

19 An ebb and tide take place in it every day.

20 They say that this was the cause of the flow and overflow.

1 For the citadel of Athens had been of old fortified by a rampart.

2 Compare φρίσσω.

3 Limping with feet attenuated by age.

4 How are these, who were a little while ago fat, thus suddenly withered and become lean, mere fibres and slender skin?

5 From ῤίω=ῤέω, L.

6 Having a horn on its nose. Fr. *cépas*.

7 Sitting on the hides of oxen.

8 There the south wind drives the big wave to the left promontory.

9 I will seize and hurl him to dark Tartarus.

ῥιπαῖς ὑπο-σπρίζει,¹⁰ Æsch. So it is applied to the twinkling of stars and the twinkling of the eyes. This word has everywhere, says Bl., the notion of vibration

ῥιπίς, ἴδος: a pair of bellows; a fan.—Φέφαλος ἐρεθιζόμενος οὐρίῳ ῥιπίδι,¹¹ Aristoph. From its vibration or motion up and down. See above

ῥιπίζω: I light up, excite, stimulate; primarily said of fire acted on by the bellows. Also, I fan, ventilate, cool. It is sometimes translated, I toss up and down: "Ἔουκε κλυδῶνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ,"¹² NT. See above

ῥιπίζω: I broil, roast, &c. — 'Properly, I rouse the fire by the bellows, I heat by means of the bellows,' Scap. See ῥιπίς above

ῥίψ, ἰπός: a wicker rod or twig. — Σχεδὴν ποιήσατ' Ὀδυσσεὺς, Φράζε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσι,¹³ Hom. From ῥίπος, transp. ἱρπός, is perhaps Lat. *sirpus* (as ἔξ, sex), wh. *sirpea*, a mat made of TWIGS: 'In plaustris *sirpea* lata fuit,' Ov.

ῥοά, ῥοιά: a pomegranate.—'Ροιαὶ καὶ μηλέαι, Hom., Mali puniceæ et mali

ῥοδάνη: the woof of a web.—Πέπλον δὲν ἐξ-ύφηννα καμῶσα Ἐκ ῥοδάνης λεπτῆς,¹⁴ Hom.

ῥοδανός: rapid. — Πὰρ ποταμὸν κελάδοντα, περὶ ῥοδανόν, Hom. Perhaps it should be περιῥοδανόν. Hence N. derives *Rhodanus*,¹⁵ the *Rhone*: 'Testis Arar *Rhodanusque* CELER,' Tibull.

'Ρόδον: a rose.—Hence *rosa* for *roda*. And the *rhodo-dendron*. And the female name *Rhoda*, Rose

'Ροή: a stream.—Fr. ἔρροα pm. of ῥέω

ῥόθος: the violent murmur of waves. Hence ῥόθιος, violently

murmuring: Ἀμφὶ δὲ κύμα Βέβρῳχεν ῥόθιον, Hom. Hence ῥόθος is applied to the dashing of waves by rowers; and to any violence or impetuosity: Ἐφ-ορμηθέντες ἐξ ἐνός ῥόθου Πάλουσι,¹⁶ Æsch.

ῥοῖβδος: much the same as ῥοῖζος ῥοιβδέω: I suck up with a stridulous noise. — Fr. ῥοῖβδος. Τῷ δ' ὑπὸ δῖα Χάρυβδιν ἀνα-ῥοῖβδεῖ μέλαν ὕδωρ. Τρὶς μὲν γάρ τ' ἀν-ίησιν ἐπ' ἡματι, τρὶς δ' ἀνα-ροιβδεῖ,¹⁷ Hom. 'The poet plays on the words Χάρυβδιν and ροιβδῶ,' S.

Ροῖζος: a whiz or stridulous noise.—Οἰστών τε ῥοῖζον καὶ δοῦπον ἀκόντων,¹⁸ Hom. From the sound

ῥοικός: crooked.—Ἐχε ῥοικὰν Δε-ξτερά κοῦρναν,¹⁹ Theocr.

* Ρομάστρα: a dart

'Ρόμβος: a whirling motion; any thing whirling, a top. — Fr. ἔρ-ρομβα pm. of ῥέμβω

'Ρόμβος: a quadrangular figure having its sides equal, and consisting of parallel lines with two opposite angles acute and two obtuse. — 'See how in warlike muster they appear, In *rhombs* and wedges, and half-moons, and wings,' Milton

'Ρομφαία: a large sword or spear. — 'Sic Geticas ultrix feriat *rhomphæa* catervas,' Claud. 'Thracas *rhomphææ*, ingentis longitudinis, impediabant,' Livy.

ῥόπαλον: a club. — Τύπτουσιν ῥόπαλοις, Hom. Χερσὶν ἔχων ῥόπαλον παγ-χάλκεον, Id.

ῥοπή: verging, tendency, inclination; gravity, weight; importance, avail: Ἀτταλὸς εἶχε βραχεῖαν τότε ῥοπήν,²⁰ Polyb. The beam of a balance. Hence ἰσό-ῥροπος, having equal balance. — Fr. ἔρροπα pm. of ῥέπω

ῥόπτρον: Ἐπι-σπάσασα τὴν θύραν

strike.

17 Under this the immense Charybdis sucks up the black water: Thrice it sends it forth every day, and thrice it sucks it up.

18 The whiz of arrows and the sound of darts.

19 He held in his right hand a crooked club.

20 Attalus had then little avail.

10 The air gently whizzes by the light vibrations of wings.

11 A spark stirred up by the blowing bellows.

12 He is like a wave of the sea blown by the wind and tossed.

13 Ulysses made a raft, and fenced it all round with willow twigs.

14 A garment which I wove with toil from the thin woof.

15 Otherwise derived by Pliny.

εἶχετο τοῦ ῥόπτρου, Xen. Supposed to mean, the knocker of a door; but it is of uncertain meaning as well here as in this passage of Euripides: Τῷ τρόπῳ δίκης Ἐπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ; Vk. translates it: 'paxillus in decipulâ; quo moto irretiuntur animalia aut tententur;' i. e. the trigger of a trap. E. understands the word to mean the same as ῥόπαλον or πάγη or ῥομφαία or κρίκος θύρας

Ῥοφέω: I suck up. — Ῥοφῶντα πιεῖν ὥσπερ βῶν, Xen. Hence Voss. derives *sorbeo*. Ῥοφέω, ὀφέω, *sorbeo*, (as ἔξ, 'sex'), *sorbeo* (as ἄμφω, 'ambo')

ῥόχθος: 'the same as ῥόθος, as μόχθος is the same as μόθος,' J.

Ῥνάχεται: Τὸν τῶν Ἀθηναίων ῥνάχεται Πᾶ τις ἂν πείσσειεν;¹ Aristoph. Translated by Br., colluvies, a sink; by Hes., a noise or (ῥέων ὀχετός) running channel

ῥύγχος, εὖς: a snout, beak, muzzle. — Perhaps allied to ῥέγγω. Παχύ-ρυγχος ὕες, Alex. Aphrod.: Thick-snouted boars

Ῥύω, ῥύω: I flow, ῥέω

Ῥυθμός:² harmony, consonance, proportion, *rhythm*, number, metre

Ῥυθμίζω: I force, bind. — 'A metaphor taken from words which are reduced and forced into ῥυθμός,' Bl.

Ῥύμβος: the same as ῥόμβος

Ῥύω, ἐρύω: I draw. Ῥύομαι, I draw out, rescue from danger ('Ne scis ex quantâ me ærumnâ EXTRAHERIS,' Ter.); I guard, protect. — Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διάν,³ Hom. Ῥύσαι σε-αὐτὸν καὶ πόλιν, ῥύσαι δέ με,⁴ Soph. From ῥύω, or ἐρύω, I draw, drag, is probably Lat. *ruo*: 'Ceteros *ruerem*, agerem, raperem, prosternerem,' Ter.

Ῥύμα, αἶος: a DRAWING of the bow. A rope for DRAWING boats.

Also, protection. — Fr. ἔρρυναι pp. of ῥύω

Ῥύμα, αἶος: a stream. — Fr. ἔρρυν-μαι pp. of ῥύω, I flow

ῥύμη: an impetus. — Fr. ἔρρυναι pp. of ῥύω, I draw. That which draws us on. Τῇ ῥύμῃ τῆς ὀργῆς καὶ ὕβρεως τοῦ Μειδίου, Demosth.

Ῥύμη:⁵ a street. — Ἐξ-ελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως,⁷ NT.

Ῥυμός: the pole of a chariot. — I. e. that by which a chariot is DRAWN. Fr. ῥύω

ῥύπος, ῥύπον: dirt, filth. — Αὐτὰρ ἐπεὶ πλῦνάν τε κάθαρνάν τε ῥύπα πάντα,⁸ Hom.

ῥύπος: wax. — Καὶ μηδὲν οὕτως εὖ σεσήμανται, τὸ μὴ οὐκ τοὺς ῥύπους ἀνα-σπάσαι,⁹ Aristoph. Hither some refer Lat. *rupi* perf. of *rumpo*; as being originally applied to breaking open seals

Ῥυππαπαί: See ἱππαπαί

ῥύπτω: I wash away or rinse filth. — Fr. ῥύπος

ῥύσιον: that which we DRAW away in place of that of which we have been deprived; or that which we take in lieu of what has been DRAGGED from us. Τὰ ῥύσια, vindiciæ, the power of demanding back by force that of which we have been forcibly deprived. — Fr. ἔρρυνσαι pp. of ῥύω. Ὁ Φιλοποίμην ἀπ-έδωκε τοῖς αἰτουμένοις τὰ ῥύσια κατὰ τῶν Βοιωτῶν,¹⁰ Polyb.

ῥύσιον: a recompence, penalty. — See above. Φόνον φόνον δὲ ῥύσιον τίσω τάλας,¹¹ Soph.

Ῥύσιον: a pledge: — Properly, that which is KEPT or PRESERVED. Fr. ῥύομαι. See ῥύω

Ῥυσμός: a TRACT of country. Fr. ἔρρυνσαι pp. of ῥύω, traho. In Callim. it is of so dubious a meaning that Bl. says: 'Quid sit ἀπὸ

1 To drink, sucking up like an ox.

2 How can any one persuade that sink, the Athenian mob?

3 Perhaps for συρρυνμός, a flowing together; fr. ἔρρυναι a. l. p. of ῥύω, I flow.

4 Now come let us draw the black ship to the vast sea.

5 Save yourself and the city, and save me.

6 Properly, perhaps, a TRACT of road. Fr. ῥύω.

7 Go out into the broad ways and streets of the city.

8 Then when they had washed and cleansed all the dirt.

9 And nothing was sealed so well that you could not tear away the wax.

10 Philopemen gave them at their request the right of demanding back their property from the Boeotians.

11 And I, wretched man, shall be punished with death for having inflicted death.

ῥνσμοῦ *nemo omnium intellexit. Vereor ut omnia rectè se habeant.* J. understands it, a **DRAWING**, sketch

ῥυσός: wrinkled.—I. e. **DRAWN** in, contracted. Fr. ἔρρυσαι &c. 'Ρυπῶντα, ῥυσὸν, μαδῶντα, νωδὸν,¹² Aristoph.

'Ρυστάζω: I draw violently, drag.—Fr. ἔρρυσται pp. of ῥύω

'Ρυτή: *rue*, Lat. *ruta*, Sax. *ruda* *rytis*, *idos*: a wrinkle.—I. e. a drawing in. Fr. ἔρρυνται &c. See ῥυσός

'Ρυτὸν: a horn cup.—Fr. ἔρρυνται &c.: 'As used to **DRAW** water with,' J.

'Ρυτὸν: a rein.—Fr. ἔρρυνται &c. That by which a horse is **DRAWN**

'Ρυτός: drawn. 'Ρυτοῖσιν λάσσει, Hom., stones too large to carry and requiring to be drawn. See above

'Ρύω: I draw. See before ῥῦμα

'Ρύω: I flow. See ῥέω

'Ρωγαλέος: having holes or rents.—Properly, having breaks. Fr. ἔρρωγον a. 2. of ῥώσσω=ῥήσσω

'Ρώω, ῥώννυμι: I strengthen, confirm. 'Ρώομαι, I am strong, vigorous; active, busy, as ἔρρωντο ἐς τὸν πόλεμον, Thucyd. 'Ἐρρώσω, be strong,

be well, farewell. Comp. 'vale' with 'validus.'—Hence *robur*, i. e. *ro Fur*

'Ρώμη: strength, vigor, alacrity.—Fr. ἔρρωμαι pp. of ῥώω

'Ρῶξ, ὠγός: a broken place, crag.—Fr. ἔρρωγον a. 2. of ῥώσσω. T. compares *rock*

ῥῶξ: See ῥάξ

ῥῶξ: a word of dubious meaning in this passage of Homer: ἀν-έβαινε 'Ἐς θαλάμους 'Οδυσεύς, ἀνὰ ῥώγας μεγάροιο

ῥώομαι: See ῥώω above. Also, I move, stir, &c. And, I am moved or agitated: Χαῖται δ' ἔρρώοντο μετὰ πνοιῆς ἀνέμοιο,¹³ Hom.

ῥῶπος: small wares or articles of any kind.—Περι-αυχένια καὶ ἡλαῶ σκεύη καὶ ἄλλος ῥῶπος τοιοῦτος,¹⁴ Strabo. Hence ῥώπο-πώλης, a seller of small wares

'Ρώσσω: the same as ῥήσσω

'Ρωχμός: a crag, &c.—Fr. ἔρρωμαι pp. of ῥώσσω. That which is broken or abrupt

'Ρῶψ, ὠπὸς, ῥή: a twig, osier.—Hence ῥωπήϊον, a place abounding in osiers: 'Ἡμεῖς μὲν περὶ ἄστυ κατὰ ῥωπήϊα πυκνὰ Κείμεθα,¹⁵ Hom. Compare ῥίψ

'Ρώω: See before ῥώννυμι

Σ.

Σ': 200. Σ,: 200,000

Σάββατον: the *Sabbath*

Σαβοῖ: a cry of the Bacchanals.

—Βοῶν Ἐνδοῖ σαβοῖ, Demosth.

σάγαρις, *ews*: a Persian battle axe.

—Ἐχοντα τόξον Περσικὸν καὶ φάρετραν καὶ σάγαριν, οἶαντες αἱ Ἀμάζονες ἔχουσιν,¹⁶ Xen.

Σάγη:¹⁷ armor.—Hence παν-σαγία, a panoply. Hence Voss. derives *sagitta*: 'ut omnino σάγης nomine contineantur omnia armorum genera.' *Sagum* may also be compared

Σαγήνη: a kind of net.—'Excipi-

tur vastâ circumvallata sagenâ,' Manil.

Σάγος: *sagum* or *sagus*, *sagulum*, a soldier's cloak or cassock. 'Virgatis lucent *sagulis*,' Virg. See σάγη

Σάθη: pudendum virile.—'Ἦν μὴ διδῶ τὴν χεῖρα, τῆς σάθης ἄγε, Aristoph. Hinc aliqui derivant Σάτυροι, the *Satyrs*, ut sit pro Σάθυροι. 'Ut ἄλμη, ἄλμυρός; sic σάθη, σαθυρός, σατυρός, libidinosus,' Voss.

σαθρός: much the same as σαπρός

Σάω, σέω, σείω, σεύω, σῶω, σοῶω,

¹² Dirty, wrinkled, bald, toothless.

¹³ The hair waved with the blasts of the wind.

¹⁴ Necklaces and glass utensils and other small wares of this kind.

¹⁵ We lay in ambush about the city in the thick osieries.

¹⁶ Having a Persian bow and quiver and battle axe, as the Amazons have.

¹⁷ Fr. ἔσαγον a. 2. of σάττω.

σύνω, σώω : I shake, agitate, move.—Fr. *σέσεισται* pp. of *σειώ* is Lat. *sistrum*, a tumbrel, from its being shaken to produce a sound. ‘Hæc QUATUOR tenerâ garrula *sistra* manu,’ Martial

Σαίνω : I shake, agitate. It is said also of dogs shaking or moving the tail, or fawning; and hence is applied to men who flatter or endeavour to please or persuade by flattery.—Fr. *σάω*, as *βαίνω* fr. *βάω*, *φαίνω* fr. *φάω*

Σαίρω, fut. *σαρῶ*, wh. a new verb *σαρόν* : I sweep.—Οἶκον *σεσαρωμένον* καὶ κεκοσμημένον,¹⁸ NT. From *σαρῶ* Voss. derives *sario*, *sarrio*, from cleansing or clearing the ground; whence *sarriculum*, *sarculum*

σαίρω : I open my mouth wide, grin; gape.—Καὶ μὲν ἀ-τρέμας εἶπε σεσαρῶς Ὀρματι μειδιῶντι,¹⁹ Theocrit.

* Σάκανδρος : pudendum muliebne

Σακέρδω : the Lat. *sacerdos*

Σάκκος : a sack; sackcloth. ‘It is observable of the word *sack*, that it is found in all languages,’ T.

Σακκέω : I pass through a sack, filtrate

Σάκος, *eos* : a shield.—Fr. *σέσακα* p. of *σάω*, I shake, Vk. Σακός-παλος ἱππότα Τυδεύς, Hom. : The equestrian Tydeus SHAKER of his shield

Σάκος : a beard.—Μίσει σακόν πρὸς ταῖν γνάθοιν ἔχουσα,²⁰ Aristoph.

σακτῆρ : a SACK, bag.—Fr. *σέ-σακται* pp. of *σάτω*

Σάκχαρ, σακχάριον : French *sucré*, wh. *sugar*. Hence *saccharine* matter

Σαλάγω, σαλάσσω, ξω : I am wanton.—Hence *salax*. See δια-σαλακωνίζω

Σαλαμάνδρα : a salamander

* Σαλάμβη : the mouth of a harbor

Σάλος : deep water.—Fr. *âls* *âlos*. Σ is added as in ‘sex’ fr. *ἐξ*.

‘Diem noctemque procul ab insulâ in *salo* navem tenuit in ancoris,’ Nepos

Σάλος : agitation of the sea; and hence, of the mind.—‘Tanto violentior ille, Sævitur enim majore *salo*,’ Statius

Σάλπιγξ, γγος, ἦ : a trumpet.—Hence *σαλπίζω*, I sound the trumpet. Ἐσάλπισαν ταῖς σάλπιγξι, LXX. : They trumpeted with trumpets

Σαμβύκη : a musical instrument, by some thought to be the sackbut.—Σάλπιγγος, καὶ κιθάρας, σαμβύκης τε καὶ ψαλτηρίου, καὶ παντὸς γένους μουσικῶν,¹ LXX.

Σαμβύκη : a military engine placed on board of ship for the purpose of scaling walls, described by Polybius, who observes that it was so called from the similitude of the scaling ladder taken in connexion with the ship to the musical instrument. See above. Festus says of this and the above instrument : ‘ut in organo chordæ, sic in machinâ funes intenduntur’

Σαμ-φόρας : for *σαν-φόρας*. A horse bearing or marked with the letter *san*, the Doric name for the letter σ. See *φορέω*

Σανδάλιον : a sandal. See *σάνις*
Σανδράχη : *sandarach*, a mineral of a bright red color, not much unlike red arsenic, T.

Σανίς, ἴδος : a board, plank, shelf; tablet; door.—Hence TH. derives *σανδάλιον*=*σανιδάλιον* : ‘In rudera ages they wore under their feet only planks or pieces of board.’ Hitherto Voss. refers *sandapila*, a coffin, for *sanidapila*

Σάος, σόος, σῶς : safe; without hurt, entire, perfect, sound.—Allied to *σῶς* is perhaps Lat. *sospes*. From *σῶζω* or *σοῖζω* is *σῶζω*, I save, preserve. Hence a jocose inscription by Simonides : Σῶσος καὶ Σωσῶ Σωτείρη τὸνδ’ ἀν-έθηκαν, Σῶσος μὲν σωθεῖς, Σωσῶ δ’ ὅτι Σῶσος ἐσώθη.² From *σάος* some derive *saNus* and *saLus*
Σαπέρδης : a fish of small value.—

18 A house swept and garnished.

19 And he said to me gently with an open mouth and smiling eye.

20 Hate to have a beard at your jaws.

1 Of the trumpet, lute, sackbut, psaltery,

and all kinds of music.

2 *Sosus* and *Soso* put up this (pillar) to the Goddess of SAFETY : *Sosus* because he was saved, *Soso* because *Sosus* was saved.

‘*Saperdas* advehe Ponto,’ Pers.

Σήπω, ψω : I putrefy.—Fr. pp. σέσηπται is *anti-septic*, preservative against putrefaction

Σαπρός: putrid, corrupt. — Fr. ἔσαπον a. 2. of σήπω

Σάφειρος: the *sapphire* stone
σαργάνη: a basket.—Καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην,³ NT.

Σάργος: the *sarge*, a kind of fish.—‘*Brundusii sargus bonus est; hunc, magnus erit si, Sume,*’ Ennius

Σάρδιος and Σαρδόνιος⁴ γέλως: a forced or affected grin. — ‘The scornful ferocious *sardonic* grin of a bloody ruffian,’ Burke

Σάρδιος: a *sardine* stone, of which the best kind was said to come from *Sardinia*

* σαρδόνες, σαρδόνια: ‘balls annexed to the extremity of a net to buoy it up,’ J. ‘*Oræ rete sustollentes,*’ Leunclav.—Πηγνύων τὰς σχαλίδας μεταξὺ τῶν σαρδονίων, Xen. The word does not appear to occur elsewhere

Σαρδ-όνυξ: the *sardonix* stone, ‘as found near Sardis,’ Mor. See ὄνυξ

Σάρισσα: a Macedonian spear.—‘*Prælongæ hastæ quas sarissas vocant,*’ Livy. ‘*Eoi propius timuere sarissas Quàm nunc pila timent populi,*’ Lucan

Σαρξ, ἀρκὸς, ἡ: the flesh.—Hence a *sarco-phagus*.⁵ Fr. σεσάρκασμαι pp. of σαρκάζω, (I tear the flesh; I tear, lacerate generally; and hence, I lacerate the feelings of another,) is *sarcasm*. Hence too the medical term *ana-sarca*

Σαρκάζω: I taunt.—See above

Σαρκο-φάγος: See above

Σαρκώω: I make fleshy, stout, corpulent.—See above

Σαρξ: See before σαρκάζω

Σάρον: a broom. — Fr. ἔσαρον a. 2. of σαίρω

Σαρώω: See σαίρω

σαρωνίδες: oaks with gaps from age, Hes. Hollowed oaks, EM.—Fr. ἔσαρον a. 2. of σαίρω, I open my mouth wide

Σατᾶν, Σατανᾶς: *Satan*, the Devil

σατίνη, σάτινον: a waggon or chariot. — Perhaps allied to σάττω; and called from its bearing LOADS. Ποιῆσαι σατίνας καὶ ἄρματα ποικίλα χαλκῷ,⁶ Hom.

* Σάτον: a Hebrew measure.—‘*Ἀλεύρου σάτα τρία*, NT.

Σατράπης: a *satrap*, a Persian prefect

Σάττω, ξω: I cram, load, burden. — S. compares *satis*, *satio*, *satur*. From a. 2. ἔσαγον is *sagina*; *saginatus*, crammed, well-fed

Σάττω, ξω: I clothe with armor, or dress in general.—Perhaps from the notion of stuffing the body with clothes. See above. From a. 2. ἔσαγον is σάγη, armor

Σατύριον: some plant. ‘*Satyrion* near with hot eringoes stood,’ Pope

Σάτυρος: a *Satyr*, a sylvan God; supposed among the ancients to be rude and lecherous, T.

Σαυλός: slow. Thus Homer says of a tortoise: Σαυλὰ ποσὶν βαίνουσα. But it is translated also, soft, delicate, wanton; and supposed here to be put for σαλός, wh. *salax*. S. conjectures that the name of the Apostle *Paul* was changed from *Saul*, to prevent ridiculous allusions to the word *σαυλός*

Σαυλόδομαι: I exult in a wanton manner.—See above. Κῶμοι ἀουδαῖς βαρβίτων σαυλούμενοι,⁷ Eurip.

σαννίον: a kind of javelin. — Hence the *Saunites*, *Sannites*, or *Samnites*, who were famous for their use of the javelin. They were called also *Sabelli*, of whose javelin Virgil speaks: ‘*Et tereti pugnans mucrone*

³ And through a window I was let down in a basket.

⁴ Fr. *Sardon*, a herb of *Sardinia*, resembling smallage; which, when eaten, is said to contract the muscles, or excite painful and dangerous laughter, T.

⁵ Fr. φάγω, I eat. ‘Because they pretend that these tombs were made of a certain

caustic stone which soon consumed the body; or rather because the tombs devoured the body,’ Mor.

⁶ To make waggons and chariots varied with brass.

⁷ Troops of revellers exulting in the songs of lutes.

VERUQUE SABELLO.' Ἀχρι τις ἐννοήσας καὶ περιελὼν δρυὸς φλοιὸν, ἀνέγραψε πόρπῃ γράμματα φράζοντα τὴν τε χρεῖαν καὶ τὴν τύχην τοῦ παιδός· εἶτα λίθῳ τὸν φλοιὸν περιελίξας, καὶ χρησάμενος οἷον ἔρματι τῆς βολῆς, ἀφῆκεν εἰς τὸ πέραν· ἔνιοι δὲ φασί, σαυνίῳ περιπῆξαντα, ἀκοντίσαι τὸν φλοιὸν, Plut.

σαυνός: rotten.—Γαυλὸς φρεῖατος ἐκ μυχάτου Ἄρτι γ' ἀν-ελκόμενος διὰ μὲν κάλον ἦρκε σαυνόν,⁸ Epigr.

σαῦρα, σαῦρος: a lizard.—Πᾶ δὲ τὸ μεσ-αμέριον πόδας ἔλκει, Ἀνίκα δὲ καὶ σαῖρος ἐν αἵμασι αἰσι καθ-εύδει,⁹ Theocr. Hence Fac. derives *Sauro-matae*=*Sarmatae*, the Sarmatians: 'Hunters of lizards'

* Σαῦρα: idem ac πέος

σαυρωτήρ: a word variously explained. Perhaps the interpretation of Pt. is the best: An iron or wooden instrument, pointed and hollow, in which the point of a spear is inserted to keep it from rust. An iron socket.—In this sense it might come fr. σώω, I save, preserve, as σταυρός is formed fr. στάω. Ἀμφὶ δ' ἐταῖροι Εὐδον· ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δὲ σφιν Ὀρθ' ἐπὶ σαυρωτήρος ἐλήλατο,¹⁰ Hom.

Σαφής: manifest, clear.—Fr. σώω, σώω, I shake, sift, S. Hence σάφα, manifestly: Τόδε γ' οὐ σάφα οἶδα,¹¹ Hom.

Σάω: I save.—Allied to σάος

Σάω: I shake. See before σαίνω

Σβέω, σβῆμι, σβέννυμι: I extinguish, quench. Ἔσβη, he was extinguished, he died.—Τὸ πῦρ τὸ ἄ-σβεστον ὅπου τὸ πῦρ οὐ σβέννυται,¹² NT. See ἀσβεστος

-σε: a termination similar to δε. Thus οὐρανόσε is the same as οὐρανόνδε

ΣΕ: you.—Accus. of σὺ, Doricὲ τὸ, tu, acc. te

Σέβω: I adore, venerate, reverence. Σέβομαι, I reverence or respect myself; I am struck with reverence and awe, I fear.—Perhaps for σέβω or σέω, (as ὠβὼν for ὠφὼν and ὠν) I shake i. e. with awe. Σέβομαι μὲν προσ-ιδέσθαι, Σέβομαι δ' ἀντία λέξαι,¹⁴ Æsch. From σεσέ-βασται pp. of σεβάω are *Sebastocrator*, *Proto-sebastos*, *Pan-hyper-sebastor*, titles given to the princes of the blood of the Greek Emperor. From σεβηρός, venerable, august, is *severus*, grave, rigid, severe

σέες, ὧν: worms, moths.—Fr. σέω, I agitate, worry. Οἶκοι ἐστὶν ἐρία μοι ὑπὸ τῶν σέων κατα-καπτόμενα,¹⁵ Aristoph. Compare σῆς

Σειρά: a chain; rope.—For εἰρά fr. εἶρω=ἔρω, wh. *sero*, *series*. Hence perhaps *Σειρῆνες*, the *Sirens*¹⁶

Σειραῖοι: horses bound by a rope or trace to each side of the two horses which were yoked to a chariot, equi funales.—Fr. σειρά

Σειρήν: a Siren.—See σειρά

Σείριος: *Sirius*, the dog-star

Σεῖστρον: a timbrel, *sistrum*.—See before σαίνω

Σείω: See before σαίνω

Σέλας, σός: lustre, splendor.—For ἔλας, allied to ἔλη, εἶλη, ἥλιος. So 'sex' fr. ἔξ

Σελαγέω: I am refulgent.—Fr. σέλας

σέλαχος, εὖς: a cartilaginous fish, such whose muscles are supported by cartilages instead of bones, as the ray, shark, sturgeon, &c.—Speaking of fish, Athenæus says: "Ἔστι δὲ τῶν σελαχωδῶν τὰ χονδρώδη δ' οὕτω λέγεται."¹⁷ Galen says that they GLITTER at night, and that some for this reason derive their name fr. σέλας, splendor. Comp. τέμαχος

Σελήνη: the moon.—Fr. σέλη=σέλας, splendor. Ἡελίφ ἐν-αλίγκιον

σέλας, splendor. Ἡελίφ ἐν-αλίγκιον

8 The pail lately broke the rotten rope, as it was being hauled up from the bottom of the well.

9 Where are you drawing your foot in mid-day, when even the lizard is sleeping in the hedges?

10 His companions were sleeping around: they had their shields under their heads: and their spears were driven straight in the ground on their sockets.

11 Comp. ψαφαρός fr. ψάω.

12 This at least I know not clearly.

13 The unquenched fire where the fire is not quenched.

14 I fear to look toward you, I fear to speak before you.

15 I have wool at home devoured by moths.

16 For it was impossible to withdraw from their CHAINS, Mor.

17 These are of a kind called σελαχωδῆ. For cartilaginous fish are so called.

ἡ ἐ σελήνη, ¹⁸ Hom.

Σεληνιάζομαι: I am moon-struck, lunatic.—Fr. σελήνη

Σέλινον: parsley.—Fr. πετρο-σέλινον, (rock parsley) is the French *pétrasil, persil*, wh. *parsley*

σελίς, ἶδος: a page.—Τῶν καθ' ἡμᾶς τινὲς γραφόντων ἱστορίαν, ἐν τρισὶν ἢ τέτταρσιν ἐξηγησάμενοι σελίσιν τὸν 'Ρωμαίων καὶ Καρχηδονίων πόλεμον, φασὶ τὰ καθ' ὅλον γράφειν, ¹⁹ Polyb.

Σέλμα, ατος: a bench of rowers.—Hence εὖ-σελμος, having good benches: Νῆος εὖ-σέλμοιο μελαίνης, Hom.

Σέλμα, ατος: a row, as of rowers.—Applied primarily to the rows of benches. See above

σεμίδαλις: fine flour.—Οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σίτον, NT. 'Hence *simila* and *similago*, by dropping λις, and changing δα into λα, as in 'lacryma' fr. δάκρνον, Voss. Or δα is dropped. See Πολυδεύκης

Σεμνός: venerable, reverend, august; solemn; carrying an air of solemnity, affecting gravity of demeanour; ostentatious.—Fr. σέσεμμαι pp. of σέβω. Or for σεβενός, σεβνός, for euphony σεμνός

Σεπτός: venerable.—Fr. σέσεπται pp. of σέβω

σέρφος: a kind of gnat, or some small animal.—I know not whether this word may be better translated, a small creeping thing, fr. σέρσερφα p. of σέρπω=έρπω, as σέλας is formed fr. ἔλη, σίλλος fr. ἱλλός. "Ἔστι κἀν μύρμηκι κἀν σέρφῳ χολή, ²⁰ Prov.

Σέσελις, σέσελ: some herb.—'Cervæ, paulo ante partum, perpurgant se quādam herbulâ, quæ *seselis* dicitur,' Cic.

† Σεῦτλον, τεῦτλον: beet

σεύω, σύω: I drive, pursue; drive away. Σεύομαι, I drive, &c. Also,

I drive myself, urge, hasten, rush.—'Ἡ οὐ μέμνη ὅτε πέρ σε Σεῦα κατ' Ἰδαίων ὁρέων ταχέεσσι πόδεσσι,' ¹ Hom. 'Ὡς δ' αἰθῶνα λέοντα Ἑσσεύοντο κύνες τε καὶ ἄνδρες, ² Id. Πρώτιστος Ὀδυσσεὺς Ἑσσυτ', ἀνα-σχύμενος δολιχὸν δόρυ χειρὶ παχείῃ, ³ Id.

Σέω: See σάω before σαίνω

Σήθω, σω: I sift.—Fr. σάω, (as νήθω fr. νέω,) I shake

Σηκός: an inclosure; a fold, stall; a sacred inclosure for the Gods; an inclosure for the dead, sepulchre; &c.—From σηκός is *sepes*, as from λύκος is 'lupus.' Ἐλαυνόμενοι ποτὶ σακοὺς Μόσχοι σὺν κεραῇσιν ἐμνήσαντο βόεσσι, ⁴ Theocr. Τὰ ἀγάλματα τῶν Θεῶν ἐπεμψαν εἰς τοὺς ναοὺς τε καὶ σηκοὺς, ⁵ Herodian

σηκός: a balance.—Hence σηκώω, I weigh in a balance. Ἀντι-σηκώσας δέ σε Φθείρει Θεῶν τις τῆς πάροιθ' εὐ-πραξίας, ⁶ Eurip.

σηκίς: a female servant born in the house.—Probably, as born in a shepherd's stall: ⁷ fr. σηκός. Τὴν θύραν ἀν-έφξεν ἡ σηκίς λάθρα, ⁸ Aristoph.

Σῆμα, ατος: a sign generally; a mark; a stamp, impression; coined money; a portent, miracle; a flag (signum); a seal; a letter sealed; a signal; a sepulchre or tomb, the sign of the dead.—'Fr. σέσημαι pp. of σάω, from the sign showed by SHAKING the hand,' S. 'She first her husband on the poop espies, SHAKING his hand at distance on the main: She took the SIGN, and SHOOK her hand again,' Dryden. Hence *Cynos-sema*, (Κυνὸς σῆμα) or Dog's-tomb; where Hecuba was changed into a dog and buried

σῆμα: dicitur de podice in hoc versu Theocrito: Σκίλλας ἰὼν γράτας ἀπὸ σάματος αὐτίκα τίλλοις

Σημαίνω: I give directions or or-

18 Like to the sun or moon.

19 Some writers of history in our time, from describing in three or four pages the war between the Romans and Carthaginians, pretend that they write an account of the whole world.

20 There is wrath even in an ant and gnat.

† Do you not remember when I drove you down from the mountains of Ida with quick feet?

2 As dogs and men are wont to pursue a tawny lion.

3 Ulysses rushed on the first, holding up a long spear in his thick hand.

4 Driven to the stalls the calves bellowed together with the horned cows.

5 They sent the statues of the Gods to the temples and sacred inclosures.

6 Some one of the Gods has weighed you in the contrary scale, and destroys you on account of your past good fortune.

7 Compare the story of Astyages and Harpagus in Herodotus.

8 The maid has opened the door slyly.

ders, properly by sign or signal; I command; I show, indicate; &c.—
Fr. σῆμα

Σημεῖον: a sign, seal, portent, &c.
Fr. σῆμα

Σήμερον, τήμερον: to-day.—Fr. ἡμέ-
ρα. So σῆτες, τῆτες, this year, fr.
ἔτος. M. supposes the τ is a change
from σ, which he thinks is prefixed,
as in σέλας fr. ἔλη; while yet he
imagines that in σῆτες and τῆτες σ is
a change from τ. S. supposes τήμε-
ρον to be put for κατὰ τὸ ἡμέρον, and
τῆτες for κατὰ τὸ ἔτες=ἔτος

Σηπία: the cuttle-fish.—Hence
Lat. *sepia*, the ink emitted by it:
'Nigra quod infusâ vanescat *sepia*
lymphâ,' Pers.

Σήπω: See before σαπρός. Hence
Lat. *seps*, *sepis*, an est or small ser-
pent whose bite causes the limbs to
PUTREFY: 'Ossaue dissolvens
cum corpore tabificus *seps*,' Lucan

σῆραγξ, γγος, ἥ; a gap, fissure,
cave, recess.—Fr. ἔσρα a. l. of σάλ-
ρω, I open my mouth wide. Some
compare it with σύριγξ, which Am-
mianus tells us was applied to small
caverns

Σηρικὸς: made of silk.—Fr. the
Seres, an Asiatic people, who made it.
So among the Latins, *serica vestis*,
serica toga, &c.

σῆς, ἥρως, ὁ: a moth.—Perhaps fr.
σέσσηται pp. of σάω, I agitate, worry.
Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ
τὴν γῆν, ὅπου σῆς καὶ βρωῖσι ἀφανί-
ζει,⁹ NT.

Σησάμη, σήσαμον: *sesame*, an Indian
corn or grain. 'Omnia dicta facta-
que quasi papavere et *sesamo* sparsa,'
Petron.

Σῆτες: See σήμερον

Σθένος, εὖς: might, strength.—
Οὐ δύναται σθένος Ἐκτορος ἵσχειν,¹⁰
Hom.

σιαγών, ὄνος: a cheek; jaw.—Ὅστις
σε ραπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα,
στρέψον αὐτῷ καὶ τὴν ἄλλην,¹¹ NT.

9 Lay not up for yourselves treasures on
earth, where moth and rust consume.

10 He cannot resist the might of Hector.

11 Whoever shall strike you on your right
cheek, turn to him the other also.

12 The back of a well-fed boar.

13 The shield has about its orb from above
and below an iron plate.

σίαλον: spittle.—Τὸ σίαλον ἐκ
τοῦ στόματος ἀπο-πτύουσι, Xen. From
σίαλον, is (σάϊλον, σάφιλον, *saVila*
wh.) *saliva*

Σιάλος: well-fatted.—Συὸς σιάλοιο
ράχιν,¹² Hom.

σιάλωμα, ατος: an iron ring or
plate encompassing the orb of a
shield.—Ἐχει ὁ θυρεὸς περὶ τὴν ἴτυν
ἐκ τῶν ἄνωθεν καὶ κάτωθεν μερῶν σιδη-
ροῦν σιάλωμα,¹³ Polyb.

σίβδη: the same as σίδη

Σίβυλλα: ¹⁴ a *Sibyl*, a prophetess.
'There were ten. The most notori-
ous were the Erythrean and the Cu-
mæan,' Fac.

Σιβύνη: a kind of dart. Some trans-
late it, a hunting-pole.—Συγ-κόψουσι
τὰς μαχαίρας αὐτῶν εἰς ἄροτρα, καὶ τὰς
σιβύνας αὐτῶν εἰς δρέπανα,¹⁵ LXX.
'Sicis *sibynisque* fodentes,' Ennius

σιγῶ: I am silent; keep in si-
lence.—Hence perhaps Lat. (*sigao*,
silao), *sileo*. Σίγα, σιώπα: σίγα πᾶς
ἔστω λεῶς,¹⁶ Eurip. Ἄλλ' οὔτε σιγᾶν
οὔτε μὴ σιγᾶν τύχας Οἶόν τε μοι τάσδ'
ἔσσι,¹⁷ Æsch.

σιγαλόεις: variously explained,
beautiful, soft, skilfully made, &c.
—Ἡνία σιγαλόεντα, Hom. Εἴματα
σιγαλόεντα, Id. 'Fr. *σίαλον*. σίφαλον,
'Ἡνία σιγαλόεντα are reins full of the
saliva of foaming horses. Hence, as
soft things are called *δροσόεντα*, as
being like dew, so soft tender gar-
ments are called *σιγαλόεντα*,' Vk.
'That which produces silence by its
excellence; fr. σιγή,' Dm.

* Σίγλος: a Persian coin

Σιγμός: a hissing noise.—Fr. σέ-
σιγμα (pp. of σίζω, I hiss,) wh. *si-*
gma, the hissing letter σ

Σίγνυος, σίγυννος, σίγυνμος: the
same as σίβνυος and σιβύνη

Σίδη: a pomegranate.—'When
the Athenians were disputing with the
Bæotians about the place which they
call *Sida*, Epaminondas, taking up
a pomegranate, asked them how they

14 From σίφυλλα, σίυλλα fr. σίδς=θεός,
L. For Σίβουλα fr. σίδς and βουλή. One who
delivers the counsel of a God, Fac.

15 They shall beat their sword-knives into
ploughs and their darts into reaping-hooks.

16 Be silent: let all the people be silent.

17 For I can neither refrain nor not refrain
from expressing this bad fate.

called it; and, when they said they called it *ροῦα*, he told them his countrymen called it *σίδα*,¹⁸ Athen.

σίδηρος: iron; steel; any thing made of it, as a sword, &c.—*Χαλκός τε χρυσός τε πολύ-κμητός τε σίδηρος*,¹⁹ Hom. Τοῖς δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δέ τε οἴκοι, Χαλκῷ δ' ἐργάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος,²⁰ Hesiod. Hence a *siderite* or load-stone, as attracting IRON

σίελον: the same as *σίαλον*

Σίζω: I hiss.—Fr. *σι*, as *βάζω* fr. *βᾶ*,²¹ Bl. See *σιγμός*

Σικάριος: the Lat. *sicarius*

Σίκερα: strong drink.—‘*Cider*, *sidre* Ital., *sicera* Lat., *σικέρα* Gr. The word is supposed to be originally of Egypt, and denoting an inebriating liquor. This sense is now obsolete. In old French *cisere* is used for ale,’ T. *Sicere*, *sicre*, wh. for euphony *sidre*. Wicliffe’s translation of the passage, *Οἶνον καὶ σίκερα οὐ μὴ πῖνῃ*, NT., is: ‘He schal not drinke wyn ne *sydyr*’

Σίκλος: a *shekel*, a Hebrew measure

σίκκος: a cucumber.—Allied is *σικύα*, a gourd. Also, a cupping-glass, from the form; as *cucurbita* in Latin. *Αἱ σικύαι τὸ χεῖριστον ἐκ τῆς σαρκὸς ἔλκουσιν*, Plut.: Cupping-glasses draw out from the flesh its worst part. Hence Mt. derives Lat. *cucumber*, wh. *cucumber*. *Σίκκος*, *kikuis* (as *σὺν*, *σὺμ*, ‘cum’ i. e. *kum*) *kikumis*, *cucumis*

Σικχός: *sick*, loathing food, fastidious, squeamish; difficult to please; unpleasant. Hence *σικχαίνομαι*, I am disgusted at: ‘Anglicè, I am *sick* at,’ Bl.

Σίλιγνος: a kind of fine wheat.—‘*Sed tener et niveus mollique sili-gine factus*,’ Juv.

Σιλλαίνω: I deride, lampoon.—Fr. *σίλλοι*, writings resembling the satires of the Latins: ‘*Sillo-graphos* imitatus scriptores maledicos,’ Am-mianus

Σίλλος: having distorted eyes,

goggle-eyed.—For *ίλλος*. ‘*Εγὼ σίλλος γεγένημαι, σὲ περι-ορῶν*,²² Lucian.

Σίλουρος: the shad or sheath fish.—‘*Solitus differre in tempora cœnæ Alterius conchem æstivi cum parte lacerti Signatam, vel dimidio putrique siluro*,’ Juv.

Σίλφη: a moth, worm, &c. *Σίλφη* is described by Aristotle as a species of insect which NEVER GROWS OLD. Hence Mor. thinks *sylph* (a fabled being of the air) may be derived: ‘Ye *sylphs* and *sylphids*, to your chief give ear,’ Pope

Σίλφι, *σίλφιον*: the herb laserwort.—Fr. *σίλφι* Voss derives Lat. *sirpe*, (for *silpe*, *silphe*) wh. *lac sirpitium*, *laserpitium*, and by abbreviation *laser* and *laserwort*

Σίμος: flat-nosed. Hence *simus*, and *simia*, an ape. *Σίμος* is frequently, steep, inclined; a meaning directly opposed to that of flat: ‘Flat: horizontally level WITHOUT INCLINATION,’ T.

Σίμβλον: a bee-hive.—For *σίμελον* fr. *σιμαί*, an epithet applied to bees by Theocritus. *Σιμβλήϊα ἔργα μελισσῶν*,¹ Ap. Rh.

Σιμκίνθιον: the Lat. *semicinctium*, an apron

Σίμος: See before *σίμβλον*
σιναμωρέω: much the same as *σινόμαι*. It may come fr. *σινάμωρος* fr. *μωρος*, a termination which has given much trouble in the words *ιδμωρος*, *ἐγχεσίμωρος*, &c.

Σινδών, *όνος*, *ή*: fine linen; garment, &c., made of it.—‘There were found a book and a letter, both written in fine parchment, and wrapped in *sindons* of linen,’ Bacon

Σίνηπι, *σινάπι*: mustard.—‘*Si ecator hic homo sinapi victitet, non censeam tam tristem esse posse*,’ Plaut. Hence *sinapism*, a mustard-plaster

σίνιον: a sieve.—Fr. *σίνω*=*σῶω*, I shake, L. Hence *σινιάζω*, I sift. ‘*Ἴδον ὁ Σαρανᾶς ἐξ-ήτησατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῆτον*,² NT.

Σινόμαι, *σινέομαι*: I injure, spoil.

¹⁸ Brass and gold and much wrought steel.

¹⁹ To them were brazen instruments and brazen houses, and they worked with brass, and there was no iron.

²⁰ I have become goggle-eyed at looking

at you.

¹ The hive-works of bees.

² Behold Satan has demanded you, to sift you as corn.

—'Fr. *σίνω*, wh. the robber *Sinis*,³ Fac. 'Occidit ille *Sinis*, magnis male viribus usus,' &c., Ov. Hence *ἀ-σίνης*, harmless; whence Heinsius, says Voss., has ingeniously derived Lat. *asinus*. From *σίντης*, harmful, noxious, is *sons*, *sontis*

σίον: water-parsley or water-cress.

—'Ἰμέρα ἀνθ' ὕδατος βέλτω γάλα, καὶ τὸ δὲ, Κράθι, Οἶνω πορφύροισ, τὰ δὲ τοι σία καρπὸν ἐνεΐκαι,³ Theocr.

Σίως: Doric for Θεός. So 'Ἀσναία for 'Αθηναία. See the note on Σίβυλλα

Σιπύη: a bread bin.—'Ἡ μὲν σιπύη μεστή 'στι λευκῶν ἀλφίτων,⁴ Aristoph. 'From the ancient *σίπω*, wh. *sipo*, *ob-sipo*, [*dissipo*,] says TH., who adds: 'Σίπειν notat, confertim ingerere et infarcire. Hinc σιπύη, cistella in quam edulia confertim injuncta conservantur. His autem cistellis imposita edulia præbebantur in mensâ'

Σίραιον: wine sodden or boiled. —'Ἀντὶ σιραίου, μέλιτος σμικρὸν τῷ θυμῷ παρὰ-μίξας,⁵ Aristoph.

Σιρός, *σειρός*: a subterraneous granary.—'Quidam granaria habent sub terris, speluncas quas vocant *σειρούς*, ut in Cappadocia et Thracia,' Varro

* *Σισήη*: a curled or frizzled lock. —Οὐ ποιήσετε σισήην ἐκ τῆς κόμης τῆς κεφαλῆς,⁶ LXX.

Σισύμβριον, *σισύμβρα*: 'water-mint, spear-mint, balsam-mint,' Fac. —'Cumque suâ dominæ date grata *sisymbria* myrto,' Ov.

σισύρα, *σισύρανα*: a common thick coverlet or cloak made of hide, Fac. —Τῆς σισύρας ἱκανωτάτης οὐσης ὑπεστρώσθαι, ὥστε μὴ δεῖσθαι πορφύριδων,⁷ Clem. Alex. It seems to be allied to *σισύρα* or *σισύρος*, which is understood to mean a sheep, or ram, or an animal generated by a sheep and a goat. As being made of its

skin. *Σισύρος* is the same as *τιτύρος*, wh. the shepherd *Tityrus* in Virgil

Σίρος: corn; food.—Hence *parasitus*, a *parasite*, properly, one who gets his food from another: 'The heartless *parasites* of present CHEER,' Byron

Σιρεύω: I feed with corn, fatten.

—Fr. *σίρος*. Τὸν μόσχον σιευτὸν, NT., The fatted calf

Σίττα, *ψίττα*: the sound by which a flock is urged on by a shepherd.—Fr. *σιτ* or *ψιτ*. *Σίττα νέμεσθε νέμεσθε*, Theocr. Here a flock is addressed

Σιφλός: deformed, maimed, blind, &c.: 'Ἐν πόδα σιφλός, Ap. Rh. Hence *σιφλώω*: 'Ἄλλ' ὁ μὲν ὡς ἀπόλοιτο, θεὸς δὲ ἐσιφλώσειεν,⁸ Hom.

* *σιφνεύς*: a mole, talpa.—Οἷά τις σιφνεὺς Κευθμῶνος ἐν σφραγγὶ τετρήνας μυχούς,⁹ Lycophr.

Σίφων, *ῥως*: a tube, pipe; any medium of conveyance.—'I see the rocky *siphons* stretch'd immense, The mighty reservoirs of harden'd chalk,' Thomson

Σιωπάω: I am silent.—Hence the figure *apo-siopēsis*, of which an instance is the passage in Virgil: 'Quos ego ... sed motos præstat' &c.

Σκάζω: I limp.—Hence the *Scanzotic* metre¹⁰

Σκαῖος: left, as applied to the left hand; unlucky; infatuated, silly, foolish (as 'Si mens non *LEVA* fuisset,' Virg.).—Hence Lat. *scævus*, whence Mutius was called *Scævola*¹¹

Σκαίρω, *αῤῷ*: I leap, frisk.—Hence the *a-scarides*. See *ἀσκαρίδες*. Ποσὶ σκαίροντες ἔποντο,¹² Hom.

σκαίρωμαι: Ζητοῦσα καὶ σκαίωρουμένη τὰ ἔνδον, Plut. Reiske conjectures *σκενωρουμένη*

σκάλλω: Hes. defines *σκάλλοντες* by *σκάπτοντες*; but *σκάλλω* is *σκά-*

3 Let Himera flow with milk instead of water; and do you, Crathis, be purple with wine, and let water-parsley bear fruit.

4 The bin is full of white flour.

5 Mixing a little honey with his wrath instead of wine sodden.

6 You shall not make frizzled locks out of the hair of your head.

7 A common coverlet being more fit for being spread under, so that there is no need of purple vests.

8 But thus may he perish, and may the God maim or deform him.

9 Like some mole which has bored holes in the cavity of a hiding-place.

10 A kind of LIMPING Iambic, where the last syllable is a spondee instead of an iamb: 'Ad sacra vaturn carmen affero nostrum,' Pers.

11 From having lost his right hand by burning it before Porsenna.

12 They followed leaping with their feet.

πτω in a less degree, i. e. I hoe, weed, burrow, &c. Τὴν δὲ σκαπάνην πᾶσιν οἰονται συμ-φέρειν, ὥσπερ καὶ τὴν σκάλλω τοῖς ἐλάττοσι,¹³ Theophr. From σκάλλω Fac. thinks *scalpo* may be derived

σκαλεύω: the same as σκάλλω. Τὰ ὧτα σκαλεύειν in Aristotle St. explains thus: 'Forsan, fodere digito aut pennâ; nisi malis, scalpere.' It is used also of stirring up or raking up embers: 'Ἐν εἰρήνῃ δι-άγειν τὸν βίον, "Εχονθ' ἐταῖραν καὶ σκαλεύοντ' ἄνθρακας,¹⁴ Aristoph. 'Bacillo ligneo sulcum unum aut alterum ducere per cineres carbonibus superinfectos, ad ipsos carbones suscitandos,' St.

σκαλαθύρω: idem ac σκάλλω, sed sensu usurpatum obscæno. Σκαλαθύρει' σκαλεύει, Hes.

σκαλαθυρμάτιον: 'Fr. σκαλαθύρω fr. σκάλλω. By stirring up the cin-ders, we raise sparks and dust: hence σκαλαθυρμάτια is used of any thing very minute,' Br. See σκαλεύω above

σκαλεύω: See above

Σκαληνός: *scalene*, said of a tri-angle, all of whose sides are unequal

σκάλλω: See after σκαιοροῦμαι

σκάλλω: I dry up, σέλλω

Σκαλμός: Some understand it of a thowl, one of two wooden pins driven into the edge of a boat, by which oars are kept in their places in rowing. But it is rather a peg to which the oar is tied, while the rowers rest.¹⁵ It is sometimes taken for a bench of rowers. Hence Cicero has 'duorum *scalmorum* naviculam.'—'Ἐπὶ σκαλμῶν πλάτας ἔχοντες,¹⁶ Eurip. From ἔσκαλμαι pp. of σκάλλω: for a peg may be said to be DUG into the place which it hollows: 'Quia,' says Voss., 'paxillus cavo quasi INFODITUR'

σκάλοψ, οπος: a mole.—Fr. ἔσκαλον a. 2. of σκάλλω, 'FODERE cubilia talpæ,' Virg.

σκάλωμα, ατος: 'a hole made by a hoe,' Cas. From σκαλώω=σκάλλω.

Schw. understands it, an obliquity, irregularity; and compares it with σκαληνός, which is explained by Hes. by the word σκολιός. Some Mss. read σκαίωμα

Σκαμβός: bow-legged, with shambling legs.—'Otho fuisse traditur et modicæ staturæ, et malè pedatus, *scambusque*,' Sueton. 'Σκάω, (wh. σκά-ζω) is, I make lame: hence σκάβος, σκάμβος, lame,' TH.

Σκάπτω, ψω: I dig, dig out, scoop.—Fr. p. ἔσκαφα is *scapha*, a *skiff*, canoe, i. e. wood scooped

Σκάμμα, ατος: a space in the arena or stadium surrounded by a TRENCH or line, beyond which the combatants were not to pass.—Fr. ἔσκαμμα pp. of σκάπτω. 'Cur tu, de *scammate* egrediens, in peregrinis disputationibus immoraris?' Jerome

Σκαμμωνία: the herb *scammony*

Σκάνδαλον: that against which we stumble; any thing placed with a view to make us stumble, as a snare, gin, &c.; an impediment, obstruction placed in our way.—Fr. σκάνδω fr. σκάζω,¹⁷ (as χάνδω fr. χάζω) I limp. Hence σκανδαλίζω, I occasion an obstruction to: 'I demand who they are whom we *scandalize* by using harmless things? No man will say that one of us is offensive and *scandalous* to another,' Hooker

† Σκάνδιξ, κος: the herb shepherd's needle, wild chervil, or stork's bill, Fac. 'Scandix quoque in olere sylvestri a Græcis ponitur. Hæc est quam Aristophanes Euripidi poetæ objicit joculariter matrem ejus ne olus quidem legitimum venditasse, sed *scandicem*,' Pliny

Σκάπτω: See before σκάμμα

Σκάραβος: *scarabæus*, a beetle. 'You are *scarabæes* that batten in dung,' Beaumont

σκαρδαμύσσω, ξω: I wink; look at another with tremulous eyes.—Βλέψον εἰς ἐμ' ἁ-σκαρδάμυκτος, Aristoph., Look firmly at me

Σκαρθμός: a leaping.—Fr. ἔσκαρθην a. 1. p. of σκαίρω

¹³ They think that digging is good for all the plants, as hoeing is for the smaller kinds. Σκάλλω fr. ἔσκαλσαι pp. of σκάλλω.

¹⁴ To pass one's life in peace-time, having a lover, and stirring up the coals.

¹⁵ In this sense it is used by Æschylus, Pers. 382, quoted on τροπός.

¹⁶ Holding their oars on the pegs.

¹⁷ That is, for σκάδω fr. ἔσκαδον a. 2. of σκάζω.

Σκάρφος: any thing pointed, as a stylus or pencil; stubble; a nail, &c.—Hence *scarifico* and *scarify*. Fr. σκάρφος, σκρίφος Fac.¹⁸ derives Lat. *scribo*, (for *scripho*, as ‘ambo’ for ‘ampho’)

¹⁹ Σκάρος: a sea-fish which was considered a dainty among the ancients.—‘The delicious juice of fishes, the marrow of the ox, the tender lard of the Apulian swine, and the condited bellies of the *scarus*,’ Bp. Taylor

σκατὸς: See σκῶρ.—So ὕδωρ, gen. ὕδατος

Σκάφη: a spade; a skiff.—See σκάπτω

σκάφιον: ‘In Aristoph. Thesm. 838, καθ-ἔσθαι σκάφιον ἀπο-κεαρμένην, it is a shaving, tonsura: in Av. 806, κοψίχῳ σκάφιον ἀπο-τετιλμένῳ, it is the head itself,’ Br.

Σκάφis, ἰδος, a pail; milk-pail.—Fr. σκάφη, a skiff, boat. So we say, a butter-boat

Σκάφος νεὺς: the hull of a ship, Bl.—See above

σκεδάω: the same as κεδάω

σκεθρός: exquisite, exact.—Πάντα προῦξ-επίσταμαι σκεθρῶς,¹⁹ Æsch. Σκεθρὰ διαίτη, Galen: An exquisite diet

σκεираφεῖον: a dice or gambling house; or row of gambling houses.—Οὐκ οἶδα, ἦν δ’ ἐγὼ, ὃν λέγεις, τὸν Δεινίαν. “Ἔστιν, ἦ δ’ ὅς, ἐν τοῖς σκειραφεῖοις ἐγ-καψι-κίδαλος ἄνθρωπος,²⁰ &c., Lucian. It is written also σκειραφεῖον, and is fr. σκίρος=σκήρρος, a hard callous substance; a rough stone; a die

Σκελετὸν: a skeleton. See σκέλλω

Σκέλος, εὐς: a leg.—H. an *iso-sceles*²¹ triangle. ‘*Sæpe peri-scelidem raptam sibi flentes*,’ Hor.

Σκελῖς, ἰδος: the ham, shoulder, or leg of a pig, perna.—Fr. σκέλος

Σκέλλω, fut. σκελῶ: I dry up, make to shrink.—H. σκελετὸν, a skeleton

Σκέλος: See after σκειραφεῖον

Σκέπαρνον: an axe.—Πέλεκυν μέγαν ἢ ἐσκέπαρνον, Hom. From σκέπω=σκάπτω

σκέπω, ψω: I cover, shade, shelter, protect.—Fr. σκέω, wh. σκηνή; allied to σκίω, wh. σκιά

σκέπη: a covering; defence; a pretext, a false defence.—Fr. σκέπω

Σκέπτομαι: I look round, view, contemplate; consider, reflect.—Fr.

σκέπτω, wh. a *sceptic*.¹ Fr. ἔσκεπον (a. 2. of σκέπτω), i. e. ἔσκεπον is perhaps Lat. *specio*, *spexi*, *spectum*. Fr. ἔσκοπα pm. are *tele-scope*, *micro-scope*

σκερβόλλω: I calumniate.—‘Fr. σκέαρ=σκῶρ, dung, and βάλλω. Properly, I throw dung at another,’ J. Παῦσαι καὶ μὴ σκέρβολλε πονηρὰ, Aristoph.

σκευάζω: See below

Σκεῦος,² εὐς: σκεῦή: a vessel, utensil, instrument. Τὰ σκεῦή, the utensils of an army, baggage; utensils of a ship, tackle; of a house, furniture, food, &c. Apparatus of dress, clothes, armor, &c.—‘Wachter supposes that *shoe*, Sax. *sco*, Germ. *schu*, is the APPAREL of the foot, Gr. σκεῦή; and that at first the word was *fot-sko*, just as *hand-schuh* was then used for a glove,’ T. From σκεῦος is σκευάζω, I get ready, prepare, furnish, provide any utensils, clothes, &c., instrumentis instruo: and σκευάζομαι, I prepare myself, make preparations. Παρα-σκευσάντων τῶν Μιτυληναίων τῇ ἡνὶ οἶνον καὶ ἄλφιτα,³ Thucyd. Ἀντι-παρα-σκευάζομαι, I make preparations against an enemy

Σκευ-ωρέω, -έομαι: I watch or observe curiously or insidiously. Thus Aristotle, speaking of eagles, observes: Τύπτονσι ταῖς πτέρυξι καὶ τοῖς ὀνύξιν, εἰάν τινα λάβωσι σκευ-ωρούμενον περὶ τὰς νεοττίας.⁴ Hence it means also, I watch insidiously an opportunity of surprise or attack, I plot, machinate.

¹ Properly, one who reflects and diligently considers an argument.

² ‘Fr. σκέω. Properly, a garment to protect us from the weather,’ Vk.

³ The Mitylenians having provided wine and flour for the ship.

⁴ They beat any one with their wings and nails, whom they find watching insidiously about their nests.

¹⁸ He adds another derivation fr. γράφω, which might be changed to *scrapho* (as γρότη to ‘scruta’), *scrabo*, *scribo*.

¹⁹ I know all things beforehand exactly.

²⁰ I do not know, said I, this Deinias whom you speak of. He is a man, said he, whose habit is to devour onions in gambling-houses, &c.

²¹ Having its legs equal.

—'Fr. *σκεῦος* and *οὔρος* or *ῥρα*. Properly, I watch vessels or utensils,' St.

Σκηνή: that which affords a cover or shade; a tent, booth; a covered place or bower for representations; a theatre; stage; a play or fable.—'Tum sylvis *scena* coruscis Desuper', &c. Virg. 'Cedar and pine and fir and branching palm, A sylvan scene,' Milton. Hence *scenical* representations, &c. Fr. *σκέω*,⁵ probably allied to *shed*, i. e. *sked*; *shelter* i. e. *skelter*; *shield* i. e. *skield*; *scull*; &c.

Σκήπτω, *ψω*: I rest or lean as on a staff; I lean on violently, press upon; make to press upon, hurl upon.—Hence *σκήπτρον*, a *sceptre*, the staff or rod of princes

Σκήπτομαι: I make a pretext or excuse; I feign an excuse; pretend, feign.—Properly, I make a pretext on which to lean or rest as an excuse for myself. See above

Σκήπτρον: a staff; a *sceptre*. See *σκήπτω*

Σκηρίπτω: the same as *σκήπτω*

Σκιά: a shade, shadow. One who accompanies another to an entertainment without invitation, as Lat. *umbra*.—Hence a *squirrel*. See *οὔρα*. And hence the *a-scii*, *anti-scii*, &c. in astronomy. 'I suspect,' says Lacon facetiously, 'that some of the SCIENCES are derived from *σκιά* rather than from *scio*'

σκιδνημι: for *κιδνημι*. See *κεδάω*

Σκίλλα: *squilla*, a *squid* or sea-onion

Σκιμαλίζω: I point the middle finger at another by way of infamy. Persius calls this finger 'infamis digitus.'—'Ο δὲ δρεπαν-ουργὸς οὐχ ὀρᾷς ὡς ἡδεται, Καὶ τὸν δορυ-ξόν οἶον ἐσκιμάλισεν,'⁶ Aristoph.

Σκίμπω: the same as *σκήπτω*

Σκίμπων, *στίμπων*: a staff, stick.—Fr. *σκίμπω* and *στίπω*=*σκιμπτω*=*σκήπτω* wh. *σκήπτρον*. Hence Lat. *scipio*

Σκίμπους, *οδος*, *ὅ*: a pallet-bed.—If it is fr. *σκίμπω*, I lean on, it seems to have gained its peculiar notion through mere caprice of use. 'Εκ

τοῦ σκίμποδος Δάκνουσι μ' ἐξ-έρποντες οἱ Κορίνθιοι,' Aristoph.

Σκίρρος: a hard tumor.—Hence *scirrhus*, an indurated gland: 'Any of these may degenerate into a *scirrhus*, and that *scirrhus* into a cancer,' Wiseman

σκιρρόν: the indurated crust or rind of cheese. (See above.) Also, plaster, gypsum: A dog in Aristophanes having been accused of eating the rind of cheese, (τὸ σκίρρον ἐξ-εδήδοκεν), his crime is heightened, in a jocose allusion to the double meaning of the word, by the consideration that he had left nothing to plaster the pitcher with: 'Ἐμοὶ δέ γ' οὐκ ἔστ' οὐδὲ τὴν ὑδρίαν πλάσαι

σκιρτάω: I skip, leap, jump, dance.—'Fr. *ἔσκιρται* pp. of *σκίρω*=*σκαίρω*,' S. 'Ορχεῖσθε καὶ σκιρτᾶτε καὶ χορεύετε, Aristoph.

Σκίταλος: a wanton deity.—Hither, says Toup, we should perhaps refer the English word *skittish*. 'Skit, a light wanton woman. *Skittish*, wanton, volatile, hasty,' T.

Σκλέω, *σκλημι*: I dry up; harden by drying up.—For *σκελέω* fr. *σκελῶ* fut. of *σκέλλω*. So *βελῶ*, *βελέω*, *βλέω*

Σκληρὸς: hard, rigid, rough; cruel, severe, &c.—Fr. *σκλέω*

Σκληρὸς: 'Εκείνος μὲν *σκληρὸς*, οὗτος δὲ *προ-φερὴς* καὶ *καλὸς* καὶ *ἀγαθὸς* τὴν ὕψιν, Plato. 'Σκληρὸς is, one who is older in years, but younger in look: *προ-φερὴς* is, one who is younger in years, but older in look. The speaker seems to add *καὶ καλὸς* &c., that he might not appear to detract from the appearance of Critias. So Plato says elsewhere: τὸν μὲν Παρμενίδην εὖ *πρεσβύτερον*, καλὸν δὲ καὶ ἀγαθὸν τὴν ὕψιν,' Heindorf. Else the addition of *καὶ καλὸς* &c. seems to be in direct contradiction to the preceding explanation of *σκληρὸς*. Timæus translates *σκληρὸς* by *σκληρὸς καὶ παρ-ηβηκὸς*

Σκνίψ: a wood-worm.—For *κνίψ* fr. *κνίπτω*=*κνίω*

⁵ For *σκέω* fr. *σάκος*, Vk.

⁶ Do you not see how the scythe-maker rejoices and how he marks out the spear-pollisher as infamous?

⁷ The Corinthians, creeping out from the

pallet-bed, bite me. Bugs (*κόρεϊς*) are here called Corinthians, says the Schol., as the Corinthians at this time were ravaging Attica.

σκολιός: crooked, oblique; perverse.—'Εν μέσῳ γενεᾷς σκολιᾶς καὶ δι-εστραμμένης,⁸ NT. ' Properly, drawn in or contracted by DRYNESS; fr. ἔσκολα pm. of σκέλλω, Vk. Hence Mor. thinks *scelus* may be derived

σκόλιον: a kind of air.—' Some suppose it called from its not being continued, after the first had done, by the next in order, but in a CROSS or inverted manner: fr. σκολιός, St. Οὔτος δ' ἀπὸ πάντων μὲν φέρει πορνιδίον, Σκολίων Μελίτον, Καρικῶν αὐλημάτων τάχα δὲ δηλωθήσεται 'Ενεγκάτω τις τὸ λύριον,⁹ Aristoph.

Σκολοπένδρα: a *scolopendra*. For σκολοπ-έδρα fr. σκόλοψ, ὅπος, a sharp point, and ἔδρα, a seat. An animal whose seat or tail is composed of two sharp points

σκόλοψ, ὅπος: a sharp point, any thing pointed, a stake, sting, thorn.—See σκολοπένδρα. Hence σκολοπί-ζω, I place on a stake, impale: 'Ο Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους ἐς τρις-χιλίους ἀν-εσκόλοπισε,¹⁰ Herod.

σκολύθριον: a stool.—'Ὅσπερ οἱ τὰ σκολύθρια τῶν μελλόντων καθ-ιζήσεσθαι ὑπο-σπῶντες χαίρουσι καὶ γελῶσι, ἐπειδὴν ἴδωσιν ὑπτιον ἀνα-τετραμμένον,¹¹ Plato

σκόλυμος: a kind of thorn.—Possibly allied to σκόλοψ. Ἥμος δὲ σκόλυμος τ' ἀνθεῖ, καὶ ἡχέτα τέττιξ . . . λιγυρὴν κατα-χεύει' αἰοιδῶν,¹² Hesiod

Σκολύπτω: glandem pudendorum denudo, retractâ pelle.—Πάντ' ἀνδρ' ἀπο-σκολύπτειν, Athen.

Σκόμβρος: a herring, mackrel, or some such fish.—' Nec scombros metuentia carmina nec thus,' Pers.

Σκοπέω: I survey, look about, observe, mark, &c.—Fr. ἔσκοπα pm. of σκέπτω, wh. σκέπτομαι. Hence tele-

-scope, micro-scope

Σκόπελος: a rock.—Properly, a place from which we observe, fr. σκοπέω. H. *scorpus*

Σκοπός: a mark which we observe and at which we aim, an object, aim, *scope*; a model. Also, one who observes and watches, a watchman, spy, &c.—See σκοπέω

Σκορακίζω: I cast off, reject.—Properly, I send to the crows; for κορακίζω fr. κόραξ, ακος

σκορδινάμαι: I stretch and yawn.—Στένω, κέχρηνα, σκορδινῶμαι, πέρδωμαι,¹³ Aristoph.

Σκόροδον: garlic.—' Hence *scorodalus*, *scordalus*, bold, swaggering: for they gave garlic to game cocks to make them fight the bolder,' Salm. 'Tullius Cimber et nimius erat in vino et *scordalus*,' Sen.

Σκορπίος: a *scorpion*. Also, an engine for throwing stones, &c. 'Non saxa modo, sed et spicula *scorpionibus* jaci,' Cæsar

Σκορπίζω: I scatter.—'Ο σκόρπιος σκορπίζει τὸν ἰὸν, The scorpion scatters its poison. 'Ο λύκος ἀρπάζει καὶ σκορπίζει τὰ πρόβατα,¹⁴ NT.

Σκότος: darkness.—' Fr. ἔσκοται pp. of σκῶ=σκίω, wh. σκιά, S. There were probably three original forms: σκέω, wh. σκῆνῃ; σκίω, wh. σκιά; σκύω, wh. σκότος. From εἰσιότωμαι pp. of σκοτώω, I darken, is σκότωμα, a swimming in the head, causing dimness of sight: 'I have got the *scotomy* in my head already. You all turn round,' Massinger

Σκύβαλα, ὦν: refuse, dung.—'Ατινα ἦν μοι κέρδη, ταῦτα ἤγημαι ζημίαν' ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερ-έχον τῆς γνώσεως Χριστοῦ, καὶ ἡγοῦμαι σκύβαλα εἶναι,¹⁵ NT. Schleusner sup-

8 In the midst of a crooked and perverse generation.

9 This man gets what he sings from every quarter, from the harlots, from the airs of Melitus, from the Carian pipe tunes. This shall shortly be shown. Let some one get the lyre.

10 Darius impaled the leading men to the number of three thousand.

11 As persons, who draw away the stools from under those who are just going to sit down, are merry and laugh, when they see a person upset flat on his back . . .

12 But when the thorn is in flower, and the chirping grasshopper pours its shrill song.

13 I am oppressed, I gape, I stretch and yawn, I break wind.

14 The wolf seizes and scatters the sheep.

15 Whatsoever things were gain to me, these I thought a loss: and indeed I think all things a loss on account of the excellency of the knowledge of Christ, and I think them refuse.

poses this put for κύσβαλα=κύσι-βαλα, things THROWN to the DOGS

σكىζομαι: I am angry.—'Fr. σκύνω,' Bl. Allied to σκιά, σκύτος, &c. (See σκύτος.) One whose countenance is DARKENED by anger. Perhaps we may compare 'to take umbrage' fr. 'umbra.'¹⁶ 'Αθηναίη ἀκέων ἦν, οὐδέ τι εἶπε, Σκυζομένη Διὶ πατρὶ,¹⁷ Hom.

σκυδµαίνω: fr. ἔσκυδον a. 2. of σκύνω, as ἐριδµαίνω fr. ἐρίζω. The same as σκύνομαι

Σκύθαινα: a maid servant from Scythia

Σκύθης: a lictor, a guard.—As being a Scythian. 'Απο-στρέφετε τὰς χεῖρας αὐτῶν, ὧ Σκύθαι,¹⁸ Aristoph.

σκυθίζομαι: I shave. 'I. e. in the Scythian manner, in time of grief; for otherwise the Scythians wore long hair. Or, as some think, fr. σκύθης, iron, as in Theognis: 'Ἄλλ' ἄγε δὴ, Σκύθα, κείρε κόμην. For the best iron came from Scythia. Hence Æsch. has Σκύθης σίδηρος,' Barnes

Σκυθρός: gloomy, sour, sullen; grave, thoughtful.—'Fr. σκύνω,' Bl. Allied to σκέω, σκίω, σκώω. See σκύτος. Addison speaks of 'men of DARK tempers.' Μὴ γίνεσθε, ὥσπερ οἱ ὑπο-κριταί, σκυθρο-ῶποι,¹⁹ NT.

σκύλαξ, ακος: a whelp, cub.—'Εἴθα δ' ἐνὶ Σκύλλῃ ναίει ... Τῆς ἦτοι φωνῇ μὲν, ὅση σκύλακος νεογιλῆς,²⁰ Hom. It is perhaps fr. σκύνω, like σκύμνος

σκύλαξ: a thong.—Perhaps as made of the skin of a cub. See above. Σκύλαξ σιδηροῦς περὶ τὸν τράχηλον, Polyb.

σكىλλω: I lacerate. Σκύλλονται πρὸς ἀν-αὐδῶν παίδων τὰς ἀ-µάντων,¹ Æsch. (Fr. fut. σκυλῶ is σκύλιον and σκοσκύλιον or κοσκύλιον, a minute pairing, &c.; wh. perhaps Lat. *quisquilæ*, riff-raff.) Transferred to the mind, I harass, fatigue: Σὺν ἱππεύσιν ὀλί-

γοῖς πορεύεται, ἵνα μὴ πάντα τὸν στρατὸν σκύλῃ,² Herodian

σكىλον: a spoil, σύλον. Also a skin taken from a wild beast; and a skin generally, wh. σκυλο-δέψης, one who rubs skins, a currier.—Perhaps allied to σκύλλω, I lacerate. From σκύλον or σκύλον, Æol. σπύλον, Voss. thinks *spolium* may be derived Σκύμνος: a whelp, cub, &c.—Perhaps fr. σκύνω=σκέω. One whom its mother shades, covers, or protects. 'At catuli pantherarum *scymnique leonum*,' Lucret.

Σκύνιον: an eyelid.—Perhaps fr. σκύνω. As overshadowing or covering the eyes. See σκυθρός. Hence ἐπι-σκύνιον, the skin close to the eyelids. Homer says of the lion when pursued: Πᾶν δὲ ἐπι-σκύνιον κάτω ἔλκεται, ὅσσε καλύπτων³

Σκυρωτὰ ὁδός: the name of a road mentioned by Pindar as made by Battus, and translated by Heyne 'Scyrotavia.' Dm. supposes it the same as *ξυρωτὰ* (σκ being equivalent to ξ), levelled, planed; properly, shaven, fr. *ξυρώω*

Σκύτος, εος: a hide, skin.—H. *scutum*, as made of hide; *escutcheon*, *esquire*. Hence also *scutica*, and perhaps *cutis*

Σκυτάλη: a little staff with paper or leather [σκύτος] rolled round it, used by the Lacedæmonians in sending private orders to their generals, Fac. A staff generally.—'Id postquam Lacedæmonii resciverunt, legatos ad eum cum *scytalâ* miserunt,' Nepos

Σκύφος, ου, εος: a cup, bowl.—'Natis in usum lætitiæ *scyphis*,' Hor.

Σκύνω. See σκύνομαι, σκυθρός, σκύμιον

-σκω: See ἀρέσσω

σκόληξ, ηκος: a worm.—'Οπου ὁ σκόληξ οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται,⁴ NT.

16 'For κύζομαι fr. κύζω κύω, I swell,' L
17 Minerva was silent, and said nothing being angry with her father Jove.

18 Twist back their hands, ye lictors.

19 Do not be gloomy in the face, as the hypocrites.

20 There within dwells Scylla: her voice is as the voice of a new-born whelp.

1 The Persians are lacerated by the voice-

less children of the untainted (sea), i. e. by the fish.

2 He went with a few horse, that he might not fatigue the whole army.

3 It draws down all the skin above its eyelids, hiding its eyes.

4 Where the worm dieth not and the fire is not quenched.

Σκῶλος : a sharp stake ; any thing pointed, as a thorn, σκόλοψ.—Perhaps for σόλος (as δῶμα fr. δέμω) fr. ἔσκολα pm. of σκέλλω : A DRIED stake. Or for κῶλος fr. κέλλω : A pile DRIVEN into the ground. "Ὡς τε σκῶλος πυρὶ-καυστος, Hom. : As a fire-burnt stake

Σκῶλον : a stumbling block.—Properly, a sharp stake driven into the ground against which we stumble. See above. "Ἀραγε σκῶλα ἀπὸ τῆς ὁδοῦ τοῦ λαοῦ μου,⁵ LXX.

Σκῶπτω, ψω : I scoff, taunt.—T. compares *scoff*, Teuton. *schoppen*

Σκῶρ, σκάρ, gen. σκατὸς, as ὕδωρ, ὕδατος : dung, refuse.—Hence σκωρία, the refuse of metals, dross. 'The scoria or vitrified part, which most metals, when heated or melted, protrude to the surface, is much lighter than water,' Newton. Jones compares *scour*. Hence is usually derived *scurra*, as being vile as dung, or jesting on low and filthy subjects

Σκωρ-αῖς, ἰδος : 'a vessel which receives excrement, a close stool,' J.—Fr. *αῖς*, a vessel

Σκωρία : See σκῶρ

Σκῶψ, ωπὸς, ὄ : an owl.—Σκῶπες τ' ἰρηκές τε, Hom. : Owls and hawks. Hence TH. and Bch. derive σκῶπτω : 'For owls imitate the actions of men'

Σμάραγδος : See μάραγδος

Σμαραγέω : said of the sea roaring.—Ὡς ὅτε κύμα θαλάσσης Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος,⁶ Hom.

σμάω, σμήχω fr. p. ἔσμηκα : I wipe, wipe off, cleanse.—'Ἐκ κεφαλῆς ἔσμηχεν ἅλως χνόον ἀ-τρυνγέτοιο,⁷ Hom. Todd has the word *smegmatic* fr. pp. ἔσμηγμα

σμερδαλέος, σμερδνός : striking horror, terror, or awe.—Δεινὴ τε σμερδνή τε, Hom. Λάμπε δὲ χαλκῷ Σμερδαλέῳ,⁸ Id.

5 Raise the stumbling-blocks out of the way of my people.

6 As when the wave of the sea rages on the vast shore, and the ocean roars.

7 He wiped from his head the froth of the sterile sea.

8 Hector beamed with terror-striking brass.

9 The bees hum nicely at the hives.

10 The infanticide made the hairs of the head to flow on the ground.

Σμῆνος, εὐς : a swarm of bees ; a hive.—Καλὸν βομβεῦντι ποτὶ σμάνεσι μέλισσαι,⁹ Theocr.

* σμήριγξ : hair.—Σμήριγγας ἐστάλαξε κωδείας πέδῳ 'Ο τεκνο-ραίστης,¹⁰ Lycophr.

Σμικρός : for μικρός

Σμίλαξ : See μίλαξ

Σμίλη : a graving or paring knife.—'Ἄγε δὴ, δέλτοι, δέξασθε σμίλης ὀλοὺς,¹¹ Aristoph.

Σμίνθος : a rat.—Hence it is supposed that Apollo acquired the name of *Smintheus* : 'O *Smintheus*, sprung from fair Latona's line,' Pope. 'The Phrygians raised a temple to Apollo from his destroying a number of rats which infested the country,' Lempr.

Σμινύη : a spade.—Possibly allied to μινύω, (wh. μινύθω) *minuo*. Οὐδὲ σμινύην, οὐδὲ τᾶλλα ὄργανα ὅσα περὶ γε-ωργίαν,¹² Plato

Σμύχω, ξω : I burn, consume : Κατὰ δὲ σμύζει πυρὶ νῆας, Hom. I consume, dissolve, or wear away by sorrow or labor : Κῆρ ἄχεϊ σμύχουσα,¹³ Ap. Rh.

Σμυγερὸς : wearing away or worn away by sorrow or labor ; sad ; laborious.—Fr. ἔσμυγον a. 2. of σμύχω

Σμύρις : a stone to cut glass and polish diamonds.—Hence Engl. *emery*, for *stery* ; as 'emerald' fr. σμάραγδος

Σμύρνα : myrrh.—Supposed to be put for μύρνα and to be the same word as μύρρα

Σμύχω : See before σμυγερὸς

Σμῶδις, κος : a weal, mark of a stripe.—Σμῶδις δ' αἰματόεσσα μεταφρένου ἐξ-υπ-αν-έστη, Σκῆπτρου ὑπὸ χρυσέου,¹⁴ Hom.

Σμῶχω : I eat, chew.—Perhaps for μῶχω fr. μέμωκα p. of μῶω=μοέω, *moVeo*. From the motion of the jaws. 'Ἄλλ' ἀνδρικῶς ἐμ-βάλλετον, καὶ σμῶχετ' ἀμφοῖν ταῖν γνάθοιν,¹⁵

11 Come now, you tablets, receive the furrows of the graving-knife.

12 Neither a spade nor any other instrument of agriculture whatever.

13 Wearing out her heart with grief.

14 And a bloody weal rose up under the part between his shoulders from the stroke of the golden sceptre.

15 But set on like men, and eat with both jaws.

Aristoph.

Σοβέω : I shake or move anything about.—For σοφέω=σοέω allied to σόω, σάω, &c.

Σοβέω : I drive ; I drive away.—Hence μυιο-σόβη, an instrument for driving away flies

Σοβέω : I drive away any one from before me in a proud and insolent manner. Hence σοβαρός, proud, insolent : Ὡς σοβαρός εἰς-ελήλυθεν, Aristoph., How proud he entered

Σόλοικος :¹⁶ barbarous ; rough in manner. Hence σολοικίζω, I am barbarous in speech. Fr. pp. σεσολοικισμαι is a *solecism*

Σόλος : a kind of quoit.—Σόλον δ' ἔλε δῖος Ἐπειός, ἦκε δε δινύσας γέλασαν δ' ἐπὶ πάντες Ἀχαιοί,¹⁷ Hom. Hence J. derives *sol*, *solis*, the sun, a plate of fire¹⁸

σομφός : loose and empty like a sponge.—Τὴν πόλιν ἀντὶ λαγαρᾶς καὶ ὑπο-σόμφου μεστήν ἐποίησεν ἀγλαΐας,¹⁹ Themistoc.

Σόος : see σάος

Σορός : a coffin ; bier.—Ὡς δὲ καὶ ὅστέα νῶϊν ὁμῇ σορός ἀμφι-καλύπτει,²⁰ Hom. Καὶ ἤψατο τῆς σοροῦ, καὶ εἶπε Νεανίσκε, σοὶ λέγω, ἐγέρθητι,¹ NT.

ΣΟΣ : your.—Fr. σοῦ gen. of σὺ, (Dor. τὺ, wh. *tu*) as ἐμός fr. ἐμοῦ

ΣΟΥ : See above

Σοῦ σοῦ : the noise of one driving away birds, *su, su*. S. derives it fr. σόε, imp. of σόω=σύω and σείω

Σουδάριον : the Lat. *sudarium*, fr. *sudor* ; a cloth to wipe away the sweat, a handkerchief ; napkin, &c.

ΣΟΦΟΣ : wise, learned ; skilled ; cunning.—Hence *philo-sophy*,² a love of learning ; and σοφιστής, a *sophist* or cunning disputant, wh. *sophistry*. Hence σοφία, wisdom, wh. the female name *Sophia*

σώω : the same as σύω and σείω.

Σοῦσθε, rush, haste

Σπᾶω : I draw ; draw out, pluck out, vello, evello, convello.—Fr. pp. ἐσ-πασμαι is *spasm*, a convulsion. Hence S. derives Lat. *spes*, hope, i. e. a drawing on or protraction of desire

Σπάδιξ : a branch drawn or plucked (ἐσπασμένος) from a palm tree, together with the fruit on it. Hence *spadix* is said of a bright bay color, like that of the palm. So Virgil, speaking of horses : '*Spadices glaucique*'

Σπαδίζω, ζω : I cut and slash. Properly, apparently, σπάδιξι, with palm branches. Ἀπ-έδειρε πᾶσαν τὴν ἀνθρωπίνην σπαδίξας δὲ αὐτοῦ τὸ δέρμα, ἰμάντας ἐξ αὐτοῦ ἔταμε.³ Wess. translates it: *scindo, lancino, dissecō*

Σπάδων, ωρος : cui testiculi sunt (ἐσπασμένοι) evulsi.—Α' σπάδην α σπᾶω, ut βάδην α βᾶω. 'Ut *spado* vincebat *capitolia nostra* Posides,' Juv. Hinc 'to *spray*'

σπάθη : a branch of palm, with the dates hanging on it, Fac.—Comp. σπάδιξ. Τόξα δὲ εἶχον ἐκ φοίνικος σπάθης πεποιημένα μακρὰ,⁴ Herod.

* σπάθη : an oar.—Perhaps as made of palm branch. See above. Θέτιν θείνον σπάθαις,⁵ Lycophr.

Σπάθη : a *spade*, which Bl. derives from it

σπάθη : a weaver's shuttle, Bl. An instrument used by weavers for knocking the threads of a web together, Fac.—Παρά τὸ κατα-σπᾶν τὴν κρόκην, says EM. Hence σπαθάω, I weave. Λεπτο-σπαθήτων χλαυιδίων, Æsch. : Of robes finely woven

Σπάθη : a broad-sword.—'Gladios majores quos *spathas* vocant ; et alios minores, quos *semi-spathas* nominant,' Veget. Hence Ital. *spada*. 'Quoniam *RADIUS TEXTORIUS* ce-

¹⁶ Supposed to come from *Soli*, a city of Cilicia, founded by the Athenians.

¹⁷ The divine Epeus took the quoit ; whirled it and threw it ; and all the Greeks laughed.

¹⁸ Compare 'the sun's disk' with *δίσκος*.

¹⁹ The city, instead of its being slack and rather loose, he made full of grace and comeliness.

²⁰ So may the same coffin cover our bones.

¹ And he touched the bier, and said : Young man, I say to you, arise.

² From φιλέω, I love.

³ He drew off all the man's (skin) ; and, having cut the skin about, he made thongs of it.

⁴ They had long bows made of palm branch.

⁵ They struck Thetis (i. e. the sea) with oars.

lenter agitatus subtemen permeat, σπάθη interdum pro gladio usurpatur,' Bl.

Σπάθη: 'a slice or reed for stirring any boiling liquid; a scummer, ladle. An instrument used by medical men in spreading plasters or stirring medicines together,' Fac.—Hence *spatha*, *spathula*, *spatula*: 'In raising up the hairy scalp smooth with my spatula,' Wiseman

σπαθάω: I weave.—See above

σπαθάω: I waste, profusely spend.—Μειράκιον τὰ πατρῶα βρύκει καὶ σπαθῆ,⁶ Athen. This meaning is supposed to flow from the notion of using the (σπάθη) weaving shuttle too much or with too much force. Οὐ μὴν ἐρῶ γ' ὥς ἀργὸς ἦν, ἀλλ' ἐσπάθα· Ἐγὼ δ' ἂν, αὐτῇ θοιμάτιον δεικνὺς τοδί, Πρό-φασιν, ἔφασκον· Ὡ γύναι, λαν σπαθῆς,⁷ Aristoph. 'Ἐσπάθα: weaved the web; properly, condensed the web with the *spatha*. He plays on the ambiguity of this word, which signifies also, to spend profusely,' Br.

σπάθη: See before σπαθάω

σπαίρω, ἀ-σπαίρω: I pant, palpitate.—Perhaps fr. σπάω, as δαίρω fr. δάω, ψαίρω fr. ψάω. 'Leo cum jaceret spiritum extremum TRAHENS,' Phædr. 'Ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντ' ἐσ-ιδούσα,⁸ Hom. Some hence derive *spiro*

Σπάνις, εὐς, ἡ: rarity, paucity, scarcity.—Fr. σπάω, says L. Perhaps the primary idea may be that of thinness, as applied to metals attenuated by being DRAWN out. Hence σπανίζω, σπανίζομαι, I have a scarcity: Ὅρῳ φίλων Ὡς ἐσπανίσμεθ',⁹ Eurip.

Σπαράσσω, ξω: I tear, lacerate.—Allied to σπάω, I pluck up. Σάρκας ἐσπάρασσ' ἀπ' ὀστέων,¹⁰ Eurip. Οὐ σπαράζομαι κόμαν;¹¹ Id. From σπαργῶ fut. 2. of σπαράσσω Ainsworth derives *spargo*. 'Discerpo,' which

means the same as σπαράττω, is used in the sense of *spargo*: 'Multa patri portanda dabat mandata, sed auræ Omnia DISCERPUNT,' Virg.

Σπαργάω: said of breasts bursting or distended with milk. It is thence applied to men bursting with desire or passion.—Σπαργῆς θυμὸν ἀπαντὰ πόθοις,¹² Epigr.

σπάργω, ξω: I wrap.—Hence σπάργανον, a wrapper; and σπαργαγῶ, I bind with a wrapper: Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτό-τοκον καὶ ἐσπαργάωσεν αὐτὸν,¹³ NT.

Σπαρνός: rare, SPARE, σπανός.—Fr. ἔσπαρον a. 2. of σπείρω. Scattered, dispersed

Σπάρτον: a rope, as some translate. Καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, Hom.: And the timber of the ships was rotted and the ropes were loosened. It is fr. ἔσπαρται pp. of σπείρω. Varro says: The Liburnians sewed their ships with leather; the Greeks more with hemp and tow and other things which are SOWN, whence they call them σπάρτα. But Vossius thinks this too general: 'Σπάρτον,' he says, 'is rather fr. σπείρω, I STITCH; for σπείρω, like Lat. Sero, is said as well of stitching as sowing. Σπάρτον is that from which any thing is made for the purposes of stitching or binding together. So the Latins called Spanish broom *spartum*, not as being SOWN, (which it is not) but as being fit for the purposes of stitching, similarly to what the Greeks expressed by σπαρτά. Homer however by σπάρτα meant neither cables, nor Spanish broom which was not yet known, but the stitchings (suturas) of the ships.' Livy has: 'Magna vis *sparti* ad rem NAUTICAM congesta'

σπαρτός: sown.—Fr. ἔσπαρται pp. of σπείρω

Σπαράλη: any ornaments of the

6 The young man devours and wastes his paternal property.

7 Translated by Br.: Non equidem dicam otiosam eam fuisse; sed TEXEBAT. Ego autem ei pallium hoc ostendens, eoque utens prætextu, dicere ei solebam, Mulier, telam NIMIS DENSAS.

8 The wife seeing her husband dying and panting.

9 You see what a scarcity of friends we have had.

10 He tore the flesh from his bones.

11 Shall I not tear my hair?

12 You swell with desire over your whole breast.

13 And she brought forth her first-born child, and bound him with swaddling-clothes.

dress; or luxury of food.—Hence *σπαταλάω*, I live luxuriously or delicately: Μηδ' εἰς μοι ταύτην, 'Ερασί-στρατε, τὴν σπατάλην σου Ποιήσσει Θεῶν, ἢ σὺ κατα-σπαταλῆς, ¹⁴ Epigr.

σπατίλη: dung, excrement. But it is also translated, and more truly, minute particles PLUCKED OFF especially from hides, fr. ἔσπαται pp. of σπάω. In Dion Cicero is reproached by Calenus in these terms: Γυμνὸς ἐν γυμνοῖς ἀνέξηθεις, καὶ οἰσπώ-τας καὶ ὕσ-πελέθους καὶ σπατίλας σὺλ-λέγων ¹⁵

Σπάω: See before σπάδιξ

σπείδω or σπείω, σω: the same as σπένδω

Σπείρα: any thing winding or coiled, as the fold of a serpent, a rope, ¹⁶ twisted hair.—Hence *spire* and *spiral*: 'With burnish'd neck of verdant gold, erect Amidst his circling spires,' &c., Milton

Σπείρι: a band, cohort. — Fr. σπείρα, a coil or orb, as ἴλη fr. ἴλω. Συγ-καλοῦσιν ὅλην τὴν σπείραν, NT.

σπείρον: that with which any one is wrapped round.—Allied to σπείρα, as 'involucrum' to 'involver.' Σπεῖ-ρα κάκ' ἄμφ' ὤμοισι βαλὼν, οἰκῇ ἐοικώς, ¹⁷ Hom.

σπείρον: a sail; or a rope, like σπείρα. Homer has πείσματα καὶ σπείρα

Σπείρω, fut. σπερῶ: I scatter seed, sow; scatter generally. — Fr. pp. ἔσπερμαι is σπέρμα, seed; whence *sperma-celi*. ¹⁸ Fr. pm. ἔσπορα are the *Sporades*, islands SCATTERED off the coast of Caria: and ἄ-σπορος, applied to ground unfit for being sown, as stony and rough places; whence *asperus* or *asper* is derived

σπεκουλάτωρ: '*spiculator*, fr. *spiculum*, like the Gr. δορυ-φόρος. Cas. thinks it the same as *speculator* fr. *speculator*. It meant a body guard of a king, whose office among other things was that of executioner,' Schl. — Καὶ ἀπο-σείλας ὁ βασιλεὺς σπεκουλάτωρα, ἐπ-έταξεν ἐν-εχθῆναι τὴν κε-φαλὴν Ἰωάννου, ¹⁹ NT.

σπέλεθος: See πέλεθος

Σπένδω, σπείδω or σπείω, fut. σπεί-σω: I pour libations; I make a sacrifice by pouring libations, I sacrifice; I enter into a treaty.—Fr. pm. ἔσπονδα is Lat. *spondeo* ²⁰

Σπέος, σπέιος, eos: a cave.—Hence Lat. *speCus*

σπέρχω; ξω: I impel, make to hasten; I hasten, σπεύδω. Σπέρχομαι, applied to the mind, is, I am impetuously excited.—Hence ἄ-σπερχές, with great haste or impetuosity: 'Ἀ-σπερχές μεγαίνεις Ἰλίον ἐξ-αλαπάξει ἐϋ-κτίμενον ποταμὸν,' ¹ Hom. 'Ἀ-σπερχές κεχολῶσθαι ἐνὶ φρεσὶ, ² Id.

Σπεύδω, ³ σω: I make to haste; I haste; I hasten, accelerate. Vk. and TH. consider its proper signification to be, I engage in any thing with all my strength. See σπουδή. — Allied are *speed*, Germ. *spuden*

Σπήλαιον, σπήλυνξ, γγος: *spelunca*, a cave

Σπίδιος: extended. — Σπίδιον πε-δίον, Æsch.: An extended plain

Σπιδόθεν: from afar. — Properly, from an extended distance. See above

+ Σπίδα, σπίνος: a greenfinch or chaffinch. 'Fr. the sound σπι made by the bird, wh. σπίζω,' Bl. Aratus has σπίνος ἥψα σπίζων

Σπιθαμή: ⁴ 'a span, the length from the thumb's end to the end of the

¹⁴ May none of the Gods, Erasistratus, make for me this luxurious living in which you luxuriate.

¹⁵ Brought up naked among the naked, and collecting the dirt of sheep's wool, and hogs' dung, and minute particles plucked from hides.

¹⁶ L. derives σπείρα fr. στέω=σπάω: and E. defines σπείρα, δι' ὃν αἱ νῆες ἔλκονται.

¹⁷ Having cast bad coverings about his arms, like a servant.

¹⁸ 'A name improperly given to an oil which was regarded as the seed of the whale,

but which is found in the skull and spine of the cachalot, which some have taken for the male of the whale,' Mor. Κῆτος, a whale.

¹⁹ And the king, having sent his guard, ordered the head of John to be brought.

²⁰ 'For in treaties and agreements LIBATIONS were made to the Gods,' Fac.

¹ You impetuously desire to lay waste the well-built town of Ilium.

² To be impetuously angry in his mind.

³ M. forms it fr. στέω fr. σπῶ for ἔσπω, ἔπω, ἔπω. L. forms it fr. στέω=πέω, I press.

⁴ From σπῶ=σπίζω, L. Compare σπιδίος.

little finger,' Fac.—'Supra hos extremā in parte montium *Tri-spithami* Pygmæique narrantur, ternas *spithamas* longitudine non excedentes,' Pliny

Σπιλάς, ἄδος, ἡ: a rock in the sea. The same also as σπῖλος.—Νῆας γε ποτὶ σπιλάδεσσιν ἔαξαν Κύματα,⁵ Hom.

Σπίλος: a spot, stain.—J. compares to *spoil*⁶ i. e. to corrupt. Σπίλοι καὶ μῶμοι, NT.

σπινθήρ, ἦρος, ὁ: a spark.—Οἶον δ' ἀστέρα ἦκε Κρόνου παῖς, Ἡ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν, Λαμπρόν τ' αὖ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔνται,⁷ Hom. 'Scintilla is either for 'scindilla' fr. 'scindo;' or for *spintilla* fr. σπινθήρ,' Fac.

Σπίνος: See σπίζα

Σπλάγχνα, ὦν: the bowels; bowels of mercy or compassion.—Hence σπλαγχνίζομαι, I pity: Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου,⁸ NT.

Σπλήν, ἦνος, ὁ: *splen*, the spleen

Σπογγός: *sponge*

Σποδός, ἡ: cinders, ashes; powder, dust.—Καὶ γὰρ ἐγὼ σποδός εἰμι, E-pigr. on Sardanapalus. It comes fr. ἔσποδα pm. of σπέδω=σπεύδω; and is properly, dust raised by one HASTENING. So vice versā κονέω, I hasten, is fr. κόνις, dust

Σποδέω: I beat to powder; beat generally.—See above

Σπολάς, ἄδος, ἡ: a garment of leather or skin.—'Σπάδιον, σπαλεῖς are Doric and Æolic for στάδιον, σταλεῖς. Hence also σπολάς is put in the Attic dialect for στολάς,' M. See στολή. Hence perhaps is Lat. *spolium*; properly, the skin stripped from a beast: 'Spolium pecudis servasse dracōnem,' Ov.

Σπόμαι: I follow.—For ἔσπομαι for ἔπομαι

Σπονδεῖος:⁹ a *spondee*

Σπονδή: a libation; treaty.—Fr. ἔσπονδα pm. of σπένδω

σπόνδυλος: a vertebre or joint of

the spine, one of the 24 bones of which the spine consists; the whirl of a spindle, Lat. 'verticilla' fr. 'verto,' as 'vertebra' fr. 'verto.'—'At Trimalcion's banquet in Petronius was brought in the image of a dead man's bones,' of silver, with *spondyles* exactly turning to every one of the guests, and saying to every one, that you and you must die,' Bp. Taylor

σπόνδυλος: a counter used in voting.—See above, and compare the senses of ἀστράγαλος

Σπόρος: a sowing; the seed sown.—Fr. ἔσπορα pm. of σπείρω

Σπουδή: haste, quickness; diligence, industry, intenseness of study; attention; seriousness. Σπουδαῖος, one of industrious habits, and opposed to κακός. Ἀνθρωπος σπουδαῖος καὶ ἀγαθός are often joined.—Fr. ἔσπουδα pm. of σπεύδω. Fr. σπουδή is Lat. *studium* for *spudium*

σπυρίς, σπύραθος, σφυρίς: goats' dung.—Σπυράθους ὀρείας αἰγός, ἀνθρώπου κόπρον, Lucian

Σπυρίς, ἰδος: a basket.—Καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, ἔπτα σπυρίδας πλήρεις,¹⁰ NT. Some suppose it put for πυρίς, (fr. πυρός) a corn basket. Hence Fac. derives Lat. *sporta*, æ, for *sporda*

Στάζω, ξω: said of things flowing or distilling. Also, I make to flow.—Fr. pp. ἔστακται is *stacte*, a gum distilling from the tree which produces myrrh. 'Take unto thee sweet spices, *stacte* and galbanum,' Exodus

Σταγὼν, ὄνος, ἡ: a drop.—Fr. ἔσταγον α. 2. of στάζω

Στάδιον: a *stadium*, a wrestling- and race-ground of 125 paces. 'Either,' says Voss., 'because Hercules STOOD still, when he had completed a *stadium* in one breath; or because the spectators STAND to view the contest.' See στάδιος. The Æolic form was σπάδιον, wh. *spatium*, *space*

5 The waves broke the ships against the rocks.

6 T. supposes it the same word as 'spill.'

7 As a star which the son of Saturn has sent to be a sign to sailors or to a wide army of men, splendid: and from it many sparks are sent.

8 And the master having pitied that servant.

9 Supposed to have been used for its gravity in the songs at LIBATIONS. Fr. σπονδή.

10 And they took that which remained of the fragments, seven baskets full.

Στάδιος: standing fast, firm, steady. Said also of a close battle, as Lat. 'stataria pugna.'—Fr. *στάδην* fr. *ἐσταται* pp. of *στάω*, *στῶ*

Στάζω: See before *σταγών*

Σταθερός: applied to the noonday, and to any thing which does not yet verge to its decline.—Fr. *ἐστάθην*¹¹ a. 1. p. of *στάω*, *στῶ*. I. e. stationary. For the sun, at the precise point of its gaining the zenith, neither ascends nor descends

Σταθεύω: I burn slowly.—I. e. I burn steadily or fixedly. Formed either directly fr. *ἐστάθην* or fr. *στατός* and *εὔω*. See *σταθερός*

Σταθμός: a steelyard, i. e. a kind of balance in which the weight is moved along an iron rod, and grows heavier as it is removed further from the fulcrum.—Fr. *ἐστάθην*, (as *βαθμός* fr. *ἐβάθην* fr. *βάω*) a. 1. p. of *στάω*, I WEIGH. Comp. Lat. 'statera'

Στάθμη: a rod or line marked with red lead to draw right lines with; a rod or measure.—Comp. *σταθμός* above

Στάθμη: the hilt of a sword.—*Ταῖς στάθμαις τῶν δοράτων τύπτοντες*, Diodor.

Σταθμάω: I measure; consider.—See *σταθμός* and *στάθμη* after *σταθεύω*

Σταθμός: a stable.—Fr. *ἐστάθην* &c. A place in which animals stand. So 'stabulum' fr. 'sto'

Σταθμός: a station or place of staying for those who travel. A military station or post.—Fr. *ἐστάθην* &c. So 'statio' fr. 'sto'

Σταθμός: a post.—From its standing position. Fr. *ἐστάθην* &c.

Σταθμός: a steelyard. See after *σταθεύω*

Σταῖς, *αὐτός*, *τό*: fat, dough.—Fr. *ἐσταται* pp. of *σταίω*=*στάω*. From its consistency. For it stands still or together, constat. As Horace of ice: 'geluque Flumina constiterint acuto'

Στακτή: See *στάζω*

Σταλάζω, *ξω*: much the same as *στάζω*.—Fr. pp. *ἐστάλακται* are *στα-*

lactites, spar in the shape of drops

Στάλιξ, *ικος*: a stake or pole for nets, &c.—*Στάλικες δ' ἄρτι-παγεῖς ἀν' ὄρη*,¹² Theocr. From *ἐσταλον* a. 2. of *στέλλω*. SENT into the ground

σταμίνας, *ων*: beams, stakes.—Properly, ERECT pieces of wood, fr. *ἐσταμαι* pp. of *στάω*, *στῶ*. 'Ἰκρία δὲ σήσας, ἄραρὼν θαμέσι σταμίνεσσι, Hom.

Στάμνος: a pitcher.—For *στάμενος* fr. *ἵσταμαι*, L. 'STETIT URNA paulum Sicca,' &c., Hor. *Στάμνος χρυσᾷ ἔχουσα μάννα*,¹³ NT.

Στάξ, *αγός*, *ή*: a drop. See *σταγών*

Στάσις, *ιος*, *ή*: the act of standing; of standing firmly, stability; a place of standing, station. A standing together, as of the people, for *σύ-στασις*; a mob, riot, sedition, faction. Cass. Dio: *κατὰ συστάσεις ἐστασιάζαμεν*.—Fr. *ἔστασαι* pp. of *στάω*

Στατήρ, *ῆρος*, *ὁ*: a stater, a coin of four drachmæ. But its value was very various.—Fr. *ἐσταται* pp. of *στάω*, I weigh

Σταυρός: 'a stake erect or fixed in the ground; fr. *σταύω*=*στάω*,' Vk. Hence *σταυρώω*, I place on a stake, impale or crucify: 'Ἐκραύγασαν, λέγοντες, Σταύρωσον, σταύρωσον, NT.: They cried out, saying, Crucify, crucify him. Hence perhaps Lat. *re-stauro*, restore

Σταφίς, *ίδος*, *ή*: a dried grape or raisin. *Σταφύλη* and *σταφυλῖς* are, a grape. Theocr. has, 'Ἄ σταφυλὶς σταφίς ἐστὶ. The grape is dried or has become a raisin. L. compares *σταφίς* with *στέφω*. So *γλαφυρός* is allied to *γλύφω*

Σταφυλή: See above

Σταφύλη: 'Ἰππους Ὀ-τριχας, οἰ-έ-τεας, σταφύλη ἐπὶ (or ἐπε) νῶτον εἶσας, Hom.: 'Horses of like hair; of like years; equal to one another in the back, if measured by the σταφύλη or perpendicular line,' Dm.

Στάχυς, *νος*, *ὁ*: an ear of corn.—Perhaps from its standing erect; fr. *ἔστακα* p. of *στάω*. *Κείροις ἐδ' μὲν ἄρουρα φέρει στάχυν*,¹⁴ Callim. Fr.

¹¹ Some derive it fr. *σταθεύω*. Others derive it more truly fr. *ἵστασθαι*, R.

¹² And stakes lately fixed over the moun-

tains.

¹³ A golden pitcher holding manna.

¹⁴ For them the ploughed land bears well

στάχυς, Æol. σπάχυς (as σπάδιον for στάδιον) is Lat. *spica* for *spaca* (as 'machina' fr. μαχάνα)

Στάω, στήμι, ἴστημι: I make to stand, &c. See ἴστημι

Στέαρ, ατος: fat, suet, tallow.—Fr. στέω=στάω. From its consistency. Comp. σταῖς. H. the *steatite* stone

Στέγω, ξω: I cover, hide; protect, preserve; keep hidden in the breast, brood over misfortunes without giving them vent.—For τέγω=τέγο.

Τέγη' στέγη, Hes.

Στέγη: a covering, roof, house.—Fr. στέγω, as 'tectum' fr. 'tego'

Στεγνώνω: I make stiff.—Fr. στεγνός, covered in, covered in tight, fr. στέγω. Hence *stagnō*, I stiffen: 'Mare mortuum neque ventis movetur, resistente turbinibus bitumine, quo aqua omnis stagnatur,' Justin

Στείβω,¹⁵ ψω: I make close, condense, compress; press with my foot, tread. 'Fr. στίβω, pp. ἔστιπται, is στιπτός, compact, compressed. Fr. pm. ἔστιβα is στιβή, compactness; and στιβᾶς any thing compressed; properly said of a vile bed made of straw or reeds pressed together. Green boughs used for this purpose were also so called,' TH.—Allied is στείπω, wh. Lat. *stipo*, *con-stipo*; and perhaps, to *stive*

στειλεῖα is understood to mean, the hole of the axe into which the wood is sent (στέλλεται); and στειλεῖον, the hilt of an axe. But these words seem to be of very dubious meaning. Passages, where they occur, are quoted in the note¹⁶

στεινός: for στενός

Στεῖρα: the keel of a ship.—'Ἀμφὶ δὲ κύμα Στεῖρην πορφύρεον μεγάλ' ἴαχε νηὶς ἰούσης,'¹⁷ Hom.

Στεῖρα: a barren woman.—'The

Latins said *sterilus* and *sterilis*. Latin nouns in 'ilus' and 'ilis' are diminutive forms. Hence *sterilus* came fr. στέρος=στεῖρος,' Vk.¹⁸

Στείχω: I go in an order or series; I go right on, march, proceed.—Fr. a. 2. ἔστιχον is στίχος, a series of verses, wh. *acro-stic*.¹⁹ Hence also *di-stich*, (for *dis-stich*) *hemi-stich*. Hence Mor. derives *etiquette* (for *estiquette*, as 'estate' fr. 'status'), order, ceremony. Comp. *ticket*

στέλγισ: a scraper.—The same as σπλεγγίς

Στέλεχος, εος: the trunk of a tree.—Ἀρνός ἐν στελέχει, Pindar. J. compares *stalk*, Swed. *stolk*

Στέλλω, fut. στέλω: I furnish, fit out as with dress, provisions, &c.; I equip, adorn. Στέλλομαι, I set out on a voyage or journey. Properly, I set out equipped.—Fr. pm. ἔστολα is στολή, wh. Lat. *stola*, a *stole*, a long robe. 'The solemn feast of Ceres now was near, When long white linen *stoles* the matrons wear,' Dryden

Στέλλω: I send.—'Properly, I send EQUIPPED. This sense is used by later writers only,' Vk. From pm. ἔστολα is *epi-stola*, a letter sent, and *apo-stolus*, an *apostle*, one sent or commissioned

στέλλω: I wrap in a shroud, lay out.—Properly, I furnish with burial clothes. See the first στέλλω. 'Ἐν πόντῳ φάγον ἵχθυος, οὐδέ ἐ' μήτηρ Κλαῦσε περι-στείλασα,'²⁰ Hom.

Στέλλομαι: I draw together the sails, contract. Or, I lower them, DE-MITTO. See above. Οἱ δ' ὅτε δὴ λιμένος . . ἐντοὺς ἵκοντο, Ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,'¹ Hom.

στέλλομαι: I conceal.—Perhaps from the notion of wrapping round.

rilis mulier; quasi dicas, dura, impervia. See στερίφα.

19 A poem in which the first letter of every line taken in order makes up the name of the person or thing on which the poem is written. Fr. *ἄκρος*.

20 The fish have eaten him in the sea; nor has his mother wept while laying him out.

1 When they came within the harbor, they contracted the sails, and laid them by in the black ship.

the ear of corn.

15 From στέω, I make to stand, I make stiff, L.

16 Od. φ. 420: Ἦκε δ' ὅιστον ἄντα τιτυσκόμενος πελέκων ὃ οὐκ ἤμβροτε πάντων Πρώτης στειλεῖης, διὰ δ' ἀμπερὲς ἦλθε θύραζε ἴδς χαλκοβαρής. Od. ε. 234: Δῶκε μὲν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι, Χάλκειον ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ Στειλεῖον περικαλλές, ἐλαίνων, εἰς ἐναρηρός.

17 And the purple wave sounded greatly about the keel of the ship in its course.

18 Who refers στέρος to στερεός: 'Ste-

See the first *στέλλω*. Compare 'a cloak' and 'to cloak.' 'Ολίγοι δέ τινες, δεδιότες μήποτ', οὐ δυνάμενοι στείλασθαι, κατα-φανείς γένωνται, ἀν-έφερον τὸ χρυσίον,² Polyb.

² *στέλμονία*: a belt about the sides of dogs to arm them against the attack of wild beasts. Ulitius reads *τελαμωνία*

στέμβω: I stamp, tread; tread on, insult, slander.—See *ἀ-στεμβής*

στέμμα, ατος: See *στέφω*

στέμφυλα, ων: the refuse of grapes or olives after being trodden in the press.—Fr. *ἔστεμφα* p. of *στέμβω*, or fr. *στέμφω*. See *ἀ-στεμβής*

Στενός:³ narrow, pressed close.—Hence *steno-graphy*, short-hand-writing

Στένω, στενάζω, στενάχω: I groan, moan, lament.—Fr. *στενός*. It properly refers to the mind compressed and reduced to straits. So 'ango' is primarily, I press close, fr. *ἄγχω*. *Στένω, στένω σε δισὰ καὶ τριπλά*,⁴ Lycophr.

Στέργω, ἔω: I am affectionate to any one; used particularly of natural affection.—Fr. pm. *ἔστοργα* is *στοργή*, natural affection; and affection in general. 'Frugi, probus, *philo-storgus*,⁵ ejus rei nomen apud Romanos nullum est,' Fronto. A *stork* is fancifully compared by N. See *πελαργός*

Στέργω: I desire, request. 'I ask in a LOVING manner,' Br., who compares Plautus: 'Sed scin' quid te AMABO ut facias.' And: 'Menachme, AMARE te ait multum Erotium, ut hoc ad aurificem deferas.' See above

Στέργω: I acquiesce, comply, put up with, as *ἀγαπάω*.—See above

Στερεός: solid, firm.—Fr. *στερός*, which R. derives fr. *στέω=στάω*. Hence *stereo-type*, solid type; *stereo-graphic*

στερέω, στέρω: I deprive.—Possibly from the particular deprivation

implied in *στερός* wh. *στεῖρα*. 'Ἀπο-σ-τερεῖ με Πασίων τὰ χρήματα,' Isocr.

Στερέωμα, ατος: the firmament.—Fr. *ἐστερεώμαι* pp. of *στερεώω*, (I make firm) fr. *στερεός*

Στερίσκω: the same as *στερέω*

Στερίφαι: barren women.—'I. e. having the womb *στερεὰν*, firm or hard,'⁷ Tim. See *στεῖρα*

Στερίφος: solid, firm.—The same as *στερεός*. See above

στέρνον: the breast bone; the breast.—For *στέρινον=στερεόν*, solid, firm. Εἰ *στέρνον, ᾧ νεανία, Πάλειν προ-θυμεί, παῖσον*,⁸ Eurip. *Σιγᾶ μὲν πόντος, σιγῶντι δ' ἄηται*. 'Α δ' ἐμὰ οὐ σιγᾶ *στέρνων ἔντοσθεν ἀνία*,⁹ Theocr.

στεροπή: See *ἀστεροπή*

Στερός: See *στερεός*

στέροψ, οπος: glittering.—Allied to *στεροπή*

Στερός: the same as *στερός* and *στερεός*

Στέρφος, εος: a skin.—*Στέρφειν αἰγείοις ἐζωσμένοι*, Ap. Rh.: Girt with goat-skins

Στεύομαι, στεύμαι: I stand firm; am firm; resolve firmly; stand firmly to what I say, affirm.—Fr. *στεύω=στέω=στάω*

Στέφω, ψω: I crown, wreath, entwine; put round.—Fr. pp. *ἔστεμμαι* is *στέμμα*, a crown or garland. With garlands the Romans used to entwine the images and the names of their forefathers: 'Imagines in atrio exponunt, et nomina familiae suae longo ordine ac multis *stemma*um illigata flexuris, in parte primæ ædium collocant,' Seneca. Hence *stemma* was used for a pedigree or genealogy: 'Stemmata quid faciunt?' Juv.

Στεφάνη: a crown, garland; that which crowns the head, as a fillet, a helmet; that which crowns a rock, the peak; that which crowns a tower, a battlement; &c.—Fr. *στέφω*

Στήθος, εος: the breast; a rock rising from the sea. Virgil draws the

² A few, fearing that they should not be able to conceal it and should thus be discovered, brought back or produced the gold.

³ From *στέω*, L. See the note on *στείβω*.

⁴ I lament you twice and thrice.

⁵ Having an affectionate disposition; or, more properly, having a fondness for or tendency to affection.

⁶ Pasion deprives me of my property.

⁷ Infelix, cui torpet hebes locus ille, puella es, Quo pariter debent femina virque frui,' Ov.

⁸ If you desire, young man, to strike my breast, strike.

⁹ The sea is silent, the blasts are silent; but my care is not silent within my breast.

metaphor from the back: 'Tergum immane mari summo.'—Fr. ἐστήθην a. 1. p. of στάω, I make to stand or stand firm. From the notion of firmness or solidity. Comp. στέρνων. Ἐν γὰρ σοι στήθεσσι μένος πατρώϊον ἦκα,¹⁰ Hom. Τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι ὄρινε,¹¹ Id.

Στήκα: I stand; stand firm.—Fr. ἔστηκα p. of στάω

Στήλη: a pillar; a tomb-stone; a stone or pillar raised as a goal.—For σταῆλη fr. στάω, (I make to stand, erect,) as στῦλος fr. στύω. Στήλην στήω φανεράν ἐν τὰγορᾷ,¹² Aristoph.

Στήμων, ονος, ὄ: the warp of a thread: yarn, spun wool, woollen thread.—Fr. ἔστημαι pp. of στάω. Stamen is fr. the Doric στάμων or fr. sto¹³

στήνια, ων: 'an Athenian solemnity in which the women made jests on each other. Hence στηνιῶσαι, to ridicule,' Rob.—Στηνιῶσι καὶ Σκίροις ἐν τε ταῖς ἄλλαις ἑορταῖς αἰσιν ἡμεῖς ἡγομεν,¹⁴ Aristoph.

Στηρίζω, ξω: I fix firmly, establish; I fix myself firmly, rest firmly on any thing.—Fr. ὁστηρὸς for σταερὸς fr. στάω. Some compare στερεός

στία: a pebble.—Περὶ δ' ἐσχάρη ἐστήσαντο Στιῶν,¹⁵ Ap. Rh.

Στιβαρός: compact, firm, robust, massy.—Fr. ἔστιβον a. 2. of στείβω, I press close

Στιβὰς, ἄδος, ἡ: See στείβω

Στίβος: a path trodden; the mark of one who has trodden with his foot, a footstep.—Fr. ἔστιβον a. 2. of στείβω, I tread

Στιβεύω: I pursue a footstep, trace.—See above

Στίβη: frost.—Fr. ἔστιβον a. 2. of στείβω, (or rather fr. στίβω=στέιβω,) I make close or compact. Compare πάχνη with παχύς. Στίβη ὑπ-ηοίη,¹⁶ Hom.

Στίβη, στίβι, στίμμι, στίμμις: anti-mony.—Fac. derives it fr. στείβω, (i. e. fr. a. 2. ἔστιβον and pp. ἔστιμμαι¹⁷) I bind close: for it has that power. An old English poet has used the term: 'Ceruse nor stibium can prevail, No art repair where age makes fail'

Στίβος: See before στιβεύω

Στίζω, ξω: I prick, point, goad; mark with pricks or points, as the face or arms, brand, affix a stigma; mark, distinguish.—Fr. pp. ἔστιγμα is stigma, stigmatize. Fr. a. 2. ἔστιγον is in-stigo; and dis-tinguo (for dis-tingo and this for dis-tigo, as 'pango' for 'pago,') I distinguish. From pp. ἔστιγμα is stimulus, for euphony stimulus

Στίγμα, ατος: a brand.—See above

Στιγμή: a point of time, a moment; any minute point or particle.—See above

Στίζω, ψω: I glitter, shine, sparkle.—Λίθοι λευκοί, ἀπο-στίζοντες ἐλαίφ,¹⁸ Hom. N. compares silver, Germ. silber

Στίλη: a mite; any thing very small.—Οὐκ ὅσον ὅσον στίλην, Aristoph.: Not even as much as a mite

Στίμμι: See στίβη, στίβι

Στίξ, ιχός, ἡ; and στίχος, ου: a row, rank.—See στείχω

Στιπνών: flax, tow, hards.—Fr. ἔστιπον a. 2. of στείπω, as στύππιον and στύππη, στύπη, stupa, fr. ἔστιπον a. 2. of στύφω: 'for with tow holes and chinks of ships are BLOCKED UP,' Fac.

Στίφος, εος: a crowd; troop, band.—Fr. στίφω=στίπω, Lat. stipō, allied to στείβω, I press close. Τάξαι νεῶν μὲν στίφος ἐν στίχοις τρισίν,¹⁹ Æsch.

Στιφρός: close, solid, firm.—See above

Στίχος: a row, rank; file; verse.—

10 For I have put into your breast your father's courage.

11 He roused spirit in their breasts.

12 I will raise a conspicuous pillar in the forum.

13 'Quod eo stat omne in telà velamentum; vel potiùs quod, qui stantes texebant, stamen suspensus ponderibus ad perpendicularum extendebant,' Fac.

14 At the Stenia and Scira and the other

festivals which we celebrated.

15 They stood round an altar made of pebbles.

16 The frost which is at the beginning of morning. Fr. ἥως.

17 Compare στίπτω fr. ἔστιπται.

18 White stones, sparkling with oil.

19 Arrange the squadron of ships in three rows.

See *στείχω*

σπλεγγίς, *ἰδος*, *ῆ*: a brush for scraping the skin, a curry-comb. Hence *σπλεγγίζω*, I scrape with a curry-comb: 'Ἦν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα, Μὴ φθονεῖθ' ἡμῖν κομῶσι μὲνδ' ἀπ-εσπλεγγισμένοις,'²⁰ Aristoph. 'Rubbed with the curry-comb; or rather, (to understand that also of the hair) having the hair neat and divided. It may also mean, *ἐστεφανωμένοις*; for *σπλεγγίς* is used also for an ornament of the head,' Br.

Στοὰ: a porch, portico.—H. the Stoics, disciples of Zeno, who taught under a portico at Athens; *stoical*, &c.

Στοιβάς: the same as *στιβάς*.—Fr. *ἔστοιβα* pm. of *στείβω*, which see

Στοιβή: herbs used in making beds, and in stuffing pillows or mattresses; any thing stuffed into a composition by way of fill-up or foreign to the subject.—See *στοιβὰς* and *στείβω*

Στοῖχος: a row, rank, order.—Fr. *ἔστοιχα* pm. of *στείχω*, wh. *στίχος*

Στοιχεῖον: an element, principle, rudiment, constituent part. A letter, as being the component part of language. Hes. defines it, every thing incapable of being cut and divided; and *στοιχεῖα* he defines, fire, water, earth and air.—'That from the ARRANGEMENTS and combinations of which other things proceed,' J. See above. *Στοιχεῖα καυσούμενα λυθήσονται*,¹ NT.

Στολή: dress, ornament; a long robe, *stola*.—See *στέλλω*

Στολῖς, *ἰδος*: a robe; the ornament of a robe, the fringe or border.—See above

Στολίδος: dress, clothing. — For *στολίδος* fr. *ἔσταλμαι*² (the proper form for *ἔσταλμαι*) pp. of *στέλλω*; or for *στολίδος* fr. pm. *ἔστολα*

Στόλος: apparatus, preparation, as

for an expedition; an armament; the expedition; apparatus of dress.—See *στέλλω*

Στόλος: any assembled multitude, properly used of an expedition. See above. Pindar has *παγκρατίου στόλος*, the multitude of combatants in the pancratium. He uses it also generally for the citizens or populace of a place: *Αἴγινα, φίλα μᾶτερ ἐλευθέρω στόλω*, Pind.: O Ægina, thou mother of a free people

στόλος: 'the prow, beak. It answers nearly to the cut-water which projects beyond the prow,' Bl.—*Εὐθύς δὲ ναῦς ἐν νηὶ χαλκῇρῃ στόλον* "Ε-*παισεν*,³ Æsch.

Στόμα, *ατος*: the mouth; mouth of a river, &c.—Hence *Chryso-stom*, the celebrated Christian writer: 'He distinguished himself so greatly by his eloquence, that he obtained the surname of GOLDEN MOUTH,' EB.

Στόμαχος: the stomach. But it is also said of the chest and the throat, and is generally derived fr. *στόμα*

Στόμιον: the mouth of any thing; a bit passing through a horse's mouth.—Fr. *στόμα*

στομόω: I sharpen.—*Τὸ σὸν δ' ἀφ-ῖκται δεῦρ' ὑπὸ-βλητον στόμα*, *Πολλὴν ἔχον στόμωσιν*,⁴ Soph. *Τήνδε δ' οὐχ ὀρᾷς* "Αἶδον δρακαιναν, ὥς με βούλεται κτανεῖν, *Δειναῖς ἐχίδναις εἰς ἔμ' ἔστομωμένη*,⁵ Eurip.

στομόω: I harden.—*Τοῖς κινδύνους στομώσαντες τὸν νοῦν*,⁶ Gregory

στόμφος: bombast.—'Perhaps fr. *στόμα*. Loud-mouthed,' J. *Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς, Ὑφόνυ πλέων, στόμφακα, κρημνο-ποιόν*,⁷ Aristoph.

Στόνος: a groan or moan.—Fr. *ἔστονα* pm. of *στένω*

Στόννξ, *υχος*: 'any thing brought to a NARROW point; point of a spear; edge of a rock,' J.—Fr. *ἔστονα* pm. of *στένω*. See *στενός*. Πε-

20 If peace should come and we should rest from our toil, do not envy us our wearing long hair and using the curry-comb.

1 The elements being burnt shall be dissolved.

2 Compare *στελμονία*.

3 Immediately ship struck its brazen beak on ship.

4 Your feigned mouth has come hither, having much sharpness. 'Tu huc venisti

subdolè conficta dicturus multo cum acumine,' Br.

5 Do you not see this hellish dragon, how it wishes to kill me, sharpening itself against me by means of dreadful vipers?

6 Hardening their mind by dangers.

7 I think Æschylus is the first among poets, full of noise, bombastical, making clogs of words, i. e. a coiner of harsh words.

τραίφ στόνυχι, Ap. Rh.

Στοργή: See στέργω

Στορέω, στρώ, στρώννυμι; σπορέν-
νυμι, στόρνυμι: I strew; scatter,
sterno; I throw on the ground, over-
throw, prosterno; I make serene and
tranquil, as applied to the air and
the waves: 'Placidi STRAVERUNT
æquora venti,' Virg. 'It is properly
said of covers for a couch, &c.; and
is transferred to the winds and waves,
as its derivative *sterno*,' Bl. *Sterno*
is allied to στόρνυμι; and *strew* or
strow to στρώω. H. *storea*, a mat

στόρθυξ, γγος, ὁ: the point of a
spear or stake; the point of a rock;
the edge of a tooth or tusk; any thing
pointed.—'Αλι-βρώτοισιν αἵμαχθήσε-
ται Στόρθυγι,⁸ Lycophr. 'Εὐ-στόρ-
θυγες κόρυται, Epigr., Well pointed
clubs

* στόρνη: a zone, girdle.—Ζωστη-
ρο-κλέπτης νεῖκος ὤρηνεν διπλοῦν, Στόρ-
νην τ' ἀμέρσας, &c., Lycophr.

Στούπκιον: the same as στιππύον

Στοχάζομαι: I take a good aim,
aim at; look at any thing steadily,
as one who takes aim; attend to,
take care of, give heed to. I make
a conjecture, guess.—Fr. ἔστοχα pm.
of στείχω or στέχω, I move in a row,
order, or right line. 'Rectà ad sco-
pum tendo, ut qui ὀρθῶ κανόνι στοι-
χοῦσι,' St.

Στραβών: *strabo*, one who has a
twist in his eyes or squints.—See
ἀστράβη

Στραγγός: twisted, oblique; per-
verse.—Hence στραγγύλη, a twisted
rope; and στραγγαλόω, I twist the
neck, *strangle*

Στράγγ, γγός, ἡ: a drop; a fluid
running by drops.—Hence στραγγ-
ουρία, *strangury*⁹

Στρατός: a troop, army. Æsch.
has στρατός στρατό-πεδον λιπών, the
army leaving the camp. But some-
times στρατός itself is a camp.—Fr.

ἐστραται pp. of στράω (wh. Lat. *stravi*,
stratum)=στρώω. A band of men
SCATTERED over a plain; a sense
adapted to the ancient mode of ir-
regular warfare. 'Fr. στρώ. For the
earth is *strewed* with military bands
and tents, and the sea with fleets,'
Dm. Hence στρατ-ήγημα, an artifice
employed by one who leads an army,
a *stratagem* in war

Στρατεύω: I lead an army; move
with an army; invade, attack.—See
above

Στρεβλός: twisted, distorted; per-
verse; crafty.—Fr. στρέβω=στρέφω.
See ἀστράβη

Στρεπτός: a necklace.—Fr. ἔστρε-
πται pp. of στρέφω, as 'torques' fr.
'torqueo'

Στρεπτός: a cake.—From its twist-
ed or rounded form. So Fac. de-
rives Ital. 'torta' wh. our 'tart,' fr.
'tortus.' See above. We say 'a
twist'

στρεύγομαι: I wear away, am ha-
rassed or distracted.—Βούλομ' ἀπαξ
ἀπὸ θυμὸν ὀλέσσαι, *Ἡ δὴθα στρεύγε-
σθαι ἐὼν ἐν νήσῳ ἐρίμη,¹⁰ Hom.
Στρενγόμενος καμάτοις, Ap. Rh.

ΣΤΡΕΦΩ,¹¹ ψω: I turn; twist;
bend; change.—Hence the *peri-
strephe* panorama. Fr. pm. ἔστροφα
is *apo-strophe*;¹² the *cata-strophe*¹³
in a play; the *strophe* and *anti-stro-
phe* in a chorus or dance

στρηνής: sharp, acute, rough.—
Στρηνὲς δὲ στυφελὴ βρέμει ἀκτὴ,¹⁴ Ap.
Rh.

στρήνος,¹⁵ εὖς: insolent riot, disso-
luteness.—Supposed to be allied to
στρηνής, and to mean properly, rough-
ness of manners, ferocity. Κόφονται
οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορ-
νεύσαντες καὶ στρηνιάσαντες,¹⁶ NT.

Στριβι-λίκιγξ: in a very small de-
gree. Οὐδ' ἂν στριβιλίκιγξ, Ari-
stoph.: No, not in the smallest de-
gree. The Schol. states that στρίβος

8 He shall be made bloody by sea-corroded
points of rocks.

9 A disease where there is difficulty in
passing water; or, more properly, where it is
passed by drops or in particles. Fr. οὖρον.

10 I had rather lose my life at once than
be long harassed by being in a desert island.

11 Allied to τρέπω, L.

12 A turning from one person or thing to
another.

13 That to which all the events in a play
turn.

14 And the rigid shore resounds roughly.

15 Some derive it fr. στρέω and ἡλία. See
στριφός.

16 The kings of the earth shall beat them-
selves who have committed fornication and
have rioted insolently with the Great Baby-
lon.

and λικιγξ mean the slender notes of a little bird

Στριφός, στριφνός: for στέριφος

Στροβέω: I turn round, whirl, rack; chase round and round.—Fr. ἔστροβα pm. of στρέβω=στρέφω

Στρόβιλος: a whirlwind; a whirl or top; any thing in its form.—See στροβέω

Στρόβος, στρόμβος: a whirlwind, &c. See above

Στρογγύλος: round; rounded or tapering like a top; not slim, full, flowing, as in Lat. 'ore rotundo.'—Allied to σπάγγαλος. Twisted, tortuous, round about. Στρογγύλα πλοῖα, Xen., Round vessels

Στρουθός: a sparrow, passer. An ostrich, passer marinus, *struthio*, called also στρουθός μεγάλη and στρουθο-κάμηλος. Ostrich is fr. the French *autruche*, 'derived by St. from ὁ στρουθός; and by Men. from *avis-struthia*,' Mor.

Στροφάλιγξ: a whirl; a whirlwind, &c.—Fr. ἔστροφα pm. of στρέφω

Στροφεῖον: twisted cord. In Lucian Solanus understands it of cylinders, by the aid of which cables and anchors are raised.—See above

Στροφεὺς: a hinge.—See above

Στροφή: a turning of the chorus from left to right, a *strophe*. See στρέφω

Στρόφιγξ: a hinge; the stop by TURNING which water is let out from a tube.—Fr. ἔστροφα &c.

Στροφίον: a girdle or zone.—See above. 'Non tereti *strophio* luctantes vineta papillas,' Catull.

Στρέφος: a twisted rope; a twist or griping of the bowels; a girdle, like στροφίον: Ἐχω στρόφους ζώνας τε, Æsch.

Στρόω: See στροέω

στυφνός: for στυφνός. 'The copyists have so mixed the forms στυφνός, στριφνός, στυφνός, στυφρός, στυφός, στυφρός, that it is scarcely possible to make a difference between them. Στυφνός is, bitter, astringent, and is usually referred to the taste; στυφρός is brawny, muscular, firm, compact, and is not said of the

taste,' R. These forms descend fr. στίφω, στύφω

Στρώμα, ατος: a coverlet, counterpane, blanket, &c.—Fr. ἔστρωμαι pp. of στρώω. So Lat. *stratus lectus, strata*, &c.

Στρωτήρ,¹⁷ ἥρος: Ἀντίγονος ξύλα, στρωτήρας, ἀργυρίου ἐκατὸν ἐπ-ηγγείλατο τάλαντα, Polyb. 'Cas. translates στρωτήρας, asseres; Ern., tabulas ad contabulationes; Gronovius, phalangas. None of these meanings are acknowledged by the ancients. Suidas says they are lesser beams placed transversely on greater ones,' Schw.

Στρωφάομαι: I live in a place, versor apud populum; am conversant with any thing.—For στροφάομαι fr. ἔστροφα pm. of στρέφω, verso. So πωλέομαι, versor, fr. πέλω, verso

Στύγω, ξω; στυγέω: I shudder at, abominate, hate; I render terrible or horrible.—Fr. στύω, I make rigid, Bl. Στύω is allied to στάω, I make to stand firm. Fr. fut. στύξω is the river *Styx*

Στυγερός: terrible, hateful, dismal, sullen, &c.—See above

Στύλος: a prop, column, pillar; an instrument erect, tapering, and pointed like a column; a sharp-pointed pencil with which the ancients wrote on waxen tablets. Hence Horace: 'Sæpe *stylum* vertas.' Hence it is used for *style*, or manner of writing.—Fr. στύω=στάω. From its standing erect. Hence a *peri-style*, or circular range of pillars: 'The Villa Gordiana had a *peristyle* of two hundred pillars,' Arbuthnot

Στύπη, στύπη: the coarse part of flax, tow, hards.—Fr. ἔστυπον a. 2. of στίφω. 'Stuppea flamma manu telique volatile ferrum Spargitur,' Virg. Scheide compares to 'stop up.' See στιπνών

Στύπος, εος: a trunk, log, stake.—Hence Lat. *stipes*. Hence¹⁸ perhaps *stupeo*. 'That neither I may speak nor think at all, But like a *stupid* STOCK in silence die,' Spenser. So we say 'to stand STOCK STILL'

¹⁷ From ἔστρωται pp. of στρώω.

¹⁸ Others refer it to στύφω. So we speak

of THICK-HEAD or THICK-SCULL. 'Gross-headed, thick-witted,' Milton.

Στύραξ: a Syrian plant; a sweet gum distilled from it: 'I yielded a pleasant odor like the best myrrh, as galbanum and sweet *storax*,' Apocrypha

στύραξ: the point of a spear. Some consider it the same as the *σαυρωτήρ*. Τῷ στύρακι τοῦ δορός εἰς τὴν κόνιν ἐν-έγραψε,¹⁹ Libanius

ΣΤΥΦΩ, ψω: I make stiff, close, or thick.—Fr. pp. ἐστυπται is *styp-tic*.²⁰ Στύφω is fr. στώ=στάω, σῶ, I make to stand firm, I stiffen, make rigid. Comp. *stiff* and *stuff*

Στυφελός: rough, rugged.—I. e., hard. See στύφω. Στυφελὴ βρέμει ἀκτὴ,¹ Ap. Rh.

Στυφελίζω: I treat roughly, use harshly; I strike against roughly, said of stones thrown against a shield, the wind striking against the clouds; &c.; I displace by a rough blow: Ἐξ ἐδέων στυφελίζαι, Hom. Ἐκ δαιτύος ἐστυφελίξε, Id.—See above

στυφο-κόπος: Καὶ γὰρ εἶκεν ὄρνυγι ὕπὸ στυφο-κόπου τὴν κεφαλὴν πεπληγμένῳ, Aristoph. The old reading is *στυφο-κόμπου*. 'But it is faulty. Kuhne understands the word of a master of quails, and derives it fr. στύφω, I make thick or plump, [I *stuff*,] for such they made the quails; and κόπτω, I beat, for in the quail-fights they cut and lacerated the quails. What has κομπέω to do here? Στυφο-κόπος is the proper reading, and means one who matches his own quail against another's. If the bird itself was called so, (which is not probable, and yet I would not deny it,) and in the fights of game-cocks the stronger was so named, [as BEATING the other] here, as quails are spoken of, it should be translated: He is like a quail struck in the head in the fight by a stronger one. But I should rather understand it of a quail struck in the head in the fight by the quail-master,' Br.

Στύφω: See before *στυφελός*

Στύω: *tentigine laboro*.—Compa-

randum est cum στάω, et Lat. *sto erectus*, S.

Στωμύλος: prattling, loquacious; facetious.—For *στομύλος* fr. στόμα

ΣΥ: Doric ἐν, *tu*, thou

Συβαρίζω: I am luxurious like the inhabitants of *Sybaris*

Συβίνη: a quiver.—'As made of HOGS' skin,' J. That is, for *συβίνη* = *σύννη* fr. *σῦς*, *σὺς*, *sus*, *suis*. The word is pronounced by a Scythian, in the Thesmophorizusæ; and Br. says it is a barbarous pronunciation of *σιβύνη*. But *σιβύνη* is very different

Συγ-γινώσκω: I forgive.—'I. e. I have a feeling with,' J. Συγ for *συν*

Συγ-γινώσκομαι: I feel conscious, am aware, acknowledge. —Comp. Lat. 'con-scius' fr. 'scio'

Σύγ-κεται: it is agreed together: Πέμπει κατὰ τὰ συγ-κείμενα, Xen., He sends according to agreement. So ἀπ-ιώντι εἰς τὸ συγ-κείμενον, Id., Having gone to the place agreed on or settled.—Compare a 'COM-POSITION,' or agreement, which is fr. 'positus sum,' the same as *κείμεναι*

Συγ-κροτέω: I clap my hands together, com-plodo: Συν-εκρότησε τὴν χεῖρα, Xen. It is also said of rowers striking the water in concert; and is referred in the passive voice to any combined energy or effect. Thus *συν-εκροτέτο πόλεμος*, Aristot.; the war was in a universal state of preparation. Συγ-κεκροτημένας ναῦς, Xen.: Ships equipped in every respect. Συγ-κροτεῖν στράτευμα, Herodian: To draw together an army from every part, to collect an army. Συγ-κροτεῖ συν-άγει, Hes.

συγ-χέω: used like Lat. *con-fundo*, I confound, throw into confusion

συγ-χωρέω: like Lat. *con-cedo*, I concede, give up, give way to

Συ-ζάω: for *συν-ζάω*

Σύκον: a fig.—Hence the *sycamore*,² and *sycophant*³

Συκό-μορος: the *sycamore*. See

¹⁹ He wrote on the dust with the point of a spear.

²⁰ An ASTRINGENT medicine applied to stop hæmorrhages.

¹ The rugged shore resounds.

² Fr. *μόρον*, a mulberry. 'It partakes of

the fig-tree in its fruit, and the mulberry in its taste,' Mor.

³ Fr. *πέφανται* pp. of *φαίνω*, I show, give information. 'Sycophancy particularly infested Athens. The term originally signified information of the clandestine exportation of

above. 'The *sycamore* of Scripture,' says T., 'is not the same as ours'

Συκάμινος: thought by some to be the same as the *sycamore*. See above

Συκο-φάντης: See the notes on σῦ-κον

Σύλη: a prey, spoil, plunder, violation.—Hence an *a-sylum* ⁴

Συλάω: I plunder, take away. Also, I strip, as a quiver of its lid. Σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰδν, Hom.: He took off the lid of the quiver, and took from it an arrow

Συλ-λαμβάνω: I conceive in the womb.—Answering to 'conceive' fr. 'con-cipio,' 'cum-capio.' Συλ for συν

Συλ-λαβή: a *syllable*.—Properly, a taking together, comprehensio litterarum. 'It properly refers to more letters than one; and is improperly used of one vowel,' Fac.

Συλ-λαμβάνω, and -ομαι: I assist, help; profit.—I. e., 'I take in hand anything with another

Συλ-λέγω: I collect, *col-ligo*
συλ-λήβδην: summarily, briefly.—Fr. λέληπται pp. of λήβω. See ἀν-έδην. So 'comprehensively' fr. 'cum-prehendo'

Συμ-βάλλω: con-jicio, I conjecture; I compare, i. e. I throw or place one thing with another; &c.

Σύμ-βασις: a convention, compact.—Fr. βέβασαι &c.

Συμ-βολή: a striking together, meeting, conjunction; clashing, conflict, battle; a feast, either from the notion of meeting, or from that of throwing together the payment of each into one general sum.—Fr. βέ-βολα &c.

Σύμ-βολον: a mark or sign AGREED on between two or more; as, a signet, passport, ticket, watchword, &c. A sign or omen. A sign, type, representation: 'Words are the signs and *symbols* of things,' South. Hence *symbolical* language,

&c. See συμβάλλω and συμβολή

Σύμ-μετρος: said of things of equal measure or size; and hence of things which correspond and agree; wh. *symmetry*. Also, of things which are commensurate with our wants, competent, sufficient.—Fr. μέτρον

συμ-περι-φέρομαι: I associate with, am in habits of intimacy with: Φιλικῶς ἀλλήλοις συμπεριφερόμενοι, Athen. Perhaps λόγους is understood: as in 'con-ference' fr. 'confero' i. e. sermones. Or, as St. understands συναπάγομαι, I suffer myself to be led by any one where he pleases, and go with him the way he goes. Also, I understand perfectly: Ὡν χωρὶς οὐχ οἶόν τε ἦν συμ-περι-ενεχθῆναι τοῖς λεγόμενοις, Polyb.: Without which it was impossible for my reader to be CARRIED along with or comprehend what I said

συμ-περι-φορὰ: assent, compliance. Properly, the being carried about with another, the going along with him. Also, a yielding, indulgence, lenity, pardon: Συγ-γνώμην ἢ συμ-περιφορὰν, Polyb. Also, familiarity. See above

Συμ-φέρει: it is conducive to an object, it assists, is useful or expedient.—So 'conductive' fr. 'cum-duco'; and 'it comports' fr. 'cum-porto'

συμ-φέρομαι: I agree with, have the same feelings or manners with, have any thing in common with another: Properly, I am CARRIED along with. Συμ-φέρονται (κατὰ) τὸδε Αἰγύπτιοι Λακεδαιμονίοισι, Herod. Ἐν δὲ τὸδε ἴδιον νενομίκασι, καὶ οὐδαμῶσι ἄλλοις συμ-φέρονται ἀνθρώπων, Id.

Συμ-φέρομαι: I carry myself or behave towards another

Συμ-φερτὸς: useful, profitable.—Comp. συμ-φέρει

συμ-φορὰ: an accident, event, generally in a bad sense, a misfortune,

rics,' Mitford. Hence it was applied to informers generally; and, through the notion of tale-bearing and backbiting, and that for the sake of currying favor, it is now applied to parasites and flatterers. Barrow uses it in the sense of calumniating: 'The practice is rather backbiting, whispering or *sycophan-*

try, than fair and lawful judging.' So Milton: 'He makes it his first business to tamper with his reader by *sycophanting* and misnaming the work of his reader.'

4 A place where the property and person of those, who fled to it, were not subject to plunder.

calamity.—Fr. *πέφορα* pm. of *φέρω*, *fero*. 'That which time BRINGS WITH it,' J. *Μακρὸς αἰὼν πολλὰς συμφορὰς ἔχει*,⁵ Eurip. *Εὐ φέρειν χρὴ συμφορὰς*,⁶ Id.

συμ-φοραίνω : I mourn my own or another's CALAMITY.—See above

Σύμ-φορος : useful, expedient.—See *συν-φέρει*

Σύμ-φωνος : agreeing, harmonious, corresponding to ; &c.—Fr. *φωνή*, the voice. H. *sym-phony*

ΣΥΝ : with, along with, together with, in company with, in conjunction with, in conformity with, with the aid of.—Hence *sym-pathy* (for *syn-pathy*), *sym-phony*, *sym-metry*, *syn-onymous*, *syn-tax*?

Συν in composition. Besides the above senses it has that of closeness, as 'cum' in 'compress,' 'contracted.' And of intenseness : in reference, says Ormston, to the superior efficacy of COMBINED exertion

Συν often becomes *συν*, *συν*, &c. to suit the initial letter of the word to which it is prefixed. Hence perhaps Lat. *cun* whence *cum*, as from *λόγον* is the Lat. accus. *libroN*, *libroM*, and for euphony *librum*

Συν-αίρῳ : I contract into a close or narrow space.—I. e. I seize or draw together. H. *syn-æresis*, as in *τείχει* for *τείχει*

Συν-άρος : a mate or partner.—Fr. *ἄρα* pm. of *αἰρῶ*=*είρω*, I join, link. "Ἡερεν is used in this sense in Hom. Il. ε, 499

Σύν-δικος : one who assists another in defending his right ; one who pleads another's right, an advocate. See *συνηγορικόν*.—Fr. *δίκη*. 'They have two or three Greek *syndics* on the part of the people, to take care that the ancient laws of the island are observed,' Pococke

Συν-εἶδω : I am conscious of ; hence τὸ *συν-εἶδος*, conscience.—So 'conscientius' fr. 'cum-scio'

Συν-εοχμὸς : a holding or joining together.—Fr. *ᾠχμὸς* fr. *ᾠχα* pm. of *ἔχω*, I hold. *Κεφαλῆς τε καὶ αὐχένος ἐν συν-εοχμῷ*, Hom.

Συν-έριθος. See *ἐριθος*

σύν-εσις : understanding, wisdom ; prudence.—Fr. *ἔσαι* or *ἔσαι* pp. of *ἔω* or *ἔω*. Comp. *συν-ίημι*

συν-ετὸς : wise, prudent.—Fr. *ἔται* or *ἔται* pp. of *ἔω* or *ἔω*. See above

Συν-εχὴς : holding together, close, firm ; contiguous ; uninterrupted, constant ; without any thing between, immediate.—Fr. *ἔχω*

Συν-έχω. Τὸ *συν-έχον*, Polyb., the chief or special part of any matter. Taken adverbially, especially.—Properly, that which (*συν-έχει*) CONTAINS in it the whole of the matter

Συν-έχω : I hold together, prevent from falling or going away ; keep close, press into a narrow space, compress ; oppress, afflict, &c.

Συν-ηγορικόν : a fee paid to a *συν-ήγορος*, or advocate, who is so called, says St., from his SPEAKING as it were WITH the person whose cause he supports. Isocrates has : *Εἰ δέ τις ἔχει τῶν παρόντων μοι συν-ειπεῖν, ἀνα-βῆς εἰς ὑμᾶς λεγέτω*.—Fr. *ἀγορῶ*

Συν-ἡμων, *ονος* : a companion.—Fr. *ἡμαι* pp. of *ἔω*, *eo*. One who goes with another

Σύν-θεσις, *ιος* ; *συν-θεσία* : an agreement, compact, treaty.—Fr. *τέθεσθαι* pp. of *θέω*. So Lat. 'compositus,' agreed to, fixed : 'Nunc et circus et aræ COMPOSITA repetantur horâ,' Hor. And a 'composition' or agreement

Σύν-θετος : counterfeited.—Fr. *τέθεται* &c. So Tac., 'COMPOSITO vultu'

Σύν-θημα, *ατος* : an agreement ; a sign agreed on, watchword, &c.—Fr. *τέθημαι* &c. See *σύνθεσις*

Συν-ίημι, and *-ιέω*, and *-έω* : I attend to ; comprehend, understand.—*Σὺ δ' ἐμέθεν ξυν-ίει ἔπος*, Hom. : Attend to my speech. *Τοῦ δ' ἀγορεύοντος ξύν-ετο Μενέλαος*, Id. Jones derives it fr. *ἵημι*, under the notion of GOING along WITH another as he speaks. Dm. fr. *ἵημι*, I send : 'Committo, conjungo. Intellico, nam intelligendi actus fit ex collatione et comparatione.' See *συν-τίθεμαι*

Συν-ίστημι, *-ιστάω*, *ιστάνω* : I

5 A long life has many events in it.

6 It behoves us to bear misfortunes well.

7 Fr. *τάτταται* pp. of *τάσσω*, I arrange.

commit or recommend to one's care or notice: *Ξενοφῶν συνεστάθη Κύρω*, Xen. Also, I recommend, commend: *Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκείνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησι*,⁸ NT.

Συν-τίθεμαι: I attend to; comprehend. — *Ἐμεῖο δὲ σύνθεο μῦθον*, Hom. Properly COMMITTE menti, as we say, to commit to memory. *Μῦθον* is sometimes understood: *Σὺ δὲ σύνθεο καὶ μεν ἄκουσον*, Id.: Attend and hear me

συν-τυγχάνω: I meet with, or light on by chance, meet. Also, the same as *τυγχάνω*

Συν-ωρίς, ἰδος, ἡ: 'a pair of horses, or chariot and pair; a mate,' J.—For *συν-αορίς*. See *συν-άορος*

σύρα: a coarse coverlet.—Perhaps allied to *σισύρα*. *Θέστρον ἐκ συρῶν ῥκο-δομημένον*,⁹ Dion.

Σύρβη:¹⁰ a tumult, *τύρβη*, *turba*

Σύριγξ,¹¹ *γγος*, ὁ: a pipe, flute; a canal, ditch; a vein of the body.—Hence a *syringe*

σύριγξ: a spear case.—Apparently from its cylindrical form. See above. *Ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσατ' ἔγχος*,¹² Hom.

σύριγξ: the nave of a wheel, in which the spokes are fixed.—*Σύριγγες οὐ σιγῶσιν ἄξον-ήλατοι*, Æsch. *Συρίγγων δ' αἶω φθόγγον ὑπ-αξονίων*, Callim. Hence it seems to be called from its hissing sound

Συρίζω, συρίσσω: I make a noise resembling that of the *σύριγξ*. I play on the pipe. I hiss: from the sound of pipes, called by Lucretius 'calamorum SIBILA.' I hiss at: *Τοῦτον εἰς-ιώντα εἰς τὸ θέατρον ἐσυρίττετε*,¹³ Demosth.

Σύρω: I drag, draw.—Fr. pp. *σένυρται* are the *Syrtes*: 'Tres Euris ab alto In brevia et Syrtes agit,' Virg. 'Inter duas Syrtes, quibus nomen inditur ex re. Nam, ubi mare magnum esse et sævire ventis cœpit,

limum arenamque et saxa ingentia fluctus TRAHUNT,' Sall. From pp. *σένυρμαι* is *σύρμα, syrma*, a long drawing robe: 'Et sinus laxi fluidumque *syrma*,' Seneca

σύρδην: in a dragging violent manner. — Fr. *σένυρται* pp. of *σύρω*. See *ἀν-έδην*

Σύρμα, ατος: See *σύρω*

† *συρμαία*: a kind of radish from which a cathartic juice was obtained. *Συρμαῖην καὶ κρόμμνα*, Herod.

συρμαῖζω, I purge the body with the *συρμαία*: *Συρμαῖζουσι τρεῖς ἡμέρας ἐπ-εξῆς μηνὸς ἐκάστον, ἐμέτοισι θηρώμενοι τὴν ὑγιεῖν καὶ κλύσμασι*,¹⁴ Herod.

Σύρτις, ιος: a quicksand. — See *σύρω*

Συρφετός, σύρφαξ: mud, filth, dregs.—Possibly fr. *σύρω*, I DRAW. *Ἀσσυρίου ποταμοῖο μέγας ῥόος. . . Λύματα γῆς καὶ πολλὸν . . . συρφετὸν ἔλκει*, Callim.: The strong stream of the Assyrian river DRAWS with it the filth of the land and much mud

Σύρω: See before *σύρδην*

Σὺς, gen. *σὺός*: *sus*, a boar or sow

Συ-στέλλω: I draw into a narrow space, reduce to straits or difficulties, afflict. — *Συ* for *συν*. See *στέλλω*, I contract. Comp. *στενὸς* and *στένω*; *ἄγχω* and 'ango'

Συ-στρέφομαι: said of persons uniting in a mass, and forming a thick body; and of soldiers forming into thick ranks and so making an attack. 'Συ-στραφέντες, facto globo. Συ-στραφέντες ἐπ' αὐτὸν, impetum unâ facientes in eum,' Schw.—Fr. *στρέφω*, I wind or roll. So ἴλη fr. ἴλω

Σῦφαρ, ατος: the cast-off skin of a serpent; the wrinkled skin of an old man. — Hence probably Lat. *suber*, a cork. So fr. *οὔφαρ*=*οὔθαρ* is 'uber'

Συφεός: a pig-sty. — For *συφεός*=*συνός* fr. *σὺς*, *νός*

συχνός: thick, crowded, *πυκνός*;

⁸ Not he, who commends himself, is worthy, but he whom the Lord commends.

⁹ A theatre made of coarse coverlets.

¹⁰ From *σύρω*, L. For *τύρβη* fr. *τύρω*=*τάρω*, wh. *ταράσσω*, S.

¹¹ Fr. *σύρω*. Its original meaning seems to have been a furrow, as *ἀδελός* fr. *ἐλκω*. TH. derives it less probably, under the idea of a

pipe, 'ab acuto TRACTOQUE SONO.'

¹² He drew from the case his paternal spear.

¹³ You hissed this man as he entered the theatre.

¹⁴ They purge the body for three successive days every month, pursuing health by vomitings and ablutions.

copious, much, many.—For *συνκνός*¹⁵ = *συνκνός* fr. *σένκα* p. of *σύν*, wh. *σύν*μαι, I rush, hasten. From the notion of a rushing crowd. Comp. *ἐπασσύτερος*

σύν : See *σύνω*

σφάγιον : See *σφάζω*

σφαδάζω : I writhe with agony ;¹⁶ I struggle. — 'Αλγέει τὸ σῶμα πᾶν καὶ σφαδάζει, Hippocr. Φαίνεται ὁ τύραννος, ἔάν τις ὅλην ψυχὴν ἐπίστηται θεάσασθαι, φόβον γέμων διὰ πάντος τοῦ βίου, σφαδασμῶν τε καὶ ὀδυνῶν πλήρης,¹⁷ Plato. 'Neque frustra,' says Tacitus, 'praestantissimus sapientiae affirmare solitus est, si recludantur tyrannorum mentes, posse aspici laniatus et ictus'

Σφάζω, *σφάττω*, *ξω* : I slay, kill.—For *φάζω* from *φάω*. Fr. a. 2. *ἐσφαγον* is *σφάγιον*, a victim : 'Ρομφαία, ῥομφαία, ὅξινον ὅπως σφάξης σφάγια· σφάζε' ἐξ-οιδέει,¹⁸ LXX.

Σφαῖρα : a *sphere*, globe ; any *spherical* figure, as a ball

Σφάκελος : 'an acute pain. Properly, an acute disease of the spine, marrow, or brain,' Bl.—*Σφάκελος* καὶ φρενο-πληγεῖς μανίαι, Aesch. Σπασμοῖς τε καὶ σφακέλοις ὀξυτάτοις ἐπιέζετο,¹⁹ Heliodor. *Σφάκελος* is possibly for *σπάκελος* fr. *ἐσπακα* p. of *σπάω*, pp. *ἐσπασμαι* wh. *spasm*

† *Σφάκος* : the herb sage

Σφάλλω, fut. *σφαλῶ* : I trip up, upset, throw down as in wrestling ; I overthrow the hopes of another ; disappoint ; I cause another to trip in judgment, or to mistake ; and hence, I deceive, as in Lat. *fallo*.

15 Compare *πλοχμός*.

16 Properly said of one, who, from being agitated and harassed by pain or anger, cannot keep his seat, but throws himself about with vehemence, R. Properly said of one who in the moment of death throws his limbs about in convulsion, Bl.

17 A tyrant, could we know how to look at his whole soul, would be found laden with fear all his life through, and full of writhing and pain.

18 Sword, sword, be sharpened that you may slay your victims. Slay them, annihilate them.

19 She was oppressed with spasms and most acute pains.

20 The point went through the tender neck ; and yet the ash did not cut off the wind-

N. compares a *fall*

σφάραγος, *ἀσφάραγος* : the wind-pipe. — 'Απάλοιω δὲ αὐχένος ἤλυθ' ἀκωκή· Οὐδ' ἄρ' ἀπ' ἀσφάραγον μελή τάμε, . . . Όφρα τί μιν προτι-είποι ἀμειβόμενος ἐπέεσσιν,²⁰ Hom.

σφαραγέω : said of things cracking. — Πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύ-ας εὔσεν αὐτμῇ, Γλήνης καιομένης· σφαραγεύντο δέ οἱ πυρὶ ῥίζαι,¹ Hom.

σφαραγέω : said of things distended or inflated. — Καὶ τότε ἔπειτα νομόνδ' ἐξ-έσσυτο ἄρσενά μῆλα. Θήλειαι δ' ἐμέμκον ἀν-ήμελκτοι περὶ σκολούς, Οὐθὰτα γὰρ σφαραγεύντο,² Hom.

σφαραγίζω : *Σὺν* δ' ἄνεμοι ἐνοσιν τε κόνιν θ' ἅμα ἐσφαράγιζον, Βροντὴν τε στεροπὴν τε καὶ αἰθαλόεντα κεραυνόν,³ Hesiod. Supposed to mean, raised with a noise like that made by the windpipe. See *σφάραγος*

Σφέ, Doricè (φσέ=πσέ=) ψέ : himself, him, her ; themselves, them. — Hence Val. derives *ipse* ; which is perhaps put for *is-psē*.⁴ From dat. *σφι*, *sphi*, *sbi* (as ἄμφω, amBo) is Lat. *sibi*

σφεδανός : vehement. — Dm. supposes it put for *σπεδανός*, fr. *σπεύδω* or *σπέδω*. (Comp. *σφοδρός*.) I. e. with great haste or energy. 'Ατρείδης δ' ἔπετο, σφεδανὸν Δαναοῖσι κελεύων,⁵ Hom. 'Ο δὲ σφεδανὸν ἔφ-επ' ἔγχεϊ,⁶ Id.

Σφέες, *σφέις* ; gen. *σφέων*, *σφῶν* : themselves ; they. 'The dual *σφῶν* was used by the Attics for *ὑμῖν*,' Bl. Vobismetipsis.—See *σφέ*

σφέλας, *ατος* : a footstool.—Πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλα-

pipe, so that he (Hector) was able to address him (Achilles) in answer.

1 The smoke (of the firebrand) burnt all his eyelids and his eyebrows round, as the pupil of the eye was on flame ; and the roots of the eye cracked with the fire.

2 And then afterwards the male sheep rushed to the pasture : and the ewes bleated un milked about the folds, for their teats were distended with milk.

3 The winds raised with noise a concussion and dust and thunder and lightning and burning thunderbolt.

4 Some form it fr. 'is' with 'pe' added, as in 'Atropides.'

5 Atropides followed, vehemently exhorting the Greeks.

6 He followed vehemently with his spear.

μάων Πλευραὶ ἀπο-τρίψονται δόμον
κάτα βαλλομένοις,⁷ Hom.

σφένδαμνος : a maple tree. Hence
σφενδάμνινος, as hard as a maple
tree. Σπιτοὶ γέροντες, πρίννοι,
σφενδάμνιοι, Aristoph. Tough old
men, as hard as the holm oak and
maple

σφενδόνη :⁸ a sling, funda ; a stone
flung from a sling. — Καρδοῦχοι ἤρ-
ξαντο σφενδονᾶν καὶ τοξεύειν,⁹ Xen.
'Maximè cestro-sphendonis vulnera-
bantur,' Livy

σφενδόνη : the bezil of a ring, that
part in which the stone is fixed.—
From the notion of a sling in which
a stone is fixed. See above. Τύποι
σφενδόνης χρυσ-ηλάτου,¹⁰ Eurip.

Σφέτερος : one's own; his own,
your own, my own; &c. Hence
σφετερίζομαι, I claim as my own; I
make my own.—Fr. σφέ

Σφίγγω, ξω : I bind fast, squeeze,
grasp.—Hence the *Sphinx*. Fr. pp.
ἐσφικται is σφικτήρ, a clasp; wh.
(*sphincter, spincter,*) *spinter*, a
bracelet

Σφήν, ηνός, ό : a wedge. An in-
strument of torture. 'Clavos trabales
et CUNEOS manu Gestans ahenâ,'
Hor. — Σφίγγω is derived by Bl.
fr. σφήνω fr. σφήν ἄγω, I drive a
wedge, fix tight

Σφήξ, ηνός, ό : a wasp.—L. sup-
poses this allied to σφήν. A wasp
being slender in the middle, but
bulging out towards the head and
tail. 'The EM.', says Sylburg,
'seems to hint that σφήξ is taken
also in the sense of σφήνες'

Σφηκίσκος : a stake in the form of
a wasp.—See above

Σφηκώ : 'I bind. I bind so as
to appear narrow like a WASP,' J.
See above. Πλοχμοί θ' οἱ χρυσῶ τε
καὶ ἀργύρῳ ἐσφήκωντο,¹¹ Hom.

7 Literally : The sides about his head
(the sides of his head), as he is being hit at
through the house, shall bruise the footstools
sent from the hands of the men (the suit-
ors).

8 Dm. compares it with σφεδανός.

9 The Carduchi began to use the sling and
the bow.

10 The impressions of a gem wrought from
gold.

11 Locks of hair which had been bound

Σφήν and σφήξ : See before σφηκί-
σκος

Σφίγγιον : an ape, or marmoset.—
'Inter simias habentur et sphinges,
villosæ comis, mammis profundis,'
&c., Pliny

Σφίγγω : See after σφέτερος

Σφοδρός : vehement, impetuous;
vehement in labor, strenuous, ac-
tive; and hence, strong, robust.
Hence σφόδρα, vehemently, very
much, very : Ἦν γὰρ ὁ λίθος μέγας
σφόδρα, NT. : For the stone was very
great. Ἦν γὰρ πλούσιος σφόδρα, Id. :
For he was very rich.—Perhaps for
σποδρός fr. ἔσποδα pm. of σπέδω=
σπεύδω. See σφεδανός. So σπόγγος
and σφόγγος are interchanged.

σφονδύλη : some bad-smelling in-
sect.—Ἔως σφονδύλη πονηρότατον
βδεῖ,¹² Aristoph.

Σφόνδυλος : the same as σπόνδυ-
λος

Σφός : fr. σφέ. The same as σφέτε-
ρος

σφραγίς, ίδος : a seal; impression
of a seal. — Βιβλίον κατ-εσφραγισμέ-
νον σφραγίσιν ἑπτὰ,¹³ NT. Perhaps
for φραγίς fr. ἔφραγον a. 2. of φράσ-
σω. Hence σφραγίσι φυλάσσει, Eu-
rip.

Σφριγῶ : I swell; applied prima-
rily to a breast swelling with milk,
and to trees and plants with vernal
juice; and hence applied to the
mind swelling with passion, and to
the body full of vigor and robust-
ness.—Οὔθατα σφριγῶντα ἐρεῖς ὅταν
πλήρεις γάλακτος ὦσιν οἱ μαστοί,¹⁴
Pollux. Ἡβη σφριγῶντες, Athen.

σφύζω, ξω : I throb; throb with
desire, joy or passion.—Τὰν κεφαλὰν
καὶ τοὺς πόδας ἀμφοτέρως μεν Σφύσ-
δεν,¹⁵ Theocr. Τὴν χαρὰν ἔχουσα
παλλομένην καὶ σφυγματώδη,¹⁶ Ga-
len

with gold and silver.

12 As long as the sphondyle emits a most
wretched smell.

13 A book sealed with seven seals.

14 You will call breasts οὔθατα σφριγῶντα
when they are full of milk.

15 To throb in my head and both my
feet.

16 Having quivering and throbbing joy.
Fr. pp. ἔσφυγμαί.

σφύρα: a hammer, mallet.—"Ἀκμονὰ τε σφύραν τε, Hom. "Ὅσπερ ἐν χαλκευτικῇ ἡ σφύρα καὶ ὁ ἄκμων,"¹⁷ Aristot.

σφυρὰς: See σπύρας

σφυρὸν: the ankle.—Supposed to be derived fr. σφύρα, from its resemblance to a mallet. So some imagine that it is called in Lat. malleolus, fr. malleus. But Fac. could not discover an instance of this use. Ποδῶν τέτρηνε τένοντε Ἐς σφυρὸν ἐκ πτέρυγης,¹⁸ Hom.

Σφώτερος: one's own; his own, your own, &c. Fr. σφῶι, the dual of σὺ, and σφῶ the dual of οὐ. See σφέτερος and σφέες

σχάω, σχάζω, σῶ: I scarify, cut with a sharp blade.—Perhaps for χάω, I make a gap. "Ἐλεγον σχάσαντα ἐκ τῶν βραχιόνων τὰς φλέβας λειπο-ψυχήσαντα ἀπο-θανεῖν,"¹⁹ Arrian

σχαδὼν, ὄνος, a honeycomb.—Fr. ἔσχαδον a. 2. of σχάζω, as appearing full of incisions. See above. Πληρές ται μέλιτος τὸ καλὸν στόμα, Θύρις, γένοιτο, Πληρές δὲ σχαδῶνων, καὶ ἀπ' Αἰγίῳ ἰσχύαδα τρώγοις Ἀδεῖαν τέττιγος ἐπεὶ τύγε φέρτερον ἄδεις,²⁰ Theocr.

Σχάζω, ὦ: I let go, drop. Σχάσον δὲ δεινὸν ὄμμα καὶ θυμοῦ πνοὰς,² Eurip. Σχάσασαι τὴν οὐρὰν τρέχονσι, Xen.: They run dropping their tail. So κώπαν σχάσον, Pind.: Let go the oar. Also, I make to let go, or to drop; I stop. Λεόντων ὄνυχας ὀξύτατους ἄκμάν τε δεινोटῶν σχάσας ὀδόντων,³ Pind. Σχάζομαι, I let go, drop, leave off: Σχασάμενος τὴν ἵππικὴν, Aristoph.: Having left off the art of riding

σχαλῖς, ἴδος: a fork or stake fixed in the ground to support hunting-nets.—Σχαλίδες τῶν ἀρκῶν τὸ μῆκος δέκα παλαιστῶν,⁴ Xen.

Σχαστηρία: a rope or pulley to DROP DOWN heavy weights.—Fr. ἔσχασαι pp. of σχάζω

17 As the hammer and anvil in the art of the coppersmith.

18 He perforated the tendons of the foot from the heel to the ankle.

19 They said that, having cut the veins about his arms, he languished and died.

20 May your fair mouth, Thyrsis, be full of honey and honeycombs, and may you eat the sweet fig of Ægilus (as a reward); for you sing better than the grasshopper.

1 Perhaps fr. σχάω=σχέω, fut. σχέσω. Compare ἰσχάνω.

σχάω: See before σχάδων

σχέδη: See σχεδία

Σχέω: I hold; hold off, keep off; hold back, restrain.—Fr. ἔσχω=ἔχω

Σχέδην: with slow pace, step by step.—Fr. ἔσχεται (as στάδην fr. ἔσταιται; &c.) pp. of σχέω. See σχέω above

Σχεδὸν: near, just by; nearly, almost; near to the truth, perhaps.—Fr. ἔσχεται (see above) pp. of σχέω=ἔσχω and ἔχω, wh. ἔχομαι, I adhere to. I. e. contiguously, close to

Σχεδία: a boat made in a hurry, from any materials which happen to be at hand. Fr. σχεδόν, near, at hand. Hence σχεδιάζω, I do any thing in a hurry, at random, carelessly. To this some suppose to be allied σχέδη, schedu and schedule⁵

Σχεδιάζω: See above

Σχέδιος: said of a close fight, or fought hand to hand. And of weapons used in so fighting, as of a sword, in opposition to javelins used in throwing to a distance.—Fr. σχέδον, near

Σχεδόν: See before σχεδία

Σχεδύνειν φιλότητα: an expression occurring in Plutarch, but supposed to be corrupt. Σχέδυνος however may mean, firm, i. e. holding, fr. σχέω=ἔχω. Comp. σχέδην

Σχέθω: I restrain.—Fr. ἐσχέθην a. 1. p. of σχέω

Σχελῖς: the same as σκελῖς

Σχένδυλον: a hatchet used by shipwrights.—Allied to σχίνδω, Lat. scindo

Σχερὸς: continuous, one after another. Hence ἐν σερῶν καὶ ἐπι-σχερῶ.—Fr. σχέω=ἔσχω and ἔχω, wh. ἔχομαι, I hold to, adhere to

σχέτλιος: patient of labor, laborious. Σχέτλιός ἐσσι, γεραίε' σὺ μὲν πόνου οὐ-ποτε λήγεις;⁶ Hom. Also, one who suffers labors or difficul-

2 Drop the terror of your eye and the breathings of your anger.

3 Having stopped the very fierce nails and the vigor of very dread lions.

4 Stakes of nets of ten palms in length.

5 'Properly, a scroll of paper or memorandum book, wherein we write ex tempore whatever occurs to us worthy of notice,' N. Others derive these fr. σχίζω.

6 You are untired with exertion, old man; you never cease from labor.

ties, miserable, wretched: Σχέτλιοι οἱ φιλέοντες, Theocr.: Lovers are wretched. Also, a wretch, bad, audacious, iniquitous, &c. Σχέρλιος, οὐδὲ Θεῶν ὅπιν ἠδέσασθ',⁷ Hom. Οὐ μὲν σχέτλια ἔργα Θεοὶ μάκαρες φιλέουσιν, Ἀλλὰ δίκην τίονσι,⁸ &c., Id.—Fr. ἔσχεται pp. of σχέω=ἔσχω=ἔχω; wh. ἀν-έχομαι, I hold up, sustain, suffer

Σχέω: See before σχέδην

Σχήμα, ατος: habit, form, fashion, figure, manner, condition, as the form of one's dress, having the manner of a philosopher, &c. Also, mere form or external manner. Hence σχηματίζομαι, I feign, pretend, pretend to, assume. Hence σχῆμα is also, a fiction or figure of speech.—Fr. ἔσχημαι pp. of σχέω=ἔχω, as 'habitus' fr. 'habeo.' 'Were our senses made much quicker, the appearance and outward scheme of things would have quite another face,' Locke

Σχηματίζομαι: See above

Σχίζω, σω: I split, divide, rend.—Fr. a. 2. ἔσχιδον is Lat. scidi and scindo, as 'scando' fr. σκάζω. Fr. pp. ἔσχισμαι is scism

Σχινδαλμός: a splitting, cutting, chipping; any thing minute, as a chip; subtle argument.—Fr. σχίνδω, Lat. scindo. See above

† Σχῖνος: a squill or sea-onion. Also, a lentisk tree

Σχοῖνος: a rush; a rope made of rushes.—'Hic schæni atque hæ arundines,' Plaut. 'Augar, schæno-bates,⁹ medicus,' &c., Juv. For σχοῖνος fr. ἔσχοα pm. of σχέω. 'For we bind with rush what we wish to HOLD TOGETHER,' Voss. Skain has been compared

Σχοίνισμα, ατος: a portion of land.—Fr. σχοῖνος. As measured out by a rope, cord, or line

Σχολή: relaxation, leisure; idleness, delay. Relaxation or leisure spent in philosophical or literary

study; a place of such study, schola, as the schools of the philosophers. So the Latins said 'ludus literarius' and 'ludi-magister.' Scholæ dictæ sunt, says Festus, non ab otio ac VACATIONE omni; sed quòd, ceteris rebus omissis, VACARE liberalibus studiis pueri debent.—'Fr. σχῶω=σχέω, I restrain,' TH.

Σχολῇ: leisurely, slowly, with difficulty, scarcely, not at all.—See above

Σχόλιον: a short commentary on the ancient writers, as made in one's leisure hours.—Fr. σχολή. Hence scholium and the ancient Scholiasts

Σώζω, σω: I save, preserve.—See σάος

Σωκέω: I am able, I have power.—Perhaps fr. σέσωκα p. of σώω wh. σόος, salvus, safe and sound, whole, entire in strength. See σώφρων. Μοῦνη γὰρ ἄγειν οὐκ ἔτι σωκῶ Λύπης ἄχθος,¹⁰ Soph.

* Σωλὴν, ἦνος: a tube, pipe.—'Ὀσπερ οἱ κεραμεῖς σωλῆνες οὐδ' ἐν ἀνα-λαμβάνοντες εἰς ἑαυτοὺς, ἀλλ' ἕκαστος εἰς ἕτερον ἐξ ἑαυτοῦ μεθ-ιείς, Plut.

Σῶμα, ατος: the body; a body, person; a slave ('Hic metus externæ CORPORA gentis agat,' Ov.); head of cattle ('Quàm septem ingentia victor CORPORA fundat humi,' Virg.); a dead body, carcase.—'Ἀπ' ὧν τῷ σώματι, παρ' ὧν δὲ τῷ πνεύματι,¹¹ NT. Αἱ πόσεις σφάλλουσι μὲν τὰ σώματα, σφάλλουσι δὲ γνώμας,¹² Xen. Plato derives this word fr. σώζω (pp. σέσωμαι), as the body preserves and keeps the soul

Σωρός: a heap.—Hence sorites in reasoning¹³

Σῶς: See σάος

Σωτήρ: a preserver.—Fr. σέσωται pp. of σώζω

Σώφρων: one of whole or sound mind, prudent, temperate.—For σαό-φρων fr. σάος (salvus, safe and sound,

7 Wretch, he disregarded the vengeance of the Gods.

8 The happy Gods love not bad actions, but honor justice, &c.

9 A rope-dancer. Fr. βέβαται pp. of βάω.

10 For I am not able to bear alone the burden of grief.

11 Absent in the body, but present in the spirit.

12 Potations upset the body and the mind.

13 'Sorites is when several middle terms are chosen to connect one another successively in several propositions, till the last proposition connects its predicate with the first subject,' Watts.

whole) and φρήν. See σωκέω

Σωφροσύνη: soundness of mind, &c.—Fr. σῶφροσι dat. pl. of σῶφρων

σῶχω: I rub.—‘For ψῶχω, as σίτ-
τακος for ψίττακος,’ Vk.

T.

T: 300. T: 300,000

TA': plur. neut. of ὁ, ἡ, τό

Ταβέρνη: the Lat. *taberna*, a *taberna*

Τάγγη: a strong scent or taste, rancidness.—‘It is strange that the soul should never once recall over any of its pure native thoughts, before it borrowed any thing from the body; never bring into the waking man’s view any other ideas but what have a *tang* of the cask, and derive their original from that union,’ Locke

τάγηνον: the same as τήγανον

Ταγὸς: a general; a chief.—Fr. *εταγον* a. 2. of τάσσω

ΤΑΩ, τάζω, τείνω, (as γείνω fr. γάω, κτείνω fr. κτάω): I stretch out, extend; stretch or draw a bow, make the string intense or on the stretch; stretch even; stretch forward, tend; appertain to, *tendo*. ‘Τάω is properly, I stretch out the hand, in order to take hold of any thing. Hence τῇ for τάε, take,’ M.—Fr. fut. *τενῶ* is perhaps *tendo*. Fr. pm. *τέτονα* are *tone, tonic* medicines

Ταινία: a fillet or ribband used chiefly as an ornament for the head; a bandage; a festoon; a long bar or tract of white rocks in the bottom of the sea, a reef.—Fr. *ταίνω*=*τείνω*. Comp. *τιταίνω*. ‘*Puniceis ibant evincti tempora tæniis*,’ Virg.

Ταλάω, τλάω, τλήμι: I bear up, sustain; endure, bear up against misfortunes; endure, suffer evils; endure, submit, bear, deign to do any thing which is beneath me; bear to do or prevail on myself to do any thing cruel or unfeeling. ‘I endure notwithstanding danger or shame or pride or grief or pity,’ Monk.—‘Fr. *τάλω*=*τόλω*,¹⁴ wh. *tollo, tolero*,’ TH. Hither some refer *A-tlas*. See *a* in composition. Compare *τάλαντον*

Ταλαί-πῶρος: suffering calamities.—Fr. *ταλάω* and *πῶρος*, which TH. supposes put for *πάρος* fr. *πάω*, I suffer, wh. *πάθω, πῆμα*, &c.

Τάλαντον: a scale; a weight in the scale; gold placed in the scale, a *talent*; as ‘*pondo*’ and ‘*pound*’ fr. ‘*pondus*,’ and French ‘*livre*’ fr. ‘*libra*.’—Fr. *τετάλνται* pp. of *ταλαίνω*=*ταλάω*; from the weights SUPPORTED by a scale

Ταλαὸς, τάλας: one who suffers evils, wretched.—Fr. *ταλάω*

Τάλαρος: a basket; especially a work-basket carrying wool and other instruments of spinning.—Fr. *ταλάω*; from the notion of supporting

Ταλασία: the working of wool; or wool worked.—Fr. *ταλάσω* fut. of *ταλάω*; probably from the idea of bearing toil. Unless it is formed fr. *τάλαρος*. Allied is *ταλασήιος*, wh. *ταλασήια ἔργα*, Ap. Rh., the occupation of spinning

Ταλάω: See after *ταινία*
τάλις, ἰδος: a female on the point of marriage.—Τῆς *μελλο-γάμον* *τάλιδος*, Soph. ‘*Triclinius* rejects the two first words as a gloss. But *Polux* acknowledges them; and it is probable that the poet added them himself as an explanation of a rather obscure word,’ Br.

TAMNΩ, τέμνω, fut. *ταμῶ, τεμῶ*: I cut, divide, cut up.—Fr. *τέτομα* pm. of *τέμνω* are *a-tom, ana-tomy, epi-tom, tome*

Ταμίας: a butler, steward, store-keeper; an administrator, president. Homer calls Jupiter *ταμίας πολέμοιο*.—Fr. *εταμον* a. 2. of *τάμνω*. Properly, a divider, distributor, dispenser

τάμιος: runnet or rennet, a liquor made by steeping the stomach of a calf in hot water, and used to coagulate milk for curds and cheese.—Καὶ *τυρὸν πᾶσαι, τάμιον δριμεῖαν ἐν-εῖσα*,¹⁵ Theocr.

¹⁴ Compare *τολμάω*.

¹⁵ And to coagulate cheese, putting in

bitter runnet.

Τάν or τάν; used in the form ὦ τάν or ὦ τάν, O my friend; or, O my friends. Perhaps formed irregularly fr. ἔτης

Ταναὸς: extended, outstretched.—Fr. ἔτανον a. 2. of τάλνω=τείνω. Hence perhaps the river *Tanais*

Τανταλῶν: I *tantalize*, disappoint; from *Tantalus*. Also, I crush, shatter, from *Tantalus* crushed by mount Sipylus

Τανύω: I stretch, extend, &c.—See ταναός and τείνω in τάνω

Τάξις, ις: order, arrangement; a band of soldiers; an ordinance, command; &c.—Fr. τέταξι pp. of τάσσω. Hence a *tax* or tribute ORDERED or ordained by the government

ταπεινός: low on the ground; low, abject, depressed, &c.—Fr. τάπος=δάπος, Vk. So τάπης and δάπης are the same word

Τάπης, ητος, ό: cloth wrought with figures of different colors; *tapes*, *tapestry*, *arras*

Ταράσσω, ξω: I disturb, throw into confusion, harass.—Σύν-αγεν νεφέλας ἐτάραξε τε πόντον,¹⁶ Hom. From ταργῶ (fut. 2. of ταράσσω), ταργῶ J. derives Lat. *turgeo*, as 'culmus' fr. κάλαμος, 'mulceo' fr. μαλακός. 'Hence the primary sense of *turgeo* was, to be agitated, or to swell with anger'

ταρβέω: I fear.—Possibly allied to ταράσσω. I.e. I am disturbed. Some compare τύρβη, *turba*. Μῆτε τρέε μῆτε τι τάρβει,¹⁷ Hom. Θάρσει φρεσὶ μῆδε τι τάρβει,¹⁸ Id.

ταργάνω: I weave, fold or tie together.—Perhaps fr. ταργάνη allied to παργάνη, a basket

Τάριχος, ου and εος: dried or salt fish or meat, pickle.—'Several towns on the coast of Egypt bore the name of *Tarichæum* from their pickling fish,' Lempr.

ταρσός, ταρρός: a hurdle; any thing in its form, as a wing, the palm

of the hand, sole of the foot, the broad part of an oar.—Allied to τέρσω. A hurdle for DRYING cheese, &c. Hence the medical terms *tar-sus*, *meta-tarsus*¹⁹

Τάρταρος: *Tartarus*, the bottom of Hades

τάρφος, εος: thickness; frequency; thickness of hair, shagginess.—For τράφος fr. ἔτραφον a. 2. of τρέφω in its sense of coagulation. Βαθείης τάρφουσιν ἔλης,²⁰ Hom.

Ταρχύνω: I embalm.—'For ταρχύνω fr. τάρχος. Properly, I season with salt,' Bl.

ΤΑΣΣΩ, ξω: I put in order, arrange, arrange for battle.—Hence *syn-tax*; and fr. pp. τέτακται are military *tactics*

* Ταταί: See ἀταταί

Ταῦρος: *taurus*, a bull. Another meaning see in the note on ἀ-ταύρωτος

Ταυρό-κρανος: having the head of a bull.—Κράνος fr. κάρανον=κάρηνον for κάρ

Ταυτο-λογέω: i. e. τὸ αὐτὸ λέγω, I speak the same thing. Hence *tautology*

Τάφος: a sepulchre, &c.—Fr. ἔταφον a. 2. of θάπτω, I bury. H. ἐπι-*-taph*

τάφος: wonderment.—Fr. ἔταφον a. 2. of θάπτω, I am stupefied

Τάφος, ή: a pit, ditch.—Properly, a pit to BURY in. Fr. ἔταφον a. 2. of θάπτω

Ταχύς: swift, quick.—Ταχέως, ταχέως φέρ' οἶνον, Aristoph. 'Quickly, quickly bring the wine

Τάχα: swiftly. See above. Also, perhaps: 'Ο περί πάντα ἄ-δικος τάχ' ἂν καὶ τοῦτον ἄ-δικεῖ,² Demosth. Τάχα seems to have gained this sense from its being joined perpetually with ἂν, and implying with ἂν the likelihood of a near event; or from being joined frequently with ἴσως³

Τάω: See before ταυρία

16 (Neptune) drew the clouds together and disturbed the sea.

17 Do not tremble nor fear.

18 Be confident in your mind and fear nothing.

19 'The middle of the foot, composed of five small bones connected to those of the first part of the foot,' T.

20 In the thickets of a deep wood.

1 'Fr. τάω, as χαράσσω fr. χαράω, μέσσω fr. μέω. I.e. I make straight, direct,' Vk. 'Properly, I extend, as opposed to making deep,' L.

2 He, who is unjust in every thing, will perhaps be unjust to this man also.

3 ΤΑΧΑ δ' ἂν ἴΣΩΣ οὐκ ἐθέλοι, Aristoph.

Ταῶς, ὦ; and ταῶν, ὦνος: a peacock.—Fr. *tāw*. From its extending or expanding its tail. Hence is generally derived, by a change of τ into π, *paVo*, *paVonis*

TE: *te*, you.—Accus. of τὸν, *tu*

TE: and, also.—Πρίαμος Πριάμοιό τε παῖδες, Hom.: Priam and the sons of Priam. Ἀχαιοί τε Τρῳῆς τε, Id.: The Achaians and the Trojans. From *τε* some derive *que* for *ke* by an Æolic change of κ for τ

Τέγγω, γέω: I dip, wet, *tingo*, I *tinge*, moisten. Hence *τέγγομαι* is applied to a mind softened or yielding; and ἄ-τεγκτος to one of a hard nature, incapable of being softened

Τέγος, εὐς: a roof, covering.—Fr. *τέγω*, *tego*

Τεθμός: 'for θεθμός for θεσμός,'

J. At least, 'it has the sense of θεσμός

Τέθνημι: See θάνω

τέθρ-ιππος: applied to a chariot drawn by four horses.—For τέτρ-ιππος as πρό-οδος becomes φροῦδος. See τετρά-γωνος

τεῖν, τιν: Doric for τοῖ=σοι, to you. So *iv* for *oi*

TEINΩ: See τάω before ταινία

Τείρας, ατος, εὐς: a star.—Τὰ τεῖρα πάντα τὰ τ' οὐρανὸς ἐστεφάνωται,⁴ Hom.

Τείρω, fut. *τερῶ*: I wear out, harass, vex, &c.—H. *tero*, *attero*, &c. 'To *tire*' may be compared

Τείχος, εὐς: a wall, fortification.—Fr. *τεῖχω*=τέχω and τέκω, pp. τέκται wh. *archi-tect*: Τροίην ἐν-τείχεσσι, Hom.: The well-walled Troy

τέκμαρ, τέκμωρ: any thing or place intended or determined; destiny; a bound set, limit; end: Μαχήσονται εἰς-ὅκε τέκμωρ Ἰλίου ἐυρασιν· ἐπεὶ ὧς φίλον ἔπλετο θυμῷ Ὑμῖν ἄ-θανάτῃσι δια-πραθέειν τόδε ἔστυ,⁵ Hom. Ὡς δὴ

4 All the stars with which the heaven has been crowned.

5 They shall fight till they find the destiny or bound set to the existence of Troy; for thus it is pleasing to you immortal (Gods) to destroy this city.

6 So long you are detained in the island, nor can find an end to the detention.

7 These evils the Gods have determined.

8 I will bow with my head, (says Jove) that you may have confidence; for this is the

δὴθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμαρ ἐδρέμεναι δύνασαι,⁶ Id. Hence τεκμαίρομαι, I intend, determine: Τάδε θεοὶ κακὰ τεκμήραντο,⁷ Id. Κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι, Id.

τέκμαρ, τέκμωρ, τεκμήριον: a sign, mark, that by which we discover any thing intended or destined by another: Κεφαλῇ κατα-νεύσομαι, ὄφρα πεποίθῃς· Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἄ-θανάτοισι μέγιστον Τέκμωρ,⁸ Hom. Μῶν τις πολέμιον ἀγγέλλεται Δόλος κρυφαῖος; . . . Τί τοῦδ' ἂν εἴποις ἄ-σφαλές τεκμήριον;⁹ Eurip. Hence they are used for a mark or proof generally. Hence τεκμαίρομαι, I judge by certain signs or marks, I form conjectures, I guess. Vk. derives these words fr. τέτεκμαι pp. of τέκω=τίκτω: 'A proof by which any thing obscure is BROUGHT TO LIGHT'¹⁰

TEKΩ, ξω: I bring forth, produce.—Hence τέκνον, a production, offspring: Μητρὴ ἢ τέκε τέκνα,¹¹ Hom. From π. τέτεχα is τέχνη, art; properly, PRODUCING or creative art. So we speak of the PRODUCTIONS of art. *Technical* terms are terms of ART

Τέκνον, τέκος, εὐς: an offspring. See above

Τέκτων, ονος: a contriver, planner; worker, carpenter, &c.—Fr. τέτεκται pp. of τέκω, which see. τέκω, in lucem profero, pario, 'creo,' Vk. Hence *archi-tect*

Τέκω: See before τέκνον. τελαμών, ὦνος; the belt by which a shield or sword were supported; any band.—Possibly for ταλαμών fr. τετάλαμαι pp. of ταλάω, as πελεμήζω and παλάμη are allied. Δύω τελαμῶνε περι στήθεσσι τετάσθην, Ἦτοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου,¹² Hom.

Τέλλω, fut. τελῶ: I rise, as the sun; I make to rise.—From ἀνα-τέλλω, pm. ἀνα-τέτολα, is ἀνα-τολή, the

greatest sign which proceeds from me among the immortals.

9 Is any secret fraud of the enemy announced? What certain proof of it can you mention?

10 L. derives it fr. τέκω as connected with τύκω, &c.

11 The mother who brought forth the young ones.

12 Two belts were stretched about the breasts, one of a shield, the other of a sword.

rising of the sun; and the place where it rises, the east, wh. *Anatolia* or *Natolia*, Asia Minor

τέλλω: I send, στέλλω. And, like στέλλω, I commission, order, command, ordain. Perhaps 'to tell,' as 'I told him to do so,' is allied

τέλλω: I go through, complete: "Οσοι δ' ἐτόλμασαν ἀπὸ πάντων ἀδίκων ἔχειν ψυχὰν, ἔτειλαν ὁδὸν παρὰ Κρόνου τύρσιν,¹³ Pind. Allied to τέλος, an end; τελέω, I bring to an end; τέλλω, I rise

τέλλομαι: I turn. Περι-τελλομένων ἐνιαυτῶν, Hom.: As years turn or roll round, Every revolving year. Perhaps τέλλομαι is here, I rise. See the first τέλλω. Or, as years go ROUND and come to an END. See above

τέλλομαι: Οἶόν τε νέαις ἐπὶ φορβάσιν οἶστρος Τέλλεται, Ap. Rh.: As the gad-fly SENDS ITSELF on the young cattle. Heyne construes it 'invadit'

τέλλομαι: I am.—Φιλία δῶρα Κυπρίας εἴ τι ἐς χάριν τέλλεται,¹⁴ Pind. Properly, END in, evadunt; and allied to τέλος. See τελέθω

Τέλος, eos: end, close, consummation, &c. Τέλος, for κατὰ τέλος, finally.¹⁵—'When the last of the Metopes was taken down from the Parthenon, and in moving it great part of the superstructure was thrown down by the workmen, the Disdar took his pipe from his mouth, and said to Lusieri, Τέλος,' Clarke. Ben Jonson has 'acro-stics and tele-stics'¹⁶

Τέλος, eos: an office, business, charge.—Fr. τελῶ fut. of τέλλω, I enjoin; allied to στέλλω, I send, commission. "Οσοις δικαστῶν τοῦτ' ἐπέσταλται τέλος, Æsch.: To as many of the judges as this business was enjoined to

Τέλος, eos: an office, magistracy, &c. Hence οἱ ἐν τέλει, magistrates, those in office.—See above

Τέλος, eos: a tribute.—I. e. that which is ordered or enjoined by the government.¹⁷ Fr. τελῶ fut. of τέλλω, (I ordain) to which toll is perhaps allied

Τέλος, eos: expense, cost.—A sense derived perhaps from the notion of PAYING toll. Comp. τελέω, I pay. Hence πολυ-τελὴς, expensive, costly. Ἡ χρυσῇ ἢ μαργαρίταις ἢ ἱματισμῷ πολυ-τελεῖ,¹⁸ NT.

Τέλος, eos: Αἰτουμένῳ μοι κοῦφον εἰ δόιης τέλος, Æsch.: If you would give to me asking you a light gift. 'I doubt whether it should be here translated, the END of one's wish or a GIFT,' Bl. Τέλος, as signifying both an office and a gift, may be compared with Lat. 'munus' and 'munia'

τέλος, eos: an ORDER, rank, row; a file of troops.—Fr. τελῶ fut. of τέλλω, I ORDER, command. Δόρπον ἐπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσι,¹⁹ Hom.

Τέλος, eos: a rite or ceremony initiating into the mysteries of religion: Hence it was used of marriage. 'Τέλος and τελεῖσθαι passed from the general notion of initiation to the rites of marriage, which initiated a man and a woman into a new state of life,' R. Hence γαμήλιον τέλος, Æsch. Τέλος was also used of any religious rite, as a sacrifice, &c. Hence Bacchus was termed Νυκ-τέλιος, his rites being celebrated in the night: 'Nycteliumque patrem nocturnaque sacra precare,' Ov.—Τέλος seems to have derived this sense from that of order, ordinance, appointment, institution

τελέθω: I become, fio. That is, I END in, am at last. Fr. τέλος. Homer has Νῦξ ἤδη τελέθει: It is now becoming night. 'Nox jam adest,' Cl. See τέλλομαι, I am

Τέλειος: complete, perfect, entire. Fr. τέλος, an end. The Gods were called τέλειοι, as presiding over mar-

¹³ Such, as have had the courage to keep their spirit altogether from unjust acts, have made their way to the tower of Saturn.

¹⁴ If the lovely gifts of Venus are an object of delight or acceptableness to you.

¹⁵ 'TANDEM nunquam verti debet τέλος, sed est DENIQUE,' Hm.

¹⁶ Telestics are where the initials of a name END each line.

¹⁷ Compare τὰξις and 'tax.'

¹⁸ With gold or pearls or costly dress.

¹⁹ They then took a repast through the army in rows.

riage. Those also were called τέλειαι, who, after five years of initiation, were admitted into the sacred mysteries. See the last τέλος

Τέλειω: I bring to an end, complete.—Fr. τέλος, εος

Τελέω: I pay, pay back.—'Αντί μὲν ἔχθρῳ γλώσσης ἔχθρᾷ γλώσσα τελέισθω,²⁰ Æsch. See τέλος, a tribute

Τελετή: a religious rite.—Fr. τετέλεται pp. of τελέω. See the last τέλος

Τελευτή: an end.—Fr. τετέλενται pp. of τελεύω=τελέω

Τελέω: see after τέλειος

Τέλθος, εος: a debt.—'Fr. τέλος as ἄχθος fr. ἄχος, μαλθακὸς fr. μαλακός, Spanheim. See τελέω, I pay back. Τέλθος ἀπαιτήσων ἑκατὸν βόας,¹ Callim.

τέλμα, ατος: a marsh, bog.—Possibly from the notion of an end or boundary. Fr. τέτελμαι pp. of τέλω or τέλλω, allied to τέλος. Τελματιαῖοι βάτραχοι, Aristot.: Marsh frogs

Τέλσον: end, extremity.—Fr. τέλω fut. of τέλω=τελέω, as ὄρω fr. ὄρω. Τέλσον ἀρούρης, Hom.

τελχιν, ἴνος: a bewitcher; an envious man. 'Invidiosus fascinator,' C. See βασκαίνω.—Perhaps for θελχιν fr. θέτελχα p. of θέλγω

τελώνης: one who exacts tribute. Fr. τέλος. Some derive it fr. τέλος and ὠνέομαι; and translate it, one who buys or farms the taxes

Τέρμαχος, εος: a slice.—Fr. τεμῶ fut. of τέμνω

Τέμενος, εος: ground divided off and devoted to brave men and to the Gods.—Fr. τεμῶ &c.

Τέμνω: See τέμνω. Hence Lat. temno. I. e. I cut another off from my society. So our cant term to cut a person

Τέμπεα, ων: Tempe, a valley in Thessaly; any valley

Τέναγος, εος: a swamp.—Πόλιν τείχεσιν ἡσφαλισμένην, καὶ περίεξ τάφρῳ βαθείᾳ καὶ τενάγεσιν ἐκ θαλάττης,² Polyb.

Τένδω, τένω: I eat, bite, gnaw.—Perhaps allied to the ancient tand, a tooth; wh. tanden Dutch, to show the teeth; wh. to taunt

Τένθης: a devourer, glutton.—See above

τενθρήνη: a wild bee, an animal which makes honey, ἀνθρήνη. Hence τενθρήνιον, a honeycomb; and τενθρηνώδης, τενθρηνώδης, full of holes and porous like a honeycomb. Σαθρόν, πολύ-κερον, καὶ τενθρηνώδες,³ Plut.

Τένων, οντος: a sinew or tendon.—Fr. τενῶ fut. of τείνω. Its principal action consists in tension

-τεον: answering to Lat. -dum. Τί ποιητέον ἐστί; Quid est faciendum? What is to be done? So plural -τέα

Τεὸς: thine.—For τὸς fr. τὸ, tu, as σὸς fr. σύ

Τέραμνον: a roof.—'For κέραμνον fr. κέραμος, a tile; as κείνος becomes τῆνος, κῆλον 'telum,' κείρανος τύραννος,' J.

Τεράμων, ονος: that which can be boiled; and hence, tender, τέρην, soft.—Οὐδ' εἰς οὕτως ἦν τὴν ψυχὴν ἀ-τεράμων καὶ βάρβαρος,⁴ Damascius

Τέρας, ατος, αος: a sign, portent, prodigy; any thing prodigious, a monster.—Τὸν τερα-σκόπον Τειρεσίαν,⁵ Eurip. Τεῖρας appears to be the same word. Some compare Lat. terreo

Τερέβινθος, τέρμινθος: terebinthus, wh. terebinthinus, Ital. turpentina (for turbentina), turpentine.—'And terebinth good for goats,' Spenser

Τερέμνον: the same as τέραμνον τερετίζω: I chirp, squeak, &c.—Perhaps fr. τερέτιζ=τέπτιζ, a grasshopper; words derived from the sound. Φορμίγγων τερετίσματα, Epigr.

Τερέω, τρέω, τράω, τραύω, τρώω, τρώω, τράινω, τίτρωω, τίτρημι, τιτράινω: I bore, make a hole, pierce.—Hence perhaps Lat. terebro, terebra, which however is derived by Fac. fr. tero, which may be allied to τερέω. Hence τέρετρον, a gimlet: Τέτρηνα

²⁰ Let a hostile tongue be paid back for a hostile tongue.

¹ For the purpose of demanding a debt of a hundred oxen.

² A city fortified by walls, and all round

by a deep ditch and swamps from the sea.

³ Rotten, full of emptiness and of holes.

⁴ No one was so hard and barbarous in spirit.

⁵ Tiresias the inspector of portents.

τερέρρω, Hom.: I bored with a gimlet

Τερηδών, όνος: a wood-worm.—Fr. *τερέω*. 'Occultā vitiata teredine navis,' Ov.

Τέρην, εἶνα, εν: tender, soft.—Fr. *τερῶ* fut. of *τέρω*. That which is much rubbed, or that which is easy to rub. Hence *tener* is generally derived by transposition. Τέρην' άνθρα ποίης, Hom.: The tender flowers of grass or herb

τερθρεία: supposed to mean, enchantment, imposture; and to be put for *τερπελα*=*τεπατεία* fr. *τέρας*, *ατος*. It sometimes means, subtlety, curious minuteness; and is possibly put for *τερεθρεία* fr. *ἐτερέθην* a. 1. p. of *τερέω*, I pierce, penetrate: Διαλεκτικοὶ λέγονται ὅσοι περὶ τὴν τῶν λόγων τερθρείαν κατα-τρίβονται,⁶ Laërtius. It is sometimes joined to *στωμυλία*: Πολλὴν δὲ τερθρείαν καὶ στωμυλίαν ἐν ταῖς σχολαῖς πεποίηκε, Plut. Τῇ σφῶν αὐτῶν στωμυλλόμενοι *τερθρία*, Clem. Alex.

Τέρμινθος: See *τερέβινθος*

Τέρμα, *ατος*: an end, boundary, goal; bottom of a mountain or of the foot. Also, at last, like *τέλος*.—H. *term*, *terminus*, *termination*

Τέρπω, ψω: I delight, give pleasure to, soothe.—Hence the Muse *Terpsi-chore*⁷ and *Eu-terpe*

Τέρσω: I dry up, dry; dry or wipe off tears; stanch blood.—Fr. *τέρρω* for *τέρσω* is perhaps Lat. *torreo*, *torsi*. L. compares *tergeo*, *tersi*, *abstersi*

Τέσσαρες, τέσσερες, τέτταρες, τέταρες, τέττορες, τέτορες, πέσσυρες, πίσυρες: four.—Hence *tessera*, a square die; and *tesserula* wh. *tessella* and *tessellated* pavement. Fr. *πέσσορες*, *κέσσορες* (as ὄππα', ὄκκα), *κέτορες*, *κέτορ*, *quetor*, is Lat. *quater* and *quatuor*. Or *quatuor* is fr. *κέτορες*, *κέτοερ*, as 'puer' fr. *πῶρ*

Τέταγω: I lay hold of.—Fr. *τέταγα* pm. of *τάζω*=*τάω*

Τέτανος: distension.—Fr. *τέτανα* pm. of *ταίνω*

Τέταρτος, τέταρτος: fourth.—Fr. *τέ-*

ταρες. See *τέσσαρες*

Τέρω: I find, light on.—'For τῶ=τέμω. I come upon by a short cut,' J. Damm explains it, κατ' ἐπιτομήν ὁδοῦ ἢ καιροῦ, ἐν ἐπι-τόμῳ καὶ συν-τόμῳ κατα-λαμβάνω. Τὴν δ' ἐνδόθῃ τέτρην ἐοῦσαν, Hom. Τοὺς μὲν ἔτετμε Νήσφ ἐνὶ Λιπάρῃ, Callim.

Τέτορες: See *τέσσαρες*

Τετρά-γωνος; having four corners.—Fr. *τέτρα* (for *τέττρα* and *τέτταρα*, neuter of *τέτταρες*) and *γωνία*. So *tetr-arch* and *Tetra-polis*

Τετραίνω: See *τερέω*

* Τέτραξ, *ακος*: some bird.—Athenæus says it is larger than the largest cock, and supposes, I know not on what authority, that it had two gills hanging from its ear on each side, as fr. *τέτρα*. See *τετρά-γωνος*

Τετρά-αρος: drawn by four horses. See *συνάρος*, *συνωρίς*, and *τετράγωνος*

Τέτρας, *άδος*: the number four.—Fr. *τέτρα*. See *τετράγωνος*. So *δεκάς*, *άδος*, a decade

Τέτρατος: for *τέταρτος*

Τέττα: See *ἄττα*

Τέπτιξ, *ιγος*: a grasshopper.—Apparently from the sound. Τέπτιξ μὲν τέττιγι φίλος, μύρμακι δὲ μύρμαξ, Theocr.

τετόκω: I put in order.—Fr. *τέτυκα* pm. of *τεύκω*=*τεύχω*. *Τετύκοντό τε δαῖτα*, Hom.

Τεῦ: the same as *τοῦ*, the article; and the same as *τοῦ*, *σεῦ* or *σοῦ*, as *τὸ* for *σύ*

τεν: for *τον* and *σου*

Τευθίς, *ίδος*: the sword-fish.—Καθ' ἅπερ αἱ τευθίδες, μάχαιραν μὲν ἔχετε, καρδίαν δὲ οὐκ ἔχετε,⁸ Plut.

τεντάζω: I am earnestly intent or engaged in any thing.—Some consider it the same as *ταντάζω* fr. *τὰ αὐτά*. I am engaged about the same things again and again. S. supposes it put for *τεράζω*=*τάζω* and *τάω*, *tendo*, *intendo*. Οὐ χρή ἡμᾶς τεντάζειν περὶ τὰ μὴ ἀναγκαῖα,⁹ Origen

Τεῦλλον: the same as *σεῦλλον*

Τεύχω, *ξω*: I invent, contrive, make, construct; arrange materials, put in order.—See *τέκτων*. Οἱ αὐτῷ

⁶ They are called dialecticians who are employed about the minuteness of words.

⁷ As delighting or soothing with the chorus.

⁸ Like the sword-fish, you have a sword, but not a heart.

⁹ We ought not to be earnestly engaged about things which are not necessary.

κακὰ τεύχει ἄνθρωπος ἄλλω κακὰ τεύχων,¹⁰
Hesiod.

Τεύχω, ξω, τύχω, τύγγω, τυχέω, τυγχάνω: I hit, reach; hit or light on; get, obtain. Ἐὰν τύχω, if I hit my mark, if I am lucky. Hence this expression is used for, perhaps. So εἰ τύχοι, if the thing hit its mark, perchance. Οὐ τυχὼν ἄνθρωπος, a man who does not light on you at every turn, not a chance or common man. Τυχόν, (for κατὰ τυχόν) by chance, perhaps. Hence τυγχάνω is applied to any thing which chances to be, or is by chance: He said τυχεῖν τότε ἔδωκεν ἅμα Δημαρίτῳ, Herod., that he happened then to be with Demareteus. Ἐτυχον ἐν Αἰγίνῃ ὄντες, Thucyd.; They happened at that time to be at Ægina. So without the addition of εἰμί: Ἐνδον ἄνθρωπος τυγχάνει, Soph.; The man happens to be within; it so happens that he is within; he is within, as it happens. — Τυγχάνω (through τύγγω, τύχω) is probably fr. τύω, as λαμβάνω, (through λάμβω, λάβω) is fr. λάω. Τύω (wh. τιτύσκω) is, I aim at; and hence, I hit, like βάλλω. Fr. τύω Schultens derives the Lat. *in-tueor*, i. e. I aim at with my eye. With τύω S. compares the French *tuer*

Τεύχος, εὖς: any thing made or constructed; a vessel, pan, cup, or any instrument. Τεύχεα are specially used of instruments of war, arms. Τεύχος is supposed to mean a book in the word *Penta-teuch*.¹¹—Fr. τεύχω, I construct

τέφρα: cinders, ashes.—Fr. τέφω = τύφω. Νεκταρέω δὲ χιτῶνι μέλαινα ἀμφ-ίζατε τέφρα,¹² Hom.

Τέχνη: power of creating and contriving, art, skill; artifice, cunning. —See τέκω. H. *technical* terms or terms of ART; the *technicalities* of law; *poly-technic*. 'Falli te sinas

technis per servulum, 'Ter.

τέως: answering to ἔως. Τέως... ἔως, so long or so far as; for the time until, up to the time or to the space that. Τέως is also, for some time; 'For some time (τέως) he endured it without complaining.' Also, formerly: 'You were formerly (τέως) happy.' But τέως in these cases depends on ἔως understood: 'For some time until &c.' 'You were formerly happy, until, &c.'

Τῇ: take.—I. e. STRETCH out your hand. See τάω

Τήβεννα, -νός: a kind of purple robe said to have been invented by Τέβεννα, an Arcadian. Τήβεννον ἐφόρει περι-πόρφυρον, Plut.

τήγανον: a frying-pan.—Fr. τηγον a. 2. of τήκω. A vessel for melting. Πηδῶσι τ' ἰχθῦς ἐν μέσοισι τηγάνοις,¹³ Athen.

* τήγανον is translated by Tz. a broad rock in this passage of Lycophron: Ὅσων δὲ θύνων ἡλοκισμένων ραφὰς πρὸς τηγάνοις κρατός.¹⁴

Τίθη, τίθη, τίθη: a breast, teat, tit, Sax. See θάω, I nourish. Also, a nurse who gives suck.* Also, an aunt or grandmother: Πάππους τε καὶ τίθηας, Plato

Τήθος, εὖς; τιθός: a breast. See above

τήθος, εὖς: an oyster.—Ω πόποι, ἦ μάλ' ἐλαφρὸς ἄνθρωπος, ὥς ρεῖα κυβιστῶ. Εἰ δὲ που καὶ πότιν' ἐν ἰχθυόεντι γένοιτο, Πολλοὺς ἂν κορέσειεν ἄνθρωπος, οὐδε, τίθηα διφών,¹⁵ Hom.

Τήκω,¹⁶ ξω: I make to melt; I melt, am dissolved.—Ὡς τοῦτον τὸν καρὸν ἐγὼ σὺν δαίμονι τάκω, Ὡς τάκοιθ' ὑπ' ἔρωτος ὁ Μύνδιος αὐτίκα Δελφίς,¹⁷ Theocr. Ὡς δὲ χιὼν κατα-τήκετ' ὄρεσσιν, Ἦν Εὐρὸς κατα-έτηξεν, ἐπὶ τὴν Ζέφυρος κατα-χεύει. Τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες, Ὡς τῆς τήκετο καλὰ παρ' ἡμῶν δακρυ-χεύσεως,¹⁸

10 The man contrives evils for himself, who contrives evils for another.

11 From πέντε.

12 Black cinders sat about the fragrant tunic.

13 The fish jump in the middle of the frying-pans.

14 'Quot denique thynnorum dissectorum suturas ad cantes capitis.' Sebast.

15 O gods, certainly this is a light fellow,

so nimbly he dives. If he were in the fishy sea, this fellow would satisfy many, by searching for oysters.

16 Perhaps fr. [τήκηκα p. of] τάω, I extend, L. I stretch out by melting.

17 As I melt this wax with the help of the Goddess (Hecate), so may the Myndian Delphis be melted immediately by love.

18 As the snow melts in the mountains, which the East wind has melted, after the

Hom. To Dor. τᾶκω the Lat. *tabes* is perhaps allied. From a. 2. ἐτηγον, Dor. ἐτάγον, is *sar-tāgo* (for *sar-co-tāgo* fr. σᾶρξ, gen. σαρκός; i. e. a flesh-melter or) a frying-pan

Τῆλε,¹⁹ τηλοῦ: afar off. — Hence *tele-scope*, *tele-graph*

Τηλεθάω: I flourish. — Fr. τηλέθω for θηλέθω, formed fr. ἔθλα a. 1. of θάλλω, as θαλέθω fr. ἔθαλον a. 2.

τηλία: the hoop of a sieve. — Ὑπὸ τοῦ γὰρ ἄλγους κατα-τέτηκ', ὦ φίλτατε. Διὰ δακτυλίου μὲν ἐμέ γ' ἂν δι-ελεύ-σαιο· | Εἰ τυγχάνοι γ' ὁ δακτύλιος ὦν τηλία,²⁰ Aristoph.

τηλία: 'a general name of any table for any uses. A dice-table; joined planks on which game cocks and quails were set to fight; a table on which loaves were sold; and other things of a similar kind were so called,' Br. — Perhaps for ταελία fr. ταε-λὸς fr. τᾶω. From the notion of extension or expansion. Δι-ημέρευεν ἐν τῷ κυβείῳ, οὗ ἡ τηλία τίθεται καὶ τοὺς ἀλεκτρυόνας συμ-βάλλουσι καὶ κυ-βεύουσι,¹ Æschin.

τηλία: Τί ποτ' ἄρ' ἡ κάπηνη ψοφεῖ; Οὗτος, τίς εἰς σὺ; | Καπνὸς ἔγωγ' ἐξ-έρχομαι. | Ἀτὰρ οὐκ ἐσ-ερόρήσεις γε; ποῦ σ'θ' ἡ τηλία; δύνου πάλιν. φέρ' ἐπ-ανα-θῶ σοι καὶ ξύλον, &c.² Aristoph. Here, says Br., it is a kitchen table. See above. Some understand it, a cover or lid. See the note

τηλίκος: answering to ἡλίκος: tantus... quantus; as great as, &c. From Dor. τάλικος Voss. derives *tal-is*

τηλικ-οὔτος: much the same as τη-λίκος. It seems properly to signify, THIS so great. As, THIS so great a kindness, &c.

τῆλύγετος: an uncertain expression.

Zephyr has scattered it, and the flowing waters are full of it as it melts; so her fair cheeks melted as she shed tears.

19 Perhaps for τάελε fr. τᾶω, I extend. See the note on βάκχλος.

20 I am wasted away for grief, my friend; you might draw me through a ring. Yes, if the ring were the hoop of a sieve.

1 He passed the day in the dice-room, where the τηλία is placed, and cocks are set to fight, and dice are played with.

2 Thus translated by Mitchell: 'What sound from the funnel breaks round? (The dicast's head is seen rising out of the funnel

Supposed to come fr. τῆλε and γέγε-ται pp. of γέω=γενέω, wh. γάω. 'Born when the father is old and past the common time of producing children. Or, born to a father when he is far distant,' Dm. It means possibly, one who has come from a distance; γέομαι being used here in the sense of coming, as γίνομαι is used. Ὡς δὲ πατὴρ ὃν παῖδ' ἀγαπάζει, Ἑλ-θόντ' ἐξ ἀπίης γαίης δεκάτῳ ἐνιαυτῷ, Μοῦνον, τηλύγετον,³ Hom.

Τημελέω: I take care of, pay attention to, &c. — Apparently fr. μέ-λει. But τη is obscure. See τηνάλ-λως

Τήμερα, τήμερον: to-day. See σή-μερον

τῆμος: See ἥμος

τημ-οὔτος: much the same as τῆ-μος. Comp. τηλικούτος

Την-άλλως: in vain. — 'The Attics prefix την to ἄλλως; for what reason we can but little explain,' Heindorf

τήνελλα: 'a word formed by Archilochus in imitation of the sound of a harp: Τήνελλα καλλι-νικε, χαῖρ', ἀναξ Ἡράκλειε, αὐτός τε καὶ Ἰόλαος, αἰχμητὰ δύο, Τήνελλα,' Br.

τηνίκα: See ἡνίκα

τηνικ-αὔτα: See τηνίκα and τηλι-κούτος

Τήνος and κῆνος: Doric forms of κείνος

Τηρέω: I keep, guard, watch. — See *pinno-teres* in πίννα. Πάντα, ὅσα ἂν εἰπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε,⁴ NT.

Τητάω: I deprive. — Νῦμφαί τ' ἄρισ-των νυμφίων τητώμεναι,⁵ Eurip.

Τῆτες: this year. — See σήμερον
τηῦσιος: ineffectual, not gaining my object. — Καὶ βάλον εἰς κενεῶνα Τηῦ-σίως· οὐ γὰρ τι βέλος διὰ σαρκὸς ὄλισ-

of the bathing-room.) Who art thou, sight abhor'd? | Smoke, and please you, my lord, On his way to the regions above us. | To Smoke lest harm happen—Smoke, this cover I clap on.—And further a bar, Smoke, is fitted, (passing a bar through the cover). Now back whence you came,' &c.

3 As a father loves or embraces his son, arrived in the tenth year from a foreign land, an only son, &c.

4 Keep strictly and do all what they shall tell you to keep strictly.

5 And brides deprived of the best hus-bands.

θεν Ὀκρίων, χλωρῇ δὲ παλί-στυον
ἐμ-πεσε πολί, ⁶ Theocr.

TI: neuter of *τις*, which see

Τiάρα: a Persian turban.—‘Of beaming sunny rays a golden *tiar* circled his head,’ Milton

* Τιβήν: a tripod.—Τιβήνα καὶ κύπελλον, Lycophr.: A tripod and the cup or basin placed on it

Τίγρις, ἰδος, ἦ: a *tiger*

τιέω: I torment, afflict.—Properly, I punish. Fr. *τίω*. Πηνελόπεια, φίλον τετιμημένη ἦτορ, ⁷ Hom.

Τίη: why? *τί*;

Τιθαιβώσω: I make honey.—‘Αγ-χόθι δ’ ἄντρον, . . . ἐνθα τιθαιβώσουσι μέλισσαι, ⁸ Hom. ‘From *τίθημι* and *βόσις*; i. e. I place or lay up food,’ Dm.⁹

Τίθασσος: tame, gentle.—‘Fr. *τι-θάω* for *θάω*, I nourish. Said properly of animals reared, fed, or fattened,’ Vk. Formed by L. fr. *τιθάω* for *θάω*, I make to sit. Comp. *ἡμε-ρος* fr. *ἡμαι*

Τίθημι: See after *θαίρος*

Τίθη: a breast, teat.—See *τήθη*

Τιθήνη: a nurse.—Fr. *τίθη*

Τιθύμαλον: milk-thistle, or some such herb. Possibly fr. *τίθη*. ‘Rubbing the stem with cow-dung, or a decoction of *tithymale*,’ Evelyn

Τίκτω: for *τέκω*. So *ε* is changed to *ι*, in *πίτνω* fr. *πέτω*, *σκιδνάω* fr. *σκεδάω*

Τίλλω: I pluck or tear off, as hairs, &c.—Perhaps ‘to *till*’ may be allied. *Τίλλει*: ἀνα-σπᾶ, Hes., draws up

* *τίλαι*: little particles floating on the air.—Ψήγμασι μικροῖς καὶ θραύ-σμασιν, ἃ δὴ *τινες* τίλας καλοῦσι, Plut. ‘Riff-raff flying from *PLUCKED* rags; for it seems to come fr. *τίλλω*,’ St. Hence perhaps *sub-tilis*

Τίλος: dung.—Hence *τιλάω*: Δί-κην δώσεθ’ ἡμῖν, πᾶσι τοῖς ὄρνισι κα-τα-τιλώμενοι, ¹⁰ Aristoph.

6 And I aimed vainly at his belly; for the sharp dart did not penetrate through the flesh, but fell back on the green grass.

7 Penelope, afflicted in your dear heart.

8 Near is a cave where bees make honey.

9 Τιθαιβάσω also existed. E. supposes *τιθαιβάσω* to have been the original word, which L. supposes put for *τιθαάσω* for *θαάσω* fr. *θάω*, I make to sit. J. derives the word fr. *θίβη*: wh. *θιβάω*, *θαιβάω*, &c.

10 You shall be punished by us, by being

Τίλφη: a moth. The same as *σάλ-φη*

Τίω, τίνω: I honor.—Fr. pp. *τέτι-ται* is perhaps *titulus*, an inscription enumerating the honors, dignities, or worth of any one; wh. *title*, *titles*. *Πᾶς τις* πλοῦσιον ἄνδρα *τίει*, ἁ-τίει δὲ *πενιχρὸν*, ¹¹ Theogn.

Τίω: I make retribution or am punished for an injury; I give satisfac-tion for or pay a debt. *Τίομαι*, I satisfy myself on another, revenge, pu-nish.—Hence the Fury *Tisi-phone*: ¹² ‘ULTRIX accincta flagello *Tisipho-ne*,’ Virg.

Τιμή: honor, dignity, quality; of-fice of honor; reward; the quality, character, worth, or real value of any thing, price, &c.—Fr. *τέτιμαι* pp. of *τίω*, I honor. *Εἰ δ’ ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες Τίειν οὐκ ἐθέλουσι*, Hom.: If Priam and the sons of Priam do not wish to PAY me honor. Hence *τίω* seems to signify properly, I pay; and is thus applied as well to paying honor to another, as to paying oneself the price of one’s bad deserts

τιμ-αλφῆς: precious. — Properly, that which acquires for itself or fetches a great price. See *τιμή* and *ἄλφω*. *Τιμαλφῆστατον κτήμα χρυσὸς*, Plato: Gold a most precious possession

τιμ-αλφῶ: I honor.—Αὐτὸν κάρτα τιμαλφεῖ λεῶς, Æsch.: The people honor him much. Properly, perhaps, I consider precious, esteem, value; fr. *τιμαλφῆς*. Otherwise *τιμ-αλφῶ*, if formed directly fr. *τιμὴν ἄλφω*, would rather mean, I acquire honor, am honored ¹³

Τιμ-άρος, τιμ-ωρὸς: one who ho-nors; or punishes, revenges; or avenges, succours.—‘Fr. *ἄρα* pm. of *ἀεῖρω*,’ Bl. ‘Honorem [aut pœ-nam] alicui adjungens,’ Dm. See

besmeared with the dung of every bird.

11 Every one honors the rich man, but dishonors the poor man.

12 One who revenged murders. Fr. *φόνος*, murder.

13 If however Lennep is right in translating *ἄλφω*, I accumulate, *τιμαλφῶ* will be, I accumulate or load honors on another, I honor; and *τιμαλφῆς*, honored, precious. See the note on *ἄλφω*.

συν-άπορος and τίω. Hence τιμωρέω, τιμωρεύω, I punish; wh. the *Heautontimorēumenos*, Self-punisher, of Terence

Τιμάω: I honor; worship; reward with honor; value.—Fr. τιμή

Τίμησις, εως: a valuation, estimate, census.—Fr. τετίμησαι pp. of τιμάω. See τιμή

Τιμωρός: See τιμάορος

Τιμωρέω: I punish, revenge; avenge.—See τιμάορος

Τινάσσω, ξω: I shake, brandish; shake or shiver to pieces.—*Δορυ-τίνακτος αἰθήρ*, Æsch.: The air shaken by a spear

Τινθαλέος: hot, burning.—Possibly fr. τίνθω=τίνδω, (as τένθω is allied to τένδω) which may be allied to the old verb, to *tind*, to set on fire, wh. *tinder*: 'As one candle tindeth a thousand,' Bp. Sanderson. *Δια-τινθαλέω κεραυνῷ*, Aristoph.

Τίνω: See τίω

Τίπτε: for τί ποτε, why at any time?

ΤΙΣ: who? quis? Σὺ τίς εἶ; NT., Who are you? It seems anciently to have been *τίς*, wh. gen. *τινός*.¹⁴ Τίς τίνος ἐστί; Epigr.: Who and whose (son) is he? From τίς Æol. *kis*, is probably Lat. *quis*, as fr. *τε* some derive 'que'

ΤΙΣ: some one, a certain one; any one. It is sometimes put generally for, every one, *pās tis*.—*Tis* is allied to *τίς*, who? as 'quis?' to 'quis' in 'Si quis' &c.

Τιταίνω: for ταίνω=τείνω: 'extendo, distendo, intendo, contendo,' St. Ταίνω is fr. τάω, as βαίνω fr. βάω. Τιταίνω seems to be used also in the sense of τίνω, I am punished. In the Homeric expression, ἵππος ἐύ-ζοον ἄρμα τιταίνων, it is translated, I draw: A horse drawing a well-polished chariot

Τίτανος: lime. Fr. τιτανῶ fut. of τιταίνω: 'From its being DRAWN OUT in plastering,' Mar. It is translated gypsum in this passage of He-

siod: Πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι Ἥλεκτρῳ τ' ὑπο-λαμπές ἔην¹⁵

Τιθὸς and τίθη. See τήθη and τῆθος

Τιτίζω: used of birds chirping or peeping.—Fr. the sound, like πιπίζω, 'pipio'

Τίτλος: the Lat. *titulus*, a title, inscription. See τίω

Τιτράω: See τερέω

Τιτρώω, τιτρώσκω: I pierce, perforate, wound.—For τρώω or τρώω=τρέω¹⁶=τερέω

Τιτυβιζώ, τιτύζω: said of the noise made by swallows and partridges.—Fr. the sound, as τιτιζώ

Τιτύσκομαι: I aim at.—For τύσκομαι fr. τύσκω fr. τύω. 'In-tueor is derived in a metonymical sense fr. *tueo*, *tuo*, *tύω*,' Schultens

τιτύσκω: Lycophron has τιτύσκων φόβον, striking fear into; derived from the notion of aiming. See above. Unless it is for τύκω=τεύκω or τεύχω, I contrive or prepare. See τετύκω

Τίφος, εος: a moist or marshy place.—*Βουκολίοισι νόμοι αἰὲν ἔασι Μηνίου ἀμμέγα τίφος*,¹⁷ Theocr.

Τίφη: 'a kind of beetle living in the MARSHES,' Elmsley on Aristoph. 'A kind of plant growing in the MARSHES,' Index Plut. See above

Τίφθ': for τίφθ' i. e. τίπτε

Τίω: See before τιμή

Τλάω: See ταλάω

Τλήμων: wretched; capable of enduring, patient; a wretch.—Fr. τέτλημαι pp. of τλάω

Τμέω; τμήγω, (for τμήκω fr. p. τέτμηκα,) ξω: I cut, &c.—For τεμέω fr. ἔτεμον a. 2. of τέμνω

ΤΟ: the neuter article. See ὁ. Hence το-αυτο-λογία,¹⁸ or ταυτο-λογία, *tautology*. When the vowel in τὸ is cut off before an aspirate, τὸ becomes θ', and agrees with *th'* in English

* Τοβριζ: the note of a bird.—Τριοτὸ τριοτὸ τριοτὸ τοβριζ, Aristoph. τόθεν: answering to ὅθεν

¹⁴ Perhaps fr. *τείνω*; from the notion of stretching the hand and pointing; S.

¹⁵ For it was all round resplendent with gypsum and white ivory and amber.

¹⁶ M. forms τρώω fr. τρώεω fr. τέτορα pm. of τέλω; which in this sense may be

allied to τερέω. See τερέω.

¹⁷ There are always pastures for the flocks on the large marshes of Menius. Ἀμμέγα for ἀνά μέγα.

¹⁸ The speaking the same thing.

Toi: dat. of τὸν, *tu*, thou

Toi: the same as οἱ (plural of ὁ); answering to τῷ, τῇ, &c.

TOI: in any manner or respect; in some manner.—For τῶι or τῇ, (as οἴκοι for οἴκῳ) the same as τινι. So του is the same as τινος. So τοῦ is τίνος, of whom? Ἔστι δὲ τίς καὶ τοῦ; Plato: Who is he and (the son) of whom?

Toios: such as. It answers to οἷος

Toi-οὔτος: for τοῖος οὗτος, such as this. Comp. τηλικαῦτος

Toίχος: a wall.—Fr. τέτοιχα pm. of τεῖχω, wh. τεῖχος

Τοκεῖς: a parent.—Fr. τέτοκα pm. of τέκω

Τόκος: birth. Also, interest of money; from the notion of money PRODUCING money. — Fr. τέτοκα &c.

Τόλμα: daringness, boldness, confidence.—Fr. τέτολμαι pp. of τόλω=τολάω=ταλάω, TH.

τολύπη: a clew or ball of thread; any ball or globe. Hence τολυπέω, I wind up thread into a ball; I do anything with great labor, like one winding thread; I wind up, finish, bring to a close: Χαλεπὸν πόνον ἐκ-τολοπέυσας,¹⁹ Hesiod. Also, I wind one deceit on another, as I would one thread on another: Οἱ δὲ γάμον σπεύδουσιν· ἐγὼ δὲ δόλους τολοπέω,²⁰ Hom.

τολύπη is used by the LXX. for a gourd; possibly from its globular form. See above

Τομίον: the entrails cut from a victim for sacrifices. — Fr. τέτομα pm. of τέμνω

τόμουρος: a soothsayer.—Τόμουρε νημερτέστατε, Lycophr.: O most true soothsayer. 'As the rites of these priests were Egyptian, it is probable

that the word came ἀπὸ τοῦ τέμνειν τὴν οὐρὰν, from their being circumcised. The Egyptians were called ψωλοὶ by the Greeks, TH. 'Possibly fr. τόμος, from the sections (a sectionibus sive templis) into which they divided the sky,' S.

Τονθορύζω: I make a murmuring muttering sound.—Τονθορύζων, πληγὰς λαβὼν πολλὰς,¹ Aristoph. Τono and tonitru are perhaps allied²

Τόνος: accent, note, *tone*.—Fr. τέτονα pm. of τείνω. For by the τόνος the voice is stretched or strung. Hence *tone* and *tune*

Τόνος: Ἐν ἑξα-μέτρῳ τόνῳ, Herod., In hexameter metre: 'tenore,' Schw. From τέτονα &c. For the voice is differently STRETCHED in different metres³

Τόνος: INTENSITY, vehemence.—See above

Τόνος: a rope or string.—'Funes EXTENTI vel qui EXTENDI solent,' St. See above. We say 'a STRING' and 'to STRING the nerves,' i. e. to make them tense

Τόξον:⁴ a bow; an arrow.—H. toxicum (properly, the poison of arrows) and in-toxication. Ἀργυρό-τοξος Ἀπόλλων,⁵ Hom.

Τοπάzion: a *topaz*

Τόπος: a place, spot, region. Hence topo-graphy, U-topia. The subject or argument of a discussion, a *topic*

Τοπάζω: I guess, conjecture.—Τοπάσωμεν εἴτε ἐστὶν εἴτε μὴ, Plato: Let us make a conjecture whether these things are so or not. 'It seems,' says Bl., 'properly to signify, I assign (τόπον) a PLACE to any thing.'⁶ Specifically, I assign a PLACE to a conjecture, I give it local habitation. 'There is no PLACE of doubting that it was the very same,' Hammond. So: 'Is there no ROOM

many stripes.

² They are referred by Fac. to 'τόνος, sonus INTENTUS et vehemens.'

³ Compare for instance the Anacreontic and the Heroic.

⁴ Fr. τέτοξαι pp. of τόκω=τέκω. Comp. τεύχος, τεῖχος, &c.

⁵ Apollo the carrier of a silver bow.

⁶ 'Thus ἄ-τοπος,' he adds, 'is that to which a PLACE cannot be assigned; absurd.'

¹⁹ Having finished a difficult labor. Bl. supposes ἐκτολοπέω to differ from the simple: 'Τολυπέω, lanam glomerare in orbes; ἐκτολοπέω, lanam ex orbe deglomerare.' TH. seems to be of a different opinion: 'Τολυπέω et ἐκτολοπέω πόνον, bellum conglomeratum finire.'

²⁰ They hasten my marriage; but I contrive deceptions. Said by Penelope of the suitors.

¹ Muttering in consequence of receiving

for pardon? Philips. Here 'room' is defined by T., POSSIBLE ADMISION

Τόργος: a vulture.—Εκ-βλητον δέ-
μας, Τόργοισιν αιώρημα,⁷ Lycophr.

* Τόργος: a swan

Τορέω: I pierce, τερέω

Τορέω: I turn with a wheel. Hence τόρνος, a turner's wheel. Allied are *torno* and *turn*, Sax. *turnan*. Also, I form, shape by turning: 'His limbs how *turn'd*, how broad his shoulders spread,' Pope. And, I polish by turning

Τορεύω: I turn as with a wheel; I shape, MODEL. Also, I MODULATE. Τόρευε πᾶσαν ᾤδην, Aristoph. See above

Τόρμος: a hole.—Fr. τέτορα pm. of τέρω wh. τερέω, I bore a hole; or fr. τέτορμαι pp. of τόρω fr. τέτορα

Τόρμη. Βουβῶνος ἐν τόρμαισι, Lycophr. Translated by Sebastian: 'In the vertebræ of the groin. Perhaps fr. τορέω, I TURN with a wheel. It is used also for an orb or circumference

Τόρνος: a turner's wheel. See τορέω

Τόρος: piercing, perforating, penetrating, clear, transparent, manifest. 'That which is so PERFORATED as to transmit light,' Bl.—Fr. τέτορα pm. of τέρω=τερέω

τορύνη: a ladle.—Fr. τέτορα pm. of τείρω. 'Id quo in ollâ aliquid *teritur* et agitatur inter coquendum,' St. Δεῖ τορύνης καὶ χύτρας,⁸ Aristoph. Σκεύη δύο χρυσίμω, δολδνξ, τορύνη,⁹ Id.

Τόσος: so great. Answering to ὅσος
Τοσ-οὔτος: this so great.—For τό-
σος οὔτος

Τότε: then. See ὅτε

ΤΟΥ: genitive of ὁ, ἡ, τό

Τοῦ: the same as τίνος; and του as τίνος. See τοι

Τουτάκις: during this while.—Fr. τούτο neuter of οὔτος. So πολλάκις, oftentimes, fr. πολλός

Τόφος: a sand or gravel stone.—'Et *tofus* scaber et nigris exesa chelydri Creta,' Virg. 'A *tophaceous* chalky matter,' Arbuthnot

Τόφρα: for so long. See ὅφρα

Τρώω, ξω; τρήω, a. 2. ἔτραγον: I gnaw, eat, devour.—For τρώκω fr. τέτρωκα p. of τρώω, I pierce, i. e. with the teeth. Hence many derive *a-trox*; properly, unfit for eating,¹⁰ crude, raw, &c.

Τραγαλίζω: I gnaw, &c.—Fr. ἔτραγον. See above

Τράγημα, ατος: a kind of sweetmeat or confect for dessert.—Properly, an EATING. See above. Τὸν πλακοῦντα τουτονὶ καὶ τᾶλλα τὰπὶ τοῦ πίνακος τραγήματα,¹¹ Aristoph.

Τράγος: a goat.—Hence τραγ-
-ωδία, *tragedy*: 'Carminē qui *tragico* vilem certavit ob HIRCUM,' Hor.

Τραίνω: See τερέω

Τράμις: podex.—Creditor fluere a τέτορμαι pp. verbi τράω: τρήμα τῆς ἑδρας

* Τράμπις: a ship.—Κὰπὶ Γυθίον πλάκας Τραμπίς σ' ὀχήσει,¹² Lycophr.

Τρανός: clear, perspicuous.—Fr. τράω, or τρανῶ fut. of τραίνω, I perforate. From the notion of things laid open by perforation. Comp. τορός

Τράπεζα: a table.—For τετρά-
-πεζα, having four feet

Τραπεζίτης: a banker.—One who sits at a table or desk and counts money. See above

τραπέω: said of men treading grapes in the press.—Fr. ἔτραπον a. 2. of τρέπω. 'I TURN about as in treading,' J. 'The grape by being trodden is TURNED to something else, to wine,' Dm. Ἐρέπας (i. e. σταφυλὰς) δ' ἄρα τε πρυγώσσι, Ἄλλας δὲ τραπέουσι,¹³ Hom. From pp. τετράπηται is *trapetum*, an oil-press: 'Venit hyems; teritur Sicyonia bacca *trapetis*,' Virg.

Τρασιά: a place or vessel for drying figs, cheeses, &c.—Fr. ἔτρασον=

7 A body cast out, and suspended for vultures.

8 It is necessary to have a ladle and a pot.

9 Two useful vessels, a pestle and a ladle.

10 Τρώξιμος is, fit for eating, ripe.

11 This cake and the rest of the dessert on the board.

12 And a ship shall convey you to the plains of Gythium.

13 Some grapes they gather, others they tread.

ἐταρσον (as ἐπαρθον for ἐπαρθον) a. 2. of τέρω

τραυλός: one who lisps or speaks inarticulately. — Hence τραυλίζω: Ἀλκιβιάδης εἶπε τραυλίσας: Ὀλῆς τὴν κεφαλὴν κόλακος ἔχει, Aristoph. Ὀλῆς and κόλακος are here said indistinctly for ὀλῆς and κόρακος. 'Balba loqui non quit; traulizeï,' Lucret.

Τραῦμα, ατος: a wound.—Fr. τέ-τρανμαι pp. of τραύω=τράω, I perforate, pierce

Τραφερός: well-fed, large. — Fr. ἔτραφον a. 2. of τρέφω, I nourish

τραφερός: dry, opposed to moist. — Fr. ἔτραφον a. 2. of τρέφω, I coagulate. I. e. compact, firm. Τραφερὴν τε καὶ ὑγρὴν, Hom.: Land and sea

Τράφηξ, ηκος, ὁ: a beam or rafter. —Fr. τράψ or τράβς Men. deduces trabs, trabis

* τράφηξ: a beam, or club.—See above. Τράφηκε φοινίῳ τετμημένος, Lycophr.

Τραχὺς, εῖα, ὁ: rough, rugged.—'Western Cilicia, adjoining Pamphylia and Pisidia, was extremely mountainous and rugged; hence called Cilicia *Trachea*,' Butler. It seems properly to mean, perforating, piercing; prickly, pointed; fr. τέτρακα p. of τραύω=τεράω

Τράχηλος: the neck.—'Fr. τραχὺς. From the ROUGHNESS of the joints of which it consists,' TH.

Τραχηλίζω: I twist or cut the neck; draw the neck backwards.—See above

τραχηλίζω. Πάντα δὲ γυμνὰ καὶ τετραχλησιμένα τοῖς ὀφθαλμοῖς αὐτοῦ, NT. 'All things are naked and OPEN to his eyes,' is the common version. 'It is taken from the act of drawing the NECK backwards; or rather of cutting the NECK when drawn backwards, and so viewing it. The Arabs call an experienced man 'a murderer of things,' i. e. one who has inspected the entrails of things,' Vk. 'It was taken from the custom of drawing the head of such, as were led to punishment, back on the

NECK; that so it might be exposed to the view of beholders,' Schl. See above

Τραχὺς: See before τράχηλος

Τράω: See τερέω

TPEIΣ: tres, three

TPEIΩ, ψω: I turn, verito; turn round; turn back; change; roast i. e. turn on the spit: 'Dum turbos VERSAT in igne,' Hor.—Fr. pm. τέ-τροπα are τροπαῖον, tropæum, a trophy;¹⁴ the tropics;¹⁵ a trope,¹⁶ metaphor

Τρέφω, for θρέφω, wh. fut. θρέψω: I nourish, feed.—Fr. pm. τέτροφα is a-trophy, consumption. 'Pining atrophy ... and wide-wasting pestilence,' Milton

Τρέφω: I make thick, condense, coagulate.—This is supposed the primitive meaning, whence that of making the limbs thick and fat by feeding and nourishing. 'Τρέφω may be deduced fr. τρέπω, I TURN; which English word is also applied to the coagulation of milk,' Pkb.

τρέφω: I have. Ἐκ φόβου φόβον τρέφω, Soph.: I have fear after fear. This sense is derived from that of nourishing or cherishing within the breast. Eurip. has ὦ πόνοι τρέφοντες βροτοῦς: O you toils which possess men. Monk supposes τρέφω to mean here, I pursue in the manner of a NURSE, i. e. of one who (τρέφει) nourishes. Æschylus has Δὲ αἰῶνος ἰνυμοῖσι βόσκειται κέαρ, Æsch.: My heart is perpetually FED with wailings

TPEXΩ, for θρέχω, wh. fut. θρέξω: I run.—Fr. pm. τέτροχα is trochus, that which runs round, a ball or hoop: 'Indoctusque pilæ discive trochive,' Hor. Hence T. deduces a truck

Τρέω: I pierce. See τερέω

Τρέω: I tremble, shake, dread.—Fr. pp. τέτρεμαι is τρέμω, wh. Lat. tremo

Τρέμω, τρεμαίνω: See above

Τρήρων, υνος, ἡ: a dove.—Fr. τρέρων fr. τρέω. From its timidity

Τρήχω, ξω: I am in commotion. — Allied to τραχὺς. I am rough.

14 Raised at the TURNING back or rout of an enemy.

15 The imaginary circles from which the sun TURNS back immediately after the long-

est day in the summer and the shortest in the winter.

16 The CHANGE of a word from its original signification.

Τετρηχῦία θάλασσα, Epigr. : The agitated or ROUGH sea. 'Maria ASPERA juro,' Virg. Τετρήχει δ' ἀγορά, Hom. : The forum was in commotion

ΤΡΙΑ, ων : *tria*, three. Neuter of τρεῖς

Τριάζω, ξω : 'He was said τριά-ξαι who threw down his adversary THREE TIMES. Hence it means, to conquer,' Salm.—Fr. *τρία*. 'Εν μὲν τῷδε τῶν τριῶν παλαισμάτων, Æsch. : This is one of my THREE conflicts

Τρίαίνα : a three-forked sceptre, a trident.—Fr. *τρία*

τριαίνω : I turn up and down with a τρίαίνα or three-pronged fork ; I overturn, upset.—Θάκουσ τουςδ' . . . Μοχλοῖς τριαίνου κανά-τρεψον ἐμ-παλιν, 'Ανω κάτω τὰ πάντα συγ-χέας ὁμοῦ,¹⁷ Eurip. See above

Τριακάς, ἄδος, ἡ : the number 30 ; the thirtieth day ; &c.—Fr. *τριάκοντα*, thirty. See ἑκοσι. We might have rather expected τριακοντάς

Τρίβω, ψω : I rub, wear, bruise. I wear the time, delay, protract.—For τρίω (wh. Lat. *trivi*, *tritum*) = περίω=τέρω, *tero*, L.

Τρίβω : I teach.—I. e. I wear, inure, or exercise with labor. Hence παιδο-τρίβης, one who trains youths in the exercises of the palaestra. See above

Τρίβολος : a kind of thorn or thistle.—'Asperior *tribulis*, sætâ truculentior ursâ,' Ov. Hence *tribulation*.¹⁸ 'Α τρεῖς et βολή. Vel a triplici cuspidi ; vel a formâ seminis quam triquetram esse perhibent,' Schl.

Τρίβος, ἡ : a path.—Fr. *τριβον* a. 2. of τρίβω. A path rubbed or trodden

Τριβοῦνος : the Lat. *tribunus*

Τρίβων : exercised, skilled, or versed in any thing.—Τρίβων ὦν τῆς ἱππικῆς, Aristoph. See τρίβω, I teach

Τρίβων, ὠνος, ὁ : a threadbare

cloak.—Fr. *τριβον* &c.

† Τρίγλη : a mullet

τρίγλη : 'Ἀπ-έθανον τῶν μὲν πολεμίων ἐκατόν, ἡμῶν δὲ εἰς καὶ ὁ κυβερνήτης τρίγλης πλευρᾷ δια-παρεῖς τὸ μετὰ-φρενον,¹⁹ Luc. The meaning of the word seems dubious. J. translates it, a spear

Τρίδυμοι : three born at one birth.—Fr. *τρία*, three. Comp. *δίδυμος*

Τρίζω, σω²⁰ and ξω : I utter a shrill or grating sound.—'Hence *στρίζω*, a. 2. *ἔστριδον*, wh. Lat. *strido*. *Στρίδ-μός* is used by Aristotle,' Voss.

Τρι-ήρης : a galley FURNISHED with THREE banks of oars.—Fr. *τρία* and ἦρα a. 1. of ἄρω. 'Regia classis tres *hept-eres* et quatuor *hex-eres* habebat,' Livy

Τρι-κυρία : Æsch. has κακῶν τρι-κυρία, the worst of evils. 'Every THIRD WAVE was thought the largest,' Bl. 'TER FLUCTUS ibidem Torquet,' &c., Virgil. Plautus has 'tri-parcus' for, very sparing ; and fr. 'tres' Val. derives the French 'très,' very

Τρί-λλιστος : thrice desired.—Fr. *λέλισται* p. of *λίσσομαι*. Thrice asked for

Τρίναξ, ακος : a three-pronged fork.—'Fr. *τρία* and ἀκῆ, a point. Compare *Τρι-ακρία*, *Trinacria*, i. e. Sicily,' Dm.

Τρι-όρχης : the buzzard, a kind of hawk.—Quia tres ὄρχεις habet. Pliny, speaking of a herb of this name, says : 'Theophrastus defendi eam colligentes tradidit a triorchē, ACCIPITRUM genere'

Τρι-πέμπελος : a dotard. — Fr. *πέμπω*. 'One who CONVEYS himself on THREE legs.' J. Οὕτως οἱ βιαζόμενοι ὅμοια ληροῦσι τῷ λέγοντι τριπεμπέλφ, Δειπνῶμεν ἵνα θύωμεν, ἵνα λυνώμεθα,²¹ Plut.

Τρι-πλόος : triple. See ἀπλόος
Τρί-πους, ποδος : a tripod, i. e. having three feet

Τρίς : three times.—Fr. *τρεῖς*

¹⁷ Upset and overturn these seats with bars, throwing everything together topsyturvy.

¹⁸ That which pricks the mind as it were with THORNS.

¹⁹ There died of the enemy a hundred ; and of us one besides the pilot who was

pierced &c.

²⁰ That *τρίζω* makes *σω* as well as *ξω* in the future is proved by *τρισμός*.

²¹ Those who thus contend are as silly as the dotard who says, Let us dine that we may sacrifice, or that we may bathe.

Τρισμαὶ : a grating noise.—See τρίζω

Τρισσοῦς, τριξὺς : triple ; three.—Fr. τρίς

Τρίτατος, τρίτος : third.—Fr. τρία
Τριτο-γένεια : Minerva.—Possibly for Τριτονο-γένεια, sprung from Triton or Neptune : whence she is called Tritonia. 'Perhaps as having sprung from the head of Jove. For τριτῶ is head in the Cretan dialect,' St.

Τρίχα, τριχθὰ : in three ways or divisions.—Allied to τρίς, as δίχα to δῖς

Τριχ-αῖξ : having waving hair, or having helmets with waving hair.—Fr. θρίξ, gen. τριχός, and αῖξαι pp. of αἰσσω. So κορυθ-αῖξ, having a waving helmet

τριχίς, ἰδος : some fish.—'Ο γὰρ ἀνὴρ τὴν νύχθ' ὄλην ἔβηττε, τριχίδων ἔσπεραν ἐμ-πλημένους,' Aristoph.

Τρόμος : tremor.—Fr. τέτρομα pm. of τρέμω, tremo

Τροπαῖον : a trophy. See τρέπω
τροπαλλίς, ἰδος : a bundle. — Fr. τέτροπα pm. of τρέπω, I turn, turn or roll round. Σκορόδων τροπαλλίδος, Aristoph.

Τρόπις, ἰδος, ιος : a keel. Hence, the commencement of any thing. Λέγε νυν τὴν τρόπιν τοῦ πράγματος, Aristoph.

Τρόπος : the TURN, tendency, temper, disposition of the mind ; the character.—Fr. τέτροπα &c.

Τρόπος : the mode or manner of doing an action. Thus κατὰ τὸν Ἑλληνικὸν τρόπον, after the manner or fashion of the Greeks. As exemplifying their TURN of mind. See above. They live εἰ καὶ νῦν τῷ αὐτῷ τρόπῳ, still in the same manner. Hence κατὰ πάντα τρόπον, in every way or manner of doing any thing, in every manner

τροπὸς : 'Strophus, quo remus VERTATUR vel versetur ; quasi dicas, VERSOR remi,' L. Homer has : Ἡρ-τύναντο δ' ἔρετμά τροποῖς ἐν δερματί-

νοῖσι : 'Aptarunt remos VERTEBRIS coriaceis,' Cl. Τροπὸς is here, the hole in the side of a ship into which the oar is placed and by which it is TURNED. But, like *strophus*, στροφὸς, (fr. στρέφω, as τροπὸς fr. τρέπω) wh. *stroppus*, Ital. *stroppa*, Engl. *strop* or *strap*, it seems to mean also, a strap or thong. For τροπόω means, I tie with a strap or thong : Ἐτροποῦτο κώπην σκαλμὸν ἀμφ' εὐ-ἡρετμον,² Æsch. (See σκαλμός.) Hence τροπωτήρ is specially ὁ τροπὸς ᾧ κώπη ἐτροποῦτο ἀμφὶ τὸν σκαλμὸν, the strap by which an oar was strapped about the σκαλμός

Τροφαλὶς, ἰδος : a cheese.—Fr. τέ-τροφα pm. of τρέφω. That which is coagulated

Τροφή : food.—See τρέφω

Τροχαῖος : a *trochee* ; generally³ considered as opposed to the iambic. 'The song is highly pathetic, especially when he conjures the powers below in beautiful *trochaics* : Bÿ thē—youths thāt—died for | love, Wand'ring | in the | myrtle | grove,' Warton

Τροχὸς : a ball or hoop ; a round ball or mass ; a wheel. The whole course (as this is fr. 'cursus' fr. 'curro') of life.—See τρέχω. From τροχέω, *torchéω* is *torqueo*, I whirl

Τροχίλια, and -εα : a pulley, 'a small wheel turning on a pivot, with a furrow on its outside in which a rope turns,' T.—See above. Hence Lat. *trochlea*. And a *truckle-bed* : 'His standing bed and *truckle-bed*,' Shaksp. 'The squire in *truckle* lolling,' Hudibras. Hence T. thinks 'to *troll*' may be derived

† Τρόχιλος : a wren. The bird mentioned by Sir T. Herbert, which is mentioned also by Pliny, is supposed to be different : 'The crocodile opens his chaps to let the *trochil* in to pick his teeth, which gives it the usual feeding'

Τρόχης : a runner, running messenger.—Fr. τέτροχα &c.

1 For the man coughed the whole night, having glutted himself in the evening with fish.

2 In this passage the oars are represented as being STRAPPED about the σκαλμοί for the

purpose of resting ; in that of Homer the oars are placed about the τροπὸι for the purpose of using them.

3 Quintilian calls the ~ a choree ; and the ~ a trochee.

Τρώω: See *τερέω*

τρύβλιον: a dish, platter.—'Ο ἐμβαΐσας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα,⁴ NT. 'I imagine it is that in which are cast (τὰ τρυόμενα) things rubbed or bruised,' Mar. Scheide compares Lat. *trua*, a ladle, which is fr. τρύω=τορύω, wh. τоруνη. If *trua* existed in Greek, τρύβλιον was that in which a ladle is used. Fr. *trua* is *trulla*, whence *trowel*

Τρύγη: vintage, the gathering-in of grapes and other fruits. Also, any fruit of the earth. Hes. explains it, 'wheat,⁵ barley, every other fruit, and any herb.'—Hence *τρυγ-φῳδία*, comedy; opposed to *τραγ-φῳδία*, tragedy: 'Τραγ-φῳδία was called from the prize, which was a goat; *τρυγ-φῳδία* from the prize, which was a cask of wine,' Bent.

Τρύγη: dryness, drought.—From the heat of the sun at the time of VINTAGE. See above

Τρυγών, όνος: a turtle-dove.—Fr. *ἐτρυγον* a. 2. of τρύζω=τρίζω. A bird of a shrill or stridulous note

Τρυγονάω: I scrape gently.—Fr. *ἐτρυγον* a. 2. of τρύζω, I make a shrill sound. Or fr. *τρυγών, όνος*: By scraping I make a noise resembling the voice of the turtle. 'Ἀλλὰ τὴν γείτονα Τήνδ' ἐκ-καλέσωμαι, *τρυγονῶσα τὴν θύραν*,⁶ Aristoph.

Τρυγ-φῳδία: comedy. See τρύγη

Τρύζω: the same as τρίζω

Τρώω: I wear, wear out; wear out by vexation.—For *τερύω* fr. *τέρω, tero*

Τρυμαλία: a hole.—Fr. *τέτρυμαι* pp. of τρύω=τρέω=τερέω, I bore a hole. Comp. *τρυπάω*. 'It is easier for a camel to go (διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος) through the eye of a needle than for a rich man to enter the kingdom of Heaven,' NT.

Τρύμη: said of a man worn and hackneyed in fraud and subtlety.—See τρώω, I wear

Τρύξ, υγός, ἥ: new wine. See τρύγη, vintage. Also, the lees of

wine; dross of iron; &c.

Τρυπάω: I bore a hole, pierce.—Fr. τρύπω=τρύω=τρέω=τερέω. Hence τρύπανον, an instrument to bore with; wh. 'to *trepan*'

Τρυάνη: a pair of scales; steel-yard.—'Pensantur eadem Scriptores *trutinā*,' Hor.

τρυ-φάλεια: a helmet, as having three crests.—For *τρι-φάλεια*; fr. φάλος

Τρυφή: dissipation, luxury.—Fr. *ἐτρυφον* a. 2. of θρύπτω

Τρύφος, eos: a fragment.—See above

Τρύχω, ξω: I wear, wear out, consume.—Fr. *τέτρυνκα* p. of τρύω

Τρύχος, eos: clothes worn and in holes.—See above

Τρύω: See after τρύζω. See also τρύμη and τρυπάω

Τρώγλη: a hole.—Fr. τρώγω. As being eaten through. Hence *τρωγλο-δυντής*, one who goes under caves. 'These savages flew away at last into their caves; for they were *troglo-dytes*,' Howell

Τρώγω: See after τόφρα

τρώκτης: an eater, devourer. Fr. *τέτρωκται* pp. of τρώγω. Also, a trafficker, in Homer: *Φοίνιξ ἦλθεν ἀνὴρ ἀπαρήλια εἰδώς, Τρώκτης*.⁷ 'Fraudulentus, qui alios quasi *COMEDENDOS* sibi proponit,' Dm. 'To *truck*, to traffic by exchange, to give one commodity for another. *Troquer* French, *trocacar* Span. Deduced by Salm. from τρώγειν, to get money. 'Despotism itself is obliged to *truck* and huckster,' Burke. Also, to give in exchange: 'Go, miser, go: for lucre sell thy soul; *Truck* wares for wares, and trudge from pole to pole,' Dryden, T.

Τρωπάω: I turn, &c.—Fr. *τρέπω*, as *νωμάω* fr. *νέμω*

Τρωχάω: I run; run round.—Fr. *τρέχω*, as *τρωπάω* fr. *τρέπω*. Comp. *τροχός*

Τρώω: I pierce, wound.—See *τερέω*

⁴ He who dips with me his hand in the dish.

⁵ Hence S. derives τρύγη fr. *ἐτρυγον* a. 2. of τρύζω: 'Quia commotum ventis leviter STRIDET.'

⁶ But I will call out this neighbour, scraping her door gently.

⁷ There came a Phœnician man, versed in deceit, &c.

Τυγχάνω: See τεύχω before τεύχω⁸

Τύκος: an instrument used by workmen, a chisel, axe, &c. A battle-axe.—Fr. ἔτυκον a. 2. of τεύκω = τεύχω. See the first τεύχω and τέκτων

Τύκισμα, ατος: anything constructed.—Fr. τετύκισμαι pp. of τυκίζω, fr. ἔτυκον &c.

τύλος: hard flesh, callous excrescence on the feet; bunch on the camel's back; a nail, as having an excrescence.—Hence τυλόω, I make hard. Οἱ πλείστοι τῶν Πάρθων κορύνας εἶχον σιδήρεās ἢ σιδήρῳ τετυλωμένες,⁸ Suid.

τύλη: a cushion.—Allied to τύλος; from its callous or protuberant form, L.

τυλίττω: I roll up, properly in the form of a cushion. See above. Λαβὼν τὸ σῶμα, ἐν-ετύλιξεν αὐτὸ σινδόνι καθαρῇ,⁹ NT.

* τυλίττω is translated by Tz., I investigate, in Lycophron: Δυσ-φάτους αἰνιγμάτων Οἶμας τυλίττω

Τύμβος: a tomb. Also, 'one who is as deaf as the tomb; dead, unavailing,' Butler. Also, a high place, altar. 'The etymologists derive it à *tumendo*, τυμεῖν. It can therefore be said of any place raised high,' Muller. Compare *tumulus*

Τύμπανον: *tympanum*, a timbrel, drum.—That which we strike. See τύπτω

Τύμπανον: a heavy stick or club.—That WITH which we STRIKE. See τύπτω

Τύνη: you.—Allied to τὴ; as ἐγωνή and ἐγὼν to ἐγώ

Τύνος,¹⁰ τύννος: small. — Οὐτοσὶ τυνν-ουτοσὶ, Aristoph.: This little fellow here

Τυντλάζω: I break or batter clods, TUNDO glebas.—Οὐ γὰρ οἶόν τ' ἐστὶν οἰναρίζειν τήμερον, Οὐδὲ τυντλάζειν,¹¹ Aristoph.

Τύπος: a stamp, figure, impression; a mould or pattern.—See

8 Most of the Parthians had iron clubs, or such as were hardened with iron.

9 Having taken the body, he rolled it up in pure linen.

10 S. and Mar. suppose it allied to Lat. *tenuis*.

11 For it is not possible to lop the vines

τύπτω

ΤΥΠΤΩ,¹² ψω: I strike, beat, stamp, smite.—Fr. a. 2. ἔτυπον is τύπος, a figure made by stamping; a stamp, impression; wh. *type*, *typical*, *anti-type*, *typo-graphy*. 'Thy emblem, gracious queen, the British rose, *Type* of sweet rule and gentle majesty,' Prior. Also, τύπα-νον, τύμπανον, *tympanum*, a drum, i. e. that which we strike

ΤΥΡΑΝΝΟΣ:¹³ a king.—H. *tyrannus*, a tyrant

Τύρβη: *turba*, a crowd; tumult, confusion. See σύρβη

Τυρός: cheese, curd.—Hence βού-τυρον fr. βούς, *butyrum*, butter

Τυρεύω: I make into cheese or curd. 'I churn. Also, 'I churn mischief, plot,' J. 'Ο δ' ἐνδον ἐτύρευσε ταῦτα, Demosth.

Τύρσις, τύρρις: *turris*, a tower, castle

Τυσάνη: a word occurring in Plutarch, but believed to be corrupt

Τυθός: a babe, infant, little child.—I. e. sucking the breast. Allied to τιθός. N. compares *tit*, small, as in *tit-mouse*

Τυθόν: in a small or little manner; scarcely.—See above

Τύφω, (i. e. θύφω wh.) fut. θύψω: I cause a smoke. And, as a cause, I set on fire, inflame, burn.—Θύφω is probably fr. θύω, I smoke. Fr. τύφω is *typhon*, a cloudy, and also a fiery, hurricane: 'Typhon Igne simul ventisque rubens,' Valer. Flacc.

Τυφλός: blind.—'Fr. τύφω, I cast a smoke, darkness, or cloud before any one,' TH. From τυφλά or τυλφά Ainsworth derives: Lat. *talpa*. Τυφλὸς τυφλὸν ἄγων, Prov.: The blind leading the blind

Τύφος: smoke; arrogance, boasting, i. e. mere smoke. Fr. τύφα. 'Si arrogantia, si *typhus*, si elatio abesset a vobis,' Arnob. Also, stupor; wh. the *typhus* fever

Τύφω: See before τυφλός

nor break the clods to-day.

12 Perhaps fr. τύω, I hit, strike, as δόπτω fr. δόω.

13 Some derive it fr. κύρανος, fr. κέρ = κέρ, wh. κοίρανος. So τήνος for κήνος. See however Todd on 'tyrant.'

Τυφών: See τυφω

Τυχέω: See the second τεύχω

Τύχη: chance, luck, fortune.—

Fr. τυυχον a. 2. of τεύχω, I light on by chance, &c.

ΤΩ: dat. of ὁ, gen. τοῦ. By or to the or this. Also, by this (thing), on this (account)

Τῷ: to any one; in any thing;

&c.—See τοι

ΤΩ: the dual nom. and acc. of ὁ, the. Two has been compared

Τωθάζω: I taunt, mock.—Perhaps allied to *tooth*, Sax. *toth*. So 'taunt' fr. 'tand,' a tooth

Τῶς: answering to ὡς

Τ.

Υ: 400. Υ: 400,000

"Υ ὕ, ὕ ὕ, &c.: sounds made by any one smelling or finding a scent or smell. So Plautus: 'Hu hu! olet profecto, olet'

Υάδες: the *hyades*, a constellation supposed to bring on rain.—Fr. ὕει, it rains

"Υαινα: ¹⁴ a *hyena*

Υάκινθος: a *hyacinth*

"Υαλος, ¹⁵ ὕελος, ἦ: glass.—'Founded On the clear *hyaline* the glassy sea,' Milton

Υβ-βάλλειν: for ὑπ-βάλλειν, ὑποβάλλειν

Υβός: hump-backed.—Hence Lat. *gibbus*, (wh. *gibbous*.) as fr. ὕννος is *ginnus*

"Υβρις, εως, ἦ: proud insolence, contemely; insolent violence or assault.—For ὕπρις=ὑπερις fr. ὑπέρ, as 'superbia' fr. 'super'

"Υβρις, ¹⁶ ἰδος: a mongrel.—'Why such different species should not only mingle together, but also generate an animal; and yet that that *hybridous* production should not again generate, is to me a mystery,' Ray

Υγίης: ¹⁷ of sound health or body.—Hence ὑγίεια, health. 'Daughter of Pæan, queen of every joy, *Hygeia*,' Armstrong

Υγρός: moist, wet, liquid.—'Fr. ὕγω, wh. *sugo*, *sucus*, *succus*,' S. 'Moisture in the air is discovered by *hygro-scopes*,' Arbuthnot

"Υδω, ¹⁸ ὕδέω, ὕδτω: I sing, cele-

brate.—Fr. ὕμαι pp. of ὕδω is ὕμνος, *hymnus*, a *hymn*

"ΥΔΩΡ, gen. ὕδατος (fr. ὕδας=ὑδαρ=ὑδωρ): water.—Hence ὕδαρός, wet; which, contracted to ὕδρος, produced *hydra*, a water-serpent; *hydropsy*, *dropsy*; *hydro-phobia*; *hydro-statics*. Fr. ὕδωρ is Lat. *sudor*, as 'sex' fr. ἔξ. Hence also *udus*

Υδρον: the same as οἶδρον

Υδρα: a *hydra*. See ὕδωρ

Υδρία: a water-vessel. — See ὕδωρ

Υδρο-ωψ, πος: the *dropsy*; *dropsical*.—I. e. that which has the appearance of water. See ὕδωρ. 'Soft-swoln and pale here lay the *Hydropsy*,' Thomson

Υει: See ὕω

Υειος: appertaining to swine.—Fr. ὕς, ὕος=σύνος gen. of σῦς, Lat. *sus*

Υελος: See ὕαλος

Υετός: rain. — Fr. ὕω, wh. ὑάδες, *hyades*. With ὑετός i. e. *uer* T. compares *wet*

Υηνέω: I am swinish, hoggish.—See ὕειος

ὕθλος: trifling, loquacity.—Υθλον καὶ φλαρτάν, Demosth. 'Fr. ὕθην a. 1. p. of ὕδω, (Fóδω, wh. Lat. *fudi*) *fundo*, *profundo*. A useless *pro-fusion* of words,' S. Compare 'futile' from, *fundo*: 'Futiles, qui facillè fundit,' Fac.

Υῖος, ¹⁹ υἱεύς, υῖς, υῖς: a son.—Hence υἱωνός, a son's son, grandson.

¹⁴ 'Supposed to be fr. ὕς: for its back is bristly like that of the swine,' T. Jones refers it to the Hebrew.

¹⁵ 'Fr. ὕω: from the color of waters,' L.

¹⁶ Generally referred to ὕβρις, εως, insolent violence, constupration. 'ADULTERIUM naturæ,' St.

¹⁷ Fr. ὕγω, *sugo*, L. Whence *succus*. I. e. full of vital juice, S.

¹⁸ 'Fr. ὕω. "Υδω acquired its figurative notion of singing from that of bedewing. Poets were said to have bedewed their gardens from the perennial fountain of Homer,' Vk.

¹⁹ 'Ab ὕω, humore fecundo pluo,' L.

Υἱέες υἱόνες τε, Hom.: Sons and sons' sons. Υἱός θ' υἱόνος τε Διός, Id.: The son and grandson of Jove. From υἱός De Brosse derives the Latin patronymic termination *ius*. From υἱός, Φυῖος, *fyius* Voss. derives *fy-Lius, filius*

Υἰάω: I bark.—Allied are *howl*, Germ. *heulen*, Danish *hyle*. And *yell*, *yla* Icel. 'Hylax in limine LATRAT,' Virg.

ὕλακώμωρος. Homer has κύνες ὑλακώμωροι, translated by Cl. 'canes latratores.' Fr. ὑλακή, a barking, fr. ὕλακα p. of ὑλάω. But μωρος is of obscure origin. See ἐγγεσιμωρος

Υλακτέω: I bark.—Fr. ὑλακται pp. of ὑλάζω=ὑλάω

Υλη: timber, wood; a wood, forest.—Fr. ὕλη, σύλη, (as 'sex' fr. ἕξ) σύλFη is Lat. *sylva*

Υλη appears primarily to signify the MATTER of which any thing whatever is made, or the MATERIALS for making any thing. Thus Herodian has ὕλη νόμισμα ποιῆσαι δυναμένη, materials for coining. Hence it is used of materials for building, for making fires, &c., and so of timber, trees, or woods

Υλη: any low plant or herb. Υλη, says St., are not only such MATERIALS for making a fire as cleft wood, but also as shrubs and twigs. Ἀψίνθιον, εἰ δέ τι καὶ ἄλλο ἐν-ῆν ὕλης ἢ καλᾶμον, δένδρον δ' οὐδ-έν, ²⁰ Xen.

Υλη: dregs, thick MATTER; impurity. Somewhat similarly we use 'matter' of purulent sores. Ἀ-κάθαρτον καὶ ὑλικὸν πνεῦμα, ²¹ Greg.

ΥΜΕΙΣ: ye.—Comp. ἡμεῖς, we

Υμέναιος: a nuptial song.—From *Hymen*, the God of marriage

Υμέτερος: your, vester.—Fr. ὑ-μεῖς

Υμήν,¹ ἐνός, ὁ: membrana seu pellicula; speciatim, membrana vir-

ginalis, unde *Hymen*, Deus connubio-
rum præses

Υμνος: a song; divine song, *hymn*. Hence ὑμνέω, I sing, celebrate; speak of, in a general sense. See ὕδω

Υμός: the same as ὑμέτερος

Υν, ἱν or ἰν: a Hebrew measure.—'The fourth part of a *hīn* of beaten oil,' Exodus

ἕνις, ὕνις, ὕννη: a ploughshare.—Plutarch thus states a fanciful derivation of this word fr. ὕς: Τὴν δὲ ὕΝ ἀπὸ τῆς χρείας τιμᾶσθαι λέγουσι: πρώτη γὰρ σχίσασα τῷ προὔχοντι τῆς ὀρυχῆς (ὡς φασι) τὴν γῆν, ἴχνος ἀρό-σεως ἔθηκε, καὶ τὸ τῆς ὕνεως ὕφ-ηγῆσαι το ἔργον ὅθεν καὶ τοῦνομα γενέσθαι τῷ ἐργαλείῳ λέγουσιν ἀπὸ τῆς ὕδς²

ὕννος, ἱννος: a colt, nag. Or, as some say, the production of a horse and she-ass. Thus Varro: 'The mule is from a mare and an ass; the *hinnus* is from a horse and a she-ass.' Some derive *hinnio*, *hinnitus* fr. *hinnus*; others derive *hinnus* fr. *hinnio*

† ὕος-κύαμον: the herb henbane: Properly, hog's-bean. Yet EB. says that swine refuse it

ὑπ-αγωγεύς: Αἱ νῆτται περι-εζω-σμέναι Ἐπλινθο-φόρον· ἄνω δὲ τὸν ὑπ-αγωγή Ἐπέτοντ' ἔχουσαι κατ-ό-πιν, ὥσπερ παιδία,³ Aristoph. Brunck translates it a trowel: 'The plumes of these birds,' he says, 'at the extremity of the back, when the wings are expanded, resemble in figure a trowel.' Some, says St., understand it of a kind of stuffing which porters PLACE UNDER a burden by way of cushion. TH. understands it to be mortar, a sense which was perhaps suggested by the word πηλὸν in the following line; which line however is supposed by Br. to be spurious

Υπαί: the same as ὑπό⁴

Υπαιθα: downwards, underneath,

20. Wormwood or any other shrub or reed, but no tree.

21 An impure and filthy spirit.

1 Fr. ὕμαι pp. of ὕω, ἵ irrigate. Ὑμένες were called by the physicians thin skins covering the eyes; and were called so from their moisture; for they are always moist, except in sleep, Vk.

2 They say that the sow has respect paid to it for its usefulness. For by having

clefted the earth, as it is said, by the projection of its snout, it first made marks of ploughing, and showed the use of the ploughshare; and hence the name of this instrument came from the ὕς or sow.

3 The ducks being girded round carried bricks; and flew upwards, having the trowel bound behind, like children.

4 Ὑπαί fr. ὕπα, the Doric form of ὕπερ: as καταί fr. κατὰ, Schol. on Dionys. Thrac.

with the head bent downwards ; and so, forwards. Some understand it, obliquely ; as in Homer : Ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα Λάβρος, ὑπαιθα ρέων. See above

Ὑπαρ :⁵ a true vision. See ὄναρ. Hence Scal. derives Lat. *sopor* ; and thus derives ὕπαρ : ' quoniam res vera SUB-SIT, ὅτι τὸ ὄν ὄντως ὕπ-εστι '

Ὑπ-άρχω : I am the first to do any thing.—From ἄρχω, I begin. Ἡμεῖς ὑμᾶς οὐδ' ἐν ὑπ-ήρξαμεν κακῶς ποιοῦντες,⁶ Xen. Tās εὐ-εργεσίας ἅς ὑμεῖς ὑπ-ήρξατε Ἀμύντα,⁷ Æschin.

Ὑπ-άρχω : I am UNDER the DOMINION or power of.—Fr. ἀρχή

Ὑπ-άρχω : I am, exist.—Possibly it means properly, I BEGIN to be. Οὐχ ὑπ-άρχει μοι φίλος, LXX. : I have not a friend. Στρατ-ηγούς πρὸς τοῖς ὑπ-άρχουσιν εἰλοντο, Xen. : They chose generals in addition to those already existing. Νόμους ὑπ-άρξει δεῖ τοιούτους,⁸ Id. See after ὕπαρ

Ὑπ-άρχω. Τὰ ὑπ-άρχοντα sc. μοι ; the things which I have, my goods, possessions, means, &c. See above

Ὑπ-άρχω : I favor, assist.—Παρυσάτις μήτηρ ὑπ-ἦρχε τῷ Κύρῳ,⁹ Xen. ' So the French, Je suis à vous,' Viger. Sum, non desum. See above

Ὑπ-άρχει : it is in my power. Fr. ὑπάρχω, I am. So EST is for, licet. Ὑπ-άρχω, I have power or avail : To be of the same parents ὑπ-άρχει μέγα πρὸς φιλίαν, contributes much towards friendship

Ὑπατος : highest, supreme.—For ὑπέρατος fr. ὑπέρ

Ὑπείρ-οχος : holding (myself) above others, surpassing.—Fr. ὑπεῖρ = ὑπέρ, and ὕχα pm. of ἔχω

ὙΠΕΡ : *super*, above, over, beyond, upon. Above, more than : as, Above measure, More than 300. In violation of, contrarily to ; from the notion of passing beyond, as ' trans' in, transgress. ' He who defends a fallen warrior,' says Ormston, ' stands over him and fights in his stead. Hence ὑπέρ is, in defence or

behalf of, in the room or name of, for, on account of.' It is also, in regard to, concerning. So we say, 'To speak UPON these subjects.' And Virgil : ' Multa *super* Priamo rogittans.'—Hence *hyper* in *hyperborean*, *hyperbole*, *hypercritic*, &c.

ὙΠΕΡ in composition expresses, beyond, over ; beyond measure, very much, as in *hyper-critic* ; above others, eminently, in a *superior* manner ; insolently, from the notion of carrying oneself ABOVE others ; in violation or contempt of ; negligently, slightly, from the notion of passing OVER. See above

ὑπέρα : the rope by which the yard-arms are managed. TH. thinks it corresponds to Cæsar's expression ' funis qui antennis ad malos destinabat.' —' Fr. ὑπέρ, *super*. I. e. *supera*. Διὰ τὸ ὑπέρ-ἄνω εἶναι,' Vk. ' Funis SUPRA vela,' Dm. Ὑπέρας τε κάλους τε πόδας τε, Hom.

Ὑπερ-άγω : I surpass. — I carry (myself) above others

ὑπέρ-αντλος : applied properly to a ship whose ἄντλος or sink is over-full or so full that it cannot be drained

Ὑπερ-βάλλω : I surpass, exceed, excel.—From the notion of one person FLINGING BEYOND or further than another. From pm. ὑπερ-βέ-βολα is *hyper-hole*, that which exceeds the real truth

Ὑπερ-βιβάζω : I make to go over. —For βάζω fr. βάω

Ὑπερ-ἐν-τυχάνω : I intercede for. —Properly, I come up to another for or in behalf of any one

Ὑπερ-έχω : I surpass.—See ὑπείρ-οχος

Ὑπερή-φανος : proud, arrogant.—For ὑπέρ-φανος fr. ἔφανον a. 2. of φαίνω. One who makes himself conspicuous above others

ὑπερ-ικταίνομαι : used by Homer of an old woman hastening to inform her mistress of the arrival of her master : Γούνατα δ' ἐρρώσαντο, πόδες δ' ὑπερ-ικταίνοντο. Translated by Cl. : Genua firmiter se movebant, pedes

⁵ Perhaps allied to ἔπνος.

⁶ We have never been the first to do you mischief.

⁷ The benefits which you were the first to

confer on Amyntas.

⁸ It is necessary that there should be such laws as these.

⁹ His mother Parysatis favored Cyrus.

que SUBSULTABANT. Ἰκταίνω is referred to ἵκται pp. of ἵκω, I go; and ὑπέρ may express, BEYOND the usual pace, in an extraordinary manner. The true reading may be ὑπερ-ακταίνοντο, raised themselves more than ordinarily. See ἀκταίνω

Ἵπερ-ίων: applied to the sun, as ἰὼν ὑπὲρ ἡμᾶς, going over us. 'Jamque duas lucis partes Hyperionemeno,' Ov.

Ἵπέρ-κοπος: very boasting, very proud. — Θεο-βλαβοῦν' ὑπερ-κόπῳ θράσει, Æsch.: Defaming the Gods with proud audacity. Κόπος is probably the same as κόμπος, which is indeed put for it¹⁰

Ἵπέρ-πολος: excessive, intemperate, insolent: Τίη δὲ σὺ, τοῖος ἔων, ὑπέροπλον ἔειπες; Hom.: Why did you, who are of so good a disposition, speak so intemperately? Pindar has ἄτην ὑπέροπλον, and ἥβην ὑπέροπλον, translated by Dm. in the latter passage 'inconcessa sibi sumentem.' Dm. supposes the word to mean properly, one who uses his ARMOUR or arms through temerity BEYOND the proper line of conduct; and refers it also to ARMOUR EXCEEDING the dimensions of the body. Alii alia

Ἵπερος: a pestle.—Ὀλμον τριπόδην, ὑπερον δὲ τρί-πηχυν,¹¹ Hesiod

Ἵπερ-τυππάζω: I caress, flatter. — Πυππάζω is allied to ποπύζω

Ἵπερ-τελής: one who passes over or beyond: Οἰκὼν ὑπερτελής, Eurip. One who overcomes: "Ἀθλῶν τῶνδ' ὑπερτελής, Soph. — Hes. explains it, ὑπὲρ τὸ τέλος ἀφ-ικόμενος, going beyond the end or bound. J. derives it fr. τελῶ fut. of τέλλω: 'one who rises above'

ὑπερτερία. Ἀπήνην Ὑψήλην, εὐ-κυκλον, ὑπερτερὴν ἀραρυίαν, Hom. 'Contabulatione instructam,' Cl. A covering over with planks, boards, &c. 'The axle, wheel, and pole form the bottom part of the carriage; that which lies ABOVE the

axle is called ὑπερτερία,' Dm. Plato has: Τροχοὶ, ἄξων, ὑπερτερία, ἀννυγες, Ζυγός.—From ὑπέρτερος, a comparative formed fr. ὑπέρ

Ἵπερ-τίθεμαι: I defer, i. e. PUT OVER to another time. I SET another OVER any trust. I surpass, excel, i. e. I PLACE myself ABOVE others: 'Ὁ δὲ Πόπλιος ὑπερ-έθετο μεγαλο-ψυχία τοὺς ἄλλους ἀνθρώπους,¹² Polyb. Also, I pass over, i. e. I PLACE myself OVER to another spot. So ὑπερ-τίθημι is, I communicate any thing to another: properly, I PLACE any thing OVER to another. Εἰ μὲν τοι ὑπερ-ετίθεα τὰ ἔμελλον ποιήσιν, οὐκ ἂν με περι-είδες,¹³ Herod.

Ἵπέρ-φατος: eminent.—Fr. πέφαται pp. of φάω, I speak: i. e. one who is beyond description; or fr. φάω, I appear: i. e. one who is conspicuous above others

Ἵπερ-φέρω: I excel. — I. e. I carry (myself) above others

ὑπέρ-φεν: beyond measure. — 'Phrynichus derives it fr. φεῦ; as if it were properly said of a calamity which exceeds the cry of woe; i. e. beyond interjection or exclamation. But it is not found in this sense. I am inclined to think that it was anciently written ὑπερ-φῦ, fr. ὑπερ-φνής. Φιλ-αθήναιος ἦν ὑπέρ-φνής; Aristoph., Bl.

ὑπερ-φιάλος: intemperate, insolent, acting without restraint: Κυκλώπων ὑπερφιάλων ἀ-θεμίτων, Hom. Θυμὸς ὑπερφιάλος καὶ ἀπηγής, Id. From φιάλη,¹⁴ a cup. Perhaps from the notion of intemperate drinking. It is sometimes supposed to mean, breaker of vows: i. e. acting (ὑπὲρ) in contempt of vows made over cups in libations: Ὑπερφιάλοι καὶ ἀ-πιστοι, Hom.

Ἵπερ-εῶ τὸν ὄρκον: I will dictate the oath to you, subjiciam, præibo verba jurisjurandi. So ὑφ-ηγέομαι, I lead before, I show the way. Vk. observes that ὑπὸ in these words has

10 'There seems to have been an ancient word κόπω or κόπτω, gradior; wh. προ-κόπτω. If so, ὑπέρ-κοπος is, qui nimis longè progreditur,' Bl.

11 A three-foot mortar and a three-cubit pestle.

12 Publius surpassed other men in greatness of spirit.

13 Had I communicated to you what I meant to do, you would not have suffered it.

14 Damm derives it fr. φύω. It would thus be rather fr. φίω (Lat. fio)=φύω.

the sense of *πρό*

ὑπερώη: the palate.—Fr. *ὑπέρ*. As seated in the UPPER part of the mouth. It is called also *οὐρανός*, St. *Χέλεια μὲν τ' ἐδίρν'*, *ὑπερώην δ' οὐκ ἐδίρνε*,¹⁵ Hom.

ὑπερώϊον, *ὑπερῶον*: the upper part of a house.—Fr. *ὑπέρ*, *super*, wh. *superinus*, *supernus*

ὑπ-έχω: I HOLD FROM UNDER, I hold up, I sustain, bear. *ὑφ-έξω τοῖς κακίωσιν δίκην*, Eurip.: I shall be punished by persons worse than or inferior to myself

ὑπὴν: the beard.—Hence *ὑπηγήτης*, having a beard: *Νηνίην ἀνδρὶ ἐοικώς*, *Πρωτόν ὑπηγήτην*,¹⁶ Hom.

ὑπ-ηρέτης: one who serves or ministers.—Properly, an under-rower. Fr. *ἐρέτης*

ὑπ-ηρεσία: ministry, attendance.—Fr. *ἡρεσαι* pp. of *ἐρέω*=*ἐρέσσω*, wh. *ἐρέτης*. See above

ὑπ-ισχομαι, *ὑπ-ισχνέομαι*: I promise. I. e. I HOLD myself UNDER an engagement. Also, I engage or profess to teach, under the same notion: *ὑπ-έσχετο διδάσκαλος εἶναι*, Xen.

ὑπνος: sleep.—For *ὑπινος*, *supinus*, fr. *ὑπό*. 'What the Greeks called *ὑπνος*, we called first *suppnus*, then *sopnus*,¹⁷ says Gellius. And then *somnus*, as 'dapnum' (i. e. *dapanum*, *δάπανον*) became 'damnum.' So fr. 'supremus,' abbrev. 'supmus,' is 'summus'

ΥΠΟ, *ὑπαί*, *ὑπ'*, *ὑφ'*: under, below, beneath. In subjection to; under the power of. Under the guidance or protection of. From under, from below. Under the walls of, to the foot of, up to, to, near; as, He came *ὑπὸ Ἰλίου*, to Ilium. Towards, about, as referring to time; as Lat. *sub vesperam*. *ὑπό*, says Ormston, from signifying under, signifies metaphorically foundation, causality, agency; (as we say in English: He is at the bottom of the business) and hence *ὑπό* is, from, for, on account

of, by, by reason of, by means of, through. It is used for, to, to the sound of; as, To dance *ὑπὸ λύρας*, to the lyre; and appears here to mean, UNDER the influence of.—As fr. *ἐξ* is Lat. 'sex,' so fr. *ὑπ* is Lat. *sup*, changed to *sub*, as 'ab' is formed fr. *ἀπ*. Fr. *ὑπό* is *ὑπό-θεσις*,¹⁸ *hypothesis*, sup-position. Fr. *ὑφ* is *ὑφ-έν*, *hypo-phen*, a mark bringing two words, UNDER ONE

ΥΠΟ in composition, besides the senses it has as a simple word, signifies, somewhat, in some little degree, as *sub* in 'subtristis,' 'subalbus,' &c. So also, imperceptibly, insensibly, gently, secretly, privily, fraudulently, like *sub*. 'Tace, subauscultemus,' Plaut. Hence *ὑπό* has the notion of secession or withdrawing oneself away into privacy or secrecy; and hence simply of going back or returning. It is also, in addition to; under the notion of sub-joining. And hence it sometimes increases the power of a verb. It has the sense of one thing put for another, as *sub* in 'substitution'

ὑπο-βάλλω: I suggest, admonish, prompt, bring to the knowledge or remembrance of another.—Properly, I THROW or bring UNDER another's observation. *ὑποβάλλειν δυνήσεσθε, ἢν τι ἐπι-λανθάνωνται*, Xen. So Cicero: 'Cupio mihi ab illo SUBJICI, si quid forte prætereo'

ὑπο-βάλλω: I suborn.—*ὑπ-έβαλον ἄνδρας λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς τὸν Θεόν*,¹⁹ NT. 'Testes frequenter SUBJICI ab adversario solent, et, omnia profutura polliciti, diversa respondent,' Quintil.

ὑπο-βάλλω: I interrupt.—*Καλὸν ἀκούμεν, οὐδὲ ἔοικεν ὑβ-βάλλειν*,²⁰ Hom. Properly, I cast down (words) *ὑπό*, in the place of, instead of, another. I substitute words. Or *ὑπο-βάλλω* here, as above, has the sense of suggesting or prompting

ὑπο-βλήδην: interruptingly.—Fr.

¹⁵ He bedewed the lips, but bedewed not the palate.

¹⁶ Like a young man, having a beard for the first time.

¹⁷ To 'sopnus' is possibly allied 'sopor.'

¹⁸ Fr. *τέθεσαι* pp. of *θέω*, I place.

¹⁹ They suborned men to say, We have heard him speaking blasphemous words against God.

²⁰ It is becoming to hear; it is unbecoming to interrupt.

βέβληται pp. of βλέω=βάλλω. See above and ἀν-έδην

Ὑπο-βολιμαῖος: SUP-POSITIVOUS, spurious.—Fr. βέβολα pm. of βέλω

Ὑπο-γραμμὸς: a copy given by teachers of WRITING or PAINTING to their scholars; a copy, model.—Fr. γέγραμμαι, &c. Properly, a copy placed UNDER the eye of a student. Ὑμῖν ὑπο-λιμπάνων ὑπο-γραμμὸν, ἵνα ἐπ-ακολουθήσητε τοῖς ἔχουσιν αὐτοῦ, NT.

ὑπό-γυος, ὑπό-γυιος: that which is near, at hand.—Fr. ὑπὸ γύη, by or near the hand; as ἐγ-γύς, i. e. ἐν γύη, in or at the hand

Ὑπο-δέχομαι: I under-take, engage

ὑπόδρα: sternly, grimly.—Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσ-έφη πόδας ὠκὺς Ἀχιλλεύς,² Hom. Δεινὰ δ' ὑπόδρα ἰδὼν, Id. Supposed to be put for ὑπόρα fr. ὑπ- or ὑφ-οράω, I look from under, somewhat under the same notion as that of Lat. SUSPICIO, I suspect, am suspicious

Ὑπο-δράω, I minister, wait on.—I. e. I ACT UNDER another's orders

Ὑπο-θήκη: a suggestion, admonition.—Fr. τέθηκα p. of θέω, I place. Compare ὑπο-βάλλω, I suggest

Ὑπο-θήκη: a pledge, pawn.—See above. Ὑπὸ seems here to signify substitution. One thing put down for another

Ὑπο-θημοσύνη: a suggestion, admonition, precept.—Fr. τέθημαι pp. of θέω, I place. Compare ὑπο-βάλλω, I suggest

Ὑπο-θυμῖς: some bird, possibly as living ὑπὸ θύμῳ, under thyme

Ὑπο-οικουρέω: I machinate secretly at home: Ἄ νῦν ὑποοικουρεῖτε . . ., ὑμῶν δια-βαλῶ,³ Aristoph. Also, I machinate, generally.—From οἶκος and οὖρος. I observe or spy at home. See σκευωπέω, which has the same no-

tion of plotting and machinating

ὑπ-οικουρέω: I lay up secretly in my breast; or I suffer to lurk within my breast: Ἐκ πάντων τούτων ὑποοικουμένης παρ' αὐτῷ τῆς ὀργῆς,⁴ Polyb. Also, I lurk among: Νόσος ὑποοικούρησεν αὐτοὺς, Plut. 'A person is said ὑποοικουρεῖν an army, when he creeps [or lurks] about it and secretly excites it: Plut., Ὑποοικούρει τὴν στρατιὰν καὶ παρ-ῶνευε κατὰ τοῦ Λουκούλλου,⁵ St.—See above. Ὀικοκურέω, domum custodio, domi me contineo. In malam partem, domi desideo, domi LATITO,' Scap.

ὑπο-κορίζομαι: I call any one by soft or fond names: Εἰ λυπουμένην αἰσθοιτό με, Νητάριον ἂν καὶ φάττιον ὑπεκορίζετο,⁶ Aristoph. Ὑποκορίζεσθαι τὰς πόρνas ἐταῖρας,⁷ Plut. Hence it is used of feigning, pretending: Τὰ πρῶτα φιλίαν ὑποκοριζόμενος δόλφ καὶ ἀπάτη πάντ' ἔπραττεν,⁸ Euseb. In this passage of Xenophon it is used in the contrary sense of calling any one by severe and offensive names: Οἱ μισοῦντές με, ὑποκοριζόμενοι ὀνομάζουσίν με κακίαν, Xen. 'But this passage,' says R., 'appears corrupt to me and to Valckenaer and to Toup.'—Fr. κόρη or κόρος. Some derive it from the notion of parents or others calling CHILDREN by fond names

ὑπο-κρίνομαι: I answer, ἀπο-κρίνομαι. I explain and interpret dreams, like κρίνω. I represent a character on the stage, I act; mimic; and hence, I pretend, feign. Fr. pp. ὑπο-κέκριται is ὑπο-κριτής, wh. hypocrite

Ὑπο-λαμβάνω, &c.: I take up another's discourse, answer: Ὑπολαβὼν ὁ βασιλεὺς ἔφη, Ælian. Ὑπὸ seems here to signify, from under: I take from under, I take up

ὑπο-λαμβάνω: I judge, conceive, conjecture, suspect: Πάνν μὲν ἔγωγε καὶ σφόδρα μοχθηροὺς τοὺς τοιοῦτους

1 Leaving you a model that you might follow his steps.

2 The swift-footed Achilles, grimly looking at him, addressed him.

3 I will accuse you of what you are now machinating at home.

4 'Who from all these causes nourished a latent anger in his breast,' Schw.

5 He lurked about the army and stimulated it against Lucullus.

6 If he perceived me to be in grief, he would call me his little duck and little dove.

7 To call harlots by the soft name of ἐταῖραι.

8 At first, pretending friendship, he did every thing with deceit and fraud.

ὑπο-λαμβάνω εἶναι,⁹ Æschin.—Properly, I TAKE UP an opinion. See above

ὑπό-λημμα, ατος: a conception in the mind; a conception in the womb.—Fr. λέλημαι pp. of λήβω. See above

ὑπό-ληψις, conjecture, suspicion.—Fr. λέληψαι pp. of λήβω. See above

Ῥπο-λήνιον: 'a vessel placed UNDER a VAT, to receive the liquor squeezed from the grapes and flowing from the vat. Some understand it of the vat itself,' Schl.—Fr. λήνιος

ὑπό-ληνις, ἰδος: a trough or something similar. See above. Ἐν καὶ χρυσείας ὑποληνίδας ἐπλήσαντο Ὑδατος, ὅφρ' ἐλάφοισι ποτὸν θυμ-άρμενον εἶη,¹⁰ Callim.

Ῥπο-μονή: perseverance, patience.—Fr. μέμονα pm. of μένω. From the notion of REMAINING firm UNDER troubles

ὑπ-όμνυμαι: 'I put off a trial UNDER SWORN allegation of travelling, of disease,' &c. Harpocrat.

ὑπό-νοια: SECRET suspicion in the MIND; secret thought. Also, an allegory, enigma, as that which does not appear, but is concealed in the mind of the writer: Ταῖς πάλαι μὲν ὑπο-νοίας, ἀλληγορίαις δὲ νῦν λεγομέναις, Plut.—Fr. νόος

ὑπό-νομος: a subterraneous passage, mine, &c. Τῶν αἰχμ-αλώτων τινὸς ὑπο-δείξαντος τὸν ὑπόνομον δι' οὗ κατ-έβαινον ἐπὶ τὴν ὑδρεΐαν οἱ πολιορκούμενοι,¹¹ Polyb.—This sense seems to flow in a metaphorical allusion to that of ὑπό-νομος, as in ἔλκος ὑπόνομον in Diodorus: an ulcer which FEEDS itself LATENTLY within the body and undermines it; fr. νένομα pm. of νέμω. But St. supposes the reverse, and translates ἔλκος ὑπόνομον, an ulcer which feeds itself in the manner of a mine. How then shall we account for the sense of ὑπόνομος?

ὑπό-παστον: Ἐγένετο δὲ καὶ πρὸς

τὰ ἀφροδίσια κατα-φερὴς ὡς ὑπο-πάστῳ παρ-ειλκυσμένῳ ἐν τῇ κοίτῃ χρῆσθαι, κρόκῳ διὰ-βροχὸν ἔχοντα τὸ προσ-κε-φάλαιον, Plut. 'I know not,' says Reiske, 'what ὑποπάστῳ is; it seems to be, a little bed placed under the bed in which he was lying.' The Lat. Vers. of the common Editions is: 'SUBSTRATO prolixo utens in lecto'

ὑπο-πέττευμα, ατος: Πολλὰ καὶ ἀπατηλὰ μειλίγματα καὶ ὑποπεττεύματα, Plut. 'Is it a genuine word? and what does it mean?' asks Reiske. Jones translates it, dainties, delicacies; and changes it to ὑπο-πεπετεύματα (i. e. things COOKED) fr. πέπτω. But πέττω, which is the same as πέπτω, is a legitimate word. See περι-πέττω

Ῥπο-ποιέομαι: I MAKE any one to be UNDER my power or my protection. I claim any thing as being properly under my power or as being my property

Ῥπο-όπτομαι: I suspect, am suspicious of.—I. e. I look on another slyly or secretly

Ῥπο-όροφος. Ἰδ' ἀ-τρεμαίαν ὡς ὑπόροφον φέρω βοὰν, Eurip. 'The sense appears to be: I utter such a sound as is the LOW or SOFT sound of a PIPE,' RP. Ὀροφος was a kind of reed.¹² Various alterations have been proposed

ὑπόρ-ῥηνος: said of a sheep having a lamb under it.—See ἐύρῥην

Ῥπο-σκελίξω: I trip up.—Fr. σκέλος. Comp. 'supplant' fr. 'sub' and 'planta'

Ῥπό-στασις: a basis or foundation; i. e. something under, which admits a standing; or that which stands under me. Hence used metaphorically for, ground of confidence or hope; and the subject or basis of an enquiry. Also, solidity or firmness of mind, resolution: Τὴν ὑπόστασιν αὐτοῦ καὶ τόλμαν κατα-πεπληγμένων τῶν ὑπ-εναντίων,¹³ Po-

9 Indeed as for me I think such persons are particularly troublesome.

10 They filled golden troughs with water, that there might be pleasant drink for stags.

11 One of the captives having pointed out (to the besiegers) the subterraneous passage

through which the besieged went down to get water.

12 Καλάμουν, ὀρόφον, θρυαλλίδος, &c., Pol-lux.

13 His enemies being struck with his reso-lution and courage.

lyb. Also, SUB-STANCE, component part, essence.—Fr. ἔσασαι pp. of στάω

ὑπο-στέλλομαι: I sub-mit myself, submit quietly; give in. Also, I give up, concede: Οὐδὲν ὑποστειλάμενος, μέλλω ποιείσθαι τοὺς λόγους,¹⁴ Isocr. I give up, am sparing in: Διὰ τὴν ὑγεινὸν τὸ τῆς τροφῆς ὑποστέλλεσθαι;¹⁵ Aristot. I fear, dread: Τῆς βουλῆς τὴν Δημοσθένους δύναμιν ὑποστειλαμένης,¹⁶ Dinarch.—Fr. στέλλω, mitto, submitto. These senses may be metaphorically derived from the notion of contracting or lowering sails. See στέλλω

ὑπό-σχεσις: a promise, engagement.—See ὑπίσχομαι

ὑπο-τάσσω: I arrange or class under. Also, I subject to my ORDERS. Unless we may compare 'sub-ordinate' fr. 'sub' and 'ordo': defined by T., Inferior in ORDER. So that ὑποτάσσω may be, I make subordinate to me. ὑποτάσσομαι, I am a subject, obey

ὑπο-τίθηναι: I suggest, admonish.—See ὑποθήκη

ὑπο-τίθεμαι: I suggest (see above) by way of enquiry, I propose a SUB-JECT. Also, I lay down for myself, propose to show: Οἶμαι, ἅπερ ὑπέθεμην, ἀπ-ειργάσθαι μοι,¹⁷ Xen.

ὑπο-τοπέω: I imagine.—See το-πάζω

ὑπο-ούλος: having a SCAR LATENT or concealed; hence applied to any thing latent or deceptive

ὑπο-φῆτης, one who SPEAKS UNDER the direction of an oracle, a prophet.—Fr. πέφηται pp. of φάω=φημί

ὑπο-οχος: subject to, a subject: Βασιλεῖς, βασιλεὺς ὑποχοι μέγαλον,¹⁸ Æsch. Also, subject to, liable to.—Fr. ὄχα pm. of ἔχω. Held under ὑπό-χρεως: under debt; under

obligation. Under subjection to, subject to, for debtors were in the power of their creditors: Ὁ δῆμος ὑπόχρεως ἐστὶ τῇ συγ-κλήτῳ,¹⁹ Polyb.

ὑπίτιος: turned upwards, applied to the face or hands; flat on the ground with the face upwards.—Fr. ὑπό,²⁰ wh. *supinus*. Πέσεν ὑπίτιος ἐν κονίῃσι,¹ Homer. G. derives it fr. ὑπό πτώ, I fall under: for ὑπό-πίτιος. As Homer has πέσεν ὑπίτιος

ὑπ-ωμοσία: the act expressed by ὑπ-όμνημι.—Fr. ὠμοσαι pp. of ὁμῶω=ὁμνημι

ὑπ-ώπιον: the part under the eye. A livid mark in this part from a contusion or blow.—Fr. ὦψ, ὦπός

ὑπ-ωπιάζω: I bruise, maul; I vex, am troublesome to: 'properly, I BRUISE or batter the ears of another by petitions, &c.,' Schl. See above

ὑπ-ώρεια: the under part of a mountain.—Fr. ὄρος, eos

ὑραξ:² a field-mouse. —Hence Lat. (*surex*=) *sorex*: 'Egomet meo indicio miser, quasi *sorex*, hodie perii,' Ter.

ὑρχή: an earthen vessel.—Hence perhaps Lat. *urceus*: 'Currente rotā cur *urceus* exit?' Hor. And *orca*, æ

ῥς, ὕος: = *sūs*, *sus*, a sow, boar

ὑσγινον: some plant. Its dye appears to have been a color between scarlet and purple. 'Cocco tinctum Tyrio tingere, ut fieret *hysginum*,' Plin. Ἐχων περὶ τοῖς σκέλεσιν ἀναζν-ρίδας ὑσγίνο-βαφεῖς,³ Xen.

ὑσμίνη, and ὑσμίν, ἵνος: a battle.—Ἵσμιναί τε μάχαι τε, Hom.

ὑσ-πληξ, ὑσ-πληγξ: a whip. Specially, a whip used at a starting place or goal, and the goal itself: Καὶ ψόφος ἦν ὑσπληγγος ἐν οὐασί, καὶ στεφανοῦται Ἄλλος,⁴ Epigr. Also, a cord or gin for animals: "Ορνισιν

14 I am going to speak so as to give up no point.

15 Why is it healthy to be sparing in food?

16 The council fearing the power of Demosthenes.

17 I think I have done what I proposed.

18 Kings, themselves the subjects of the great King.

19 The popular assembly is subject to the

Senate.

20 Or fr. ὑπται pp. of an obsolete verb ὑπα.

1 He fell flat on his back in the dust.

2 'Fr. ὕς. This kind of mouse is like a sow's snout,' Fac.

3 Having about his legs drawers dipped in hysginum.

4 And the sound of the whip is in his ear; but another is crowned or gains the victory.

δ' ὑσπλαγξ, ἀγορτέρους δὲ λίνα,⁵ Theocr. Also, a rope, cable.—Fr. ὕς and πέπληξαι pp. of πλῆσσω: i. e. a whip or cord of swine's hair to strike with. Some understand it of a whip to strike swine. So βου-πληξ, a whip to strike oxen

ὑσπληγίς: a starting place, ὕσπληξ

ὑσπός: a javelin, answering to the Latin 'pilum'.—Κάμιλλος τοὺς στρατιώτας ἐδίδαξε τοῖς ὕσσοις μακροῖς χρῆσθαι,⁶ Plut.

Ὑσσωπος: *hyssop*

Ὑστατος: See after ὕστερέω

Ὑστέρα:⁷ the womb.—Hence *hysterics*⁸

Ὑστερος: following after or behind; posterior; second; late, tardy.—Hence the figure ὕστερον-πρότερον, *hysteron-proteron*, i. e. the latter-former, as in the passage of Virgil: 'Moriatur et in media arma ruamus'

Ὑστερέω: I come after; come too late; fall short of. Ὑστερέομαι, I am left behind by another, excelled, overcome, defeated. 'Mihi turpe RELINQUI est,' Hor.—Fr. ὕστερος

Ὑστατος: the last.—Compare ὕστερος, second

Ὑθάω, ὑφαίνω: I weave.—Τὴν δ' εὖρ' ἐν μεγάρῳ, ἥ δὲ μέγαν ἰστὸν ὕφαινε,⁹ Hom.

Ὑφει: a Hebrew measure, translated *epha*: 'The *epha* and the bath shall be of one measure,' Ezek.

Ὑφ-ειμένως: in a low tone.—Fr. εἶμαι pp. of ἔω, I send. So Lat. 'sub-missè'

Ὑφ-εσις: a yielding.—Fr. ἔσαι pp.

of ἔω, I send. So 'sub-mission'

Ὑφ-ίημι: I send or put under; lower, loosen, relax, remitto, SUBMITTO; give up, yield. Ὑφίεμαι, I give way, am SUB-MISSIVE, yield, give up; I act remissly or in a relaxed manner

ὑφ-ίστημι, -ίσταμαι: I oppose, resist. Properly, I stand up. So Lat. sub-sto, sub-sisto: 'Pro te ausim vel solus densis SUBSISTERE turmis,' Tibull. "Ἐπεσθε, ὅπως, ἂν τις ὑφ-ιστῇται, ἀλέξησθε,"¹⁰ Xen. Also, I PLACE myself UNDER an engagement, take on myself: Ὑφ-ιστάμενος ἀεὶ πολεμεῖν πρὸς τοὺς ἰσχυροτάτους,¹¹ Id. "Ὑπο-στῆναι τὴν ἀρχὴν, Id. So τὰ ὑφ-εστῶτα, things which any one undertakes to do. Also, I promise, engage

Ὑφ-οράω: I look at with suspicion, like ὑπ-όπτομαι, and Lat. SUSPICIO, SUSPICION

Ὑψι, ὑψοῦ: on high.—Ζεὺς ἦμενος ὕψι, Hom.: Jove sitting on high. Hence ὑψί-θρονος, sitting on a lofty throne. Ὑψι, and ὕψος, height, are probably fr. ὕψαι pp. of an obsolete verb ὕπω, I raise, elevate, to which ὑπέρ is allied. "Ἐπω and ὑπέρ are related to *up*, *upper*; to the northern *uf*, *huf*, *hof*, *hef*, wh. our *hove*, *hoven*, *heave*, *heaven*; &c."¹²

Ὑψηλός: high.—See above

Ὑψος, εὐς: height.—See ὕψι

Ὑω: I rain, applied to Jove. Also, I bedew. Ὑεῖ, it rains.—See ὑάδες and ὑετός. Fr. pp. ὕμαι are *humor*, *humid*

Ὑώδης, hoggish.—Fr. ὕς, ὕός

Φ.

Φ': 500. Φ: 500,000

Φαάντατος ἀστὴρ: a very glitter-

ing star.—Fr. φάανς or φάας, *άανος*, fr. φάω

5 A cord for birds, and nets for wild beasts.

6 Camillus taught his soldiers to use long javelins.

7 Fr. ὕστερος: Διὰ τὸ ἐσχάτην· κείσθαι τῶν σπλάγχχνων, εἰ μὴ πρὸς ἀκρίβειαν, ἀλλὰ κατὰ πλάτος, Pollux.

8 Supposed to proceed from disorders in the womb, T.

9 She found her in her house, and she was weaving a large web.

10 Follow, that, if any one shall oppose, you may drive him off.

11 Engaging to fight ever against the bravest.

12 See Jamieson's *Hermes Scythicus*, p. 96, &c.

Φάγαινα, φαγέδαινα : an ulcer where the sharpness of the humours EATS away the flesh.—Fr. φάγω

* Φάγρος : some fish

ΦΑΓΩ : I eat.—‘The cannibals that each other eat, The *anthropophagi*,’ Shakspeare. ‘Go, knock, and call; and he’ll speak like an *anthropophaginian* unto thee,’ Id. Hence *sarco-phagus*. See σάρξ

ΦΑΩ, φῶ. The primary significance appears to be, I cleave, I open. Hence it seems to signify, 1. I kill, i. e. I cleave the throat; 2. I shine; said primarily perhaps of the sun cleaving the skies with light; 3. I show, exhibit, make to appear, make open or manifest; 4. I speak, i. e. I open or show the thoughts of my mind.—Fr. φῶ, I speak, is the Lat. *for, faris, fatur*, &c. From πέφαται pp. of φάω is *em-phatic*; and fr. πέφασαι is *em-phasis*; and the *phases* or appearances of the moon. Fr. φάω is φαίνω (as fr. βάω is βαίνω, fr. χάω χαίνω); wh. *phenomenon* (φαινόμενον), that which strikes by any new APPEARANCE. Fr. ἔφανον a. 2. of φαίνω is the *Epi-phany*, the manifestation of Christ to the shepherds; and Antiochus *Epi-phanes*, the Illustrious. Fr. πέφανται pp. of φαίνω are *phantasy*, (an imaginary APPEARANCE) *fancy*, *fantastic*, *phantom*; and *hiero-phant*.¹³ Lastly, fr. φάω or φέω is φένω, I kill, as γένω fr. γάω; and fr. πέφωνα pm. of φένω is φόνος, murder; wh. *Tisiphone*, the Fury who punishes murder

Φαέθω : I shine.—Fr. φάω. Hence *Phæthon*

Φαεινός : bright, splendid.—Fr. φάω, I shine

Φαεσίμ-βροτος : giving light to men.—Fr. φαέσω fut. of φαέω=φάω, and βροτός

Φαίδιμος : bright, illustrious.—For φαίμιος (as ‘redeo’ for re-eo) fr. φαίω=φάω. Φαίδιμος Ἐκτωρ, Hom.

Φαιδρός : gay, cheerful, glad. I. e. having the face bright. Φαιδρός is also, bright, resplendent.—See above. Hence *Phædria* in Terence

Φαιδρυντρία : one who washes, cleans, or cleanses.—Fr. πεφαίδρυνται pp. of φαιδρύνω, (I make refugent by cleaning,) fr. φαιδρός

Φαικάσιον : a kind of shoe.—‘Pythagoricus quidam emerat a sutore *phæcasia*,’ Seneca. ‘*Phæcasiatorum vetera ornamenta Deorum*,’ Juv. Voss. derives it fr. φαῖκος, white: ‘I allow that the Philosophers wore them black; but the priests wore them white.’ If φαῖκος is like φαῖος, it is a very convenient word for denoting color

φαιλόνης, φαινόλης, φελόνης, &c. For the word is written in many ways, and understood variously. It is translated by some, a cloak; and supposed to be the same as Lat. *pænula*. Others understand it of a case for books. It is commonly deduced, says Schl., fr. φελλός, hide. Τὸν φαιλόνην, ὃν ἀπ-έλιπον ἐν Τρωάδι, ἐρχόμενος φέρε, καὶ τὰ βιβλία,¹⁴ NT.

ΦΑΙΝΩ, fut. φανῶ : I show, exhibit, make to appear, make open or manifest; disclose, give public information of.—See φάω before φαέθω

Φαῖος : ‘of a dun color, between white and black,’ Bl. ‘Sometimes the same as λευκός, white,’ Schneider.—Fr. φαίω=φάω; for ὑπο-φαῖος, somewhat bright. So *fuscus* is derived by Vossius fr. φώσκω, fr. φάω. Φαλός is similarly translated by TH. ‘sub-albus’

Φάκελος, φάκελλος : a bundle.—Perhaps a diminutive of φάκος, supposed by Mor. to be allied to (FACIS=) *fascis*, wh. *fasciculus*. Γέγραφα φάκελλον ἐπιστολῶν, Synesius : I have written a bundle of letters

Φακή, φακός : a lentil or pulse. Also, a vessel of water &c. in the form of a lentil: ‘In vasa fictilia, quas a similitudine LENTICULAS vocant, aqua conjicitur,’ Celsus. Also, a freckle on the skin or pimple on the face: ‘Elephantiasis a facie sæpius incipit, in nare primum veluti LENTICULA,’ Pliny. So LENTIGO, LENTIGINOUS.—Καὶ ἔλαβε Δαυὶδ τὸ δό-

¹³ One who shows the mysteries of the sacred rites. Fr. ἱερός, sacred.

¹⁴ Come and bring the φαιλόνης which I left in Troas, and the books.

ρυ καὶ τὸν φακὸν τοῦ ὕδατος, LXX.: And David took the spear and the vessel of water

Φάλαγξ, γγος, ἡ: a *phalanx*, a band of soldiers of varying numbers. The three joints of a finger; from their being disposed in the form of a band. A spider; from the similarity of the joints in its feet to those of the human finger. A roller put under ships: '*Phalangis* subjectis ad turrim hostium admovent,' Caesar. So also, a lever; and the rule which suspends the scales of a balance

Φαλὸς: shining, white. TH. translates it, subalbus.—Fr. φάω, I shine. See φαῖός

Φάλαινα: a glow-worm. Fr. φαλός. See above

Φάλαινα: a whale.—Hence Lat. *balæna*, French *baleine*, as Βίλιππος for Φίλιππος

Φαλακρὸς: bald.—Perhaps fr. φαλὸς and ἄκρα. Having a white top. 'Caput, crinibus destitutum, canum videtur,' L.

φάλαρον: the top, as of a crest, headband, &c.—'Fr. φάλος, a crest,' Bl. Βασιλείου τιάρας φάλαρον, Æsch.

Φάλαρα, ων: *phalaræ*, the trappings of horses

* Φαλαρίς, ἶδος: some bird. 'Anates, boscodes, *phalarides*, similesque volucres quæ stagna et paludes rimentur,' Colum.

Φάλη, φάλλη: a whale, φάλαινα. *Whale* is perhaps allied

Φάληρος: white, like φαλός

Φαλλὸς: penis ligneus vel coriaceus, qui in festis obscœnis portabatur. Hinc Aristoph. habet "Ἄσομαι τὸ φαλλικόν, Canam id carmen quod de phallo cantatur

Φαλός: white. See before φάλαινα

Φάλος: the top of a helmet where the plume of feathers is fastened.—From the white color. See above. Κόρυθες λαμπροῖσι φάλουσι, Hom.: Helmets with glittering tops

Φανός: bright, shining. For φαενός fr. φάω, I shine. Also, a torch or lamp, as λαμπὰς fr. λάμπω. Φανούς ἔχοντες καὶ λαμπάδας, Dionys. Hal.

Φαναί: orgies of Bacchus, celebrated at night by TORCH-LIGHTS.—See above

Φανερός: open, manifest, clear.—Fr. ἔφανον a. 2. of φαίνω

Φανός: See before φαναί

Φαντάζομαι: I show or exhibit myself. Fr. ἐφάνται pp. of φαίνω. Also, I am informed against. See φαίνω and 'εγχο-phant' in σῆκον

Φαντασία: visionary appearance; a *fantasy* or *fancy*; a pompous appearance, i. e. external or specious.—Fr. πεφάντασαι pp. of φαντάζω

Φάντασμα, ατος: a spectre, *phantom*. Hence *phantasm-agoria*. Fr. πεφάντασαι pp. of φαντάζω

Φάος, εος: the light. Τὰ φάεα, τὼ φάεε, the eyes, i. e. the lights of the body or instruments of light.—Fr. φάω, I shine

φάραγξ, γγος, ἡ: a valley;¹⁶ a cavity or gap.—Πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος ταπεινωθήσεται,¹⁷ NT.

Φαρέτρα:¹⁸ *pharetra*, a quiver

Φάρμακον: juice from herbs for painting or dying; poison; the poison of arrows, wh. Horace has, 'venenatas sagittas;' medicine, from the poisonous drugs of which it is made; drugs used in sorcery.—Hence *pharmacy*, *pharmacopola*, *pharmacopœia*

Φαρμακεὺς, εὸς: a sorcerer.—See above

Φαρμάσσω, ἔω: I dye, tinge, stain; poison; bewitch.—Allied to φάρμακον

φᾶρος, εος: an exterior garment, mantle.—Φορβύρεον μέγα φᾶρος ἔχων, Hom. Φᾶρος καλὸν ἡδὲ χιτῶνα, Id. Hence Salm. derives Lat. (*parus*, wh. *parulus*, *parlus*, *pallus*), *palla*, *pallium*

Φάρσος, εος: a section or division.—J. refers it to the Hebr. *pharash*, to divide; wh. many derive the *Pharisees* under the notion of sectarians

Φάρσος, εος: a garment; or more properly, the DIVISION of a garment. 'Φάρσος is properly one DIVISION, skirt, or flap of a garment,

¹⁶ 'St. translates it not very accurately, a precipice,' Bl.

¹⁷ Every valley shall be filled, and every

mountain made low.

¹⁸ From φάρω=φέρω, L.

which consisted of two such divisions,' Mus. Crit. See above

φάρυγξ, *υγγος*, ἡ: the throat, λάρυγξ.—Perhaps allied to φάραγξ

Φάσανον: a sword.—For σφάγανον fr. ἐσφαγον α. 2. of σφάζω. An instrument of killing. Unless it is for φάγσανον=φάξανον fr. φάξω fut. of σφάζω, wh. σφάζω

Φάσηλος: a skiff.—'Fragilemque mecum Solvat phaselum,' Hor.

Φάσηλος, φάσιλος: *phasels*, French beans. 'Viciasque seres vilemque phaselum,' Virg. The skiff (see above) is supposed to be called from the similarity of its form to the *phasels*

Φασιανός: *faisan* French, a pheasant. As brought from *Phasis*, a river of Colchis

Φάσις, *ews*: a saying; an assertion; a report or rumor. Legal information made against any one.—Fr. πέφασαι pp. of φάω, I say, and I show, inform against

Φάσκω: I say; assert; boast.—Fr. φάω, as βάσκω fr. βάω

Φάσμα, *ατος*: an appearance; imaginary appearance, spectre.—Fr. πέφασμαι pp. of φάω, wh. φαίνω, φάντασμα

Φάσσα, φάττα: a ringdove or woodpigeon.—'Ιρηκὶ ἐοικώς Φασσο-φάττῃ,'¹⁹ Hom. Hence φάττιον, a little dear

Φάτις, *ιος*: a saying; report, rumor; fame.—Fr. πέφεται pp. of φάω, wh. *fama*

φάτνη: a stall, manger.—Καὶ ἡλθον σπεύσαντες, καὶ ἀν-εὔρον τὴν τε Μαρῖαν καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ,²⁰ NT. The EM. supposes without probability that it is put for φάγνη fr. φάγω

φάτνωμα, *ατος*: a ceiling in the form of a stall or stable. 'Laquearia dicuntur φάτναι et φανώματα a similitudine PRÆSEPI,' Ern. See above

φατρία: the same as φρατρία

† Φαυλία: a white olive

Φαῦλος: worthless, of no account, vile; simple, plain; easy.—Τὰ μαν-

τέων 'Εσ-εἶδων ὡς φαῦλ' ἐστὶ,' Eurip. With φαῦλος Cr. identifies *fool*, which meaning may be traced in φαῦλος: Καὶ σοφοῖς Καὶ τοῖσι φαῦλοις, Eurip. Hence too Cr. derives *vilis*, which might be put for *philis*, as 'vial' for 'phial'

Φανλίζω: I treat as worthless, despise.—Fr. φαῦλος

Φαῦσις, *ews*: light, splendor.—Fr. πέφανσαι pp. of φαῦω=φάω, I shine

Φαύσκω: I shine.—Fr. φαύω=φάω wh. φάσκω

φάψ, gen. φαβός: some bird, supposed by some to be a kind of dove, and compared by Mar. with φέβω wh. φόβος. Comp. τρήρων with τρέω

ΦΑΩ: See after φάγω

Φέβομαι: I fly from through fear.—Fr. πέφοβα pm. of φέβω is φόβος, wh. *hydro-phobia*²

Φέγγος, *eos*: light, splendor.—'Ἡελίου τὸδε φέγγος, Eurip. 'For φένγος=φένιγος fr. φένω fr. φέω=φάω, I shine,' TH. So γένω fr. γάω

Φειδομαι: I spare any one, forgive him; I am sparing, abstemious, parsimonious.—Hence *Phidile* in Horace: 'Cælo supinas si tuleris manus Nascente lunâ, rustica *Phidile*,' &c.

Φελλός: a cork; bark; skin, hide.—'Α-βάπτιστός εἰμι, φελλός ὡς,'³ Pind. Hence Mor. thinks *pellis* for *phellis* may be derived

Φέλλος, φέλος: a stone, gravel.—Hence φελλέων, a gravelly place: Τὰ τραχέα, καὶ οἱ φελλέωνες, καὶ τὰ σιμὰ, καὶ τὰ ἀν-ώμαλα,⁴ Arrian. I know not whether this is the same word as the preceding. Each contains the notion of roughness. 'Differunt in hoc liber et cortex, quod hic crassior est et fere ASPERIOR,' Fac.

φέναξ, *ακος*: an impostor.—'Ὡς ἦν ἀλάζων καὶ φέναξ, Aristoph. Martini derives it fr. φένω=φαίνω, I show; wh. φαίνομαι, I appear, seem

Φένω: I kill.—See φάω after φάγω

Φέρβω: I feed, nourish.—Hence *herba* (for *pherba*), as 'heu' fr. φεῦ

19 Like a hawk which kills ringdoves.

20 And they came hastening, and found Mary and the child lying in the manger.

1 I have perceived how worthless are the affairs of prophets.

2 From ὕδωρ, water.

3 I am unimmersible, like a cork.

4 Rough places, and gravelly places, and steep places, and uneven places.

5 Comp. φέγγος. So φένω existed in the sense of, I slay, derived from the same verb φέω=φάω.

Φέρε: used like ἄγε and Lat. age: Come on, &c.—Imperative of φέρω. Bring (yourself)

φερ-έγγυος: capable of bearing bail; of good faith, trustworthy; fit or sufficient for any thing, as a person is for bail. Herodotus speaks of the want of any harbor ὅστις φερέγγυος ἔσται δια-σῶσαι τὰς ναῦς, which shall be capable of preserving ships.—Fr. φέρω, ἐγγύη

Φέρετρον: a bier; a litter.—Fr. φέρω, *fero*, I carry. 'Jamque rogam quassasque faces feretrumque parabant,' Ov.

Φέριστος: best.—Fr. φέρω. So fr. πέφεραται pp. of φέρω is *fortis*: 'Quia fortitudo est virtus per-ferendarum rerum,' Fac. But M. takes φέρω in the sense of προ-φέρω, I excel. So we have the word προ-φερέστατος. Hoog. takes it in the sense of φέρομαι τὰ πρῶτα. J. in that of producing: 'The most productive'

Φερνή: a dowry.—Fr. φέρω. That which a bride BRINGS with her. Comp. 'dos' fr 'do.' Hence the legal term *para-phenalia*⁶

Φερσέφασσα, Περσέφασσα, Φερέφασσα, Φερεφάσσσα: Proserpine. Some derive it fr. φέρω φάος, i. e. φωσ-φόρος, the torch-bearing Goddess

Φέρτερος: better. Φέρτατος, best.—See φέριστος

ΦΕΡΩ: I bear, carry. It is used in senses similar to those of Lat. *fero*. 'Quod porto, illud fulcio, sustineo, sustento; quod sustento, illud libro, rego, moderor, guberno. Quæ omnia verbo φέρω significantur,' Vk.

Φεῦ: alas.—Hence Lat. *heu* for *phœu*

ΦΕΥΓΩ, ξω: I fly from, avoid. I fly my country, am banished. From the notion of flying from an accusation or from the cause which produces an accusation, φεύγω is used for, I am accused or prosecuted.—Hence Lat. *fugio, fugi*

Φεύζω: I cry φεῦ

Φευρουάριος: the Latin *Februarius*, February

Φέφαλος: a spark or lighted coal or cinder.—Hence φεφαλῶ, I reduce to cinders. 'Ἐφεφαλῶθη κάξ-εβροντήθη,'⁷ says Æschylus, speaking of the destruction of Typhon. 'For φέφαλος for φάλος fr. ψάω, I rub. From the sparks emitted from iron while forged, &c.,' Dm.

Φηγός: Dor. φαγός, *fagus*, the mast tree; the fruit of it. Some derive it fr. φάγω, I eat

Φηγός. 'Aristoph. recte φηγόν nominat membrum genitale, quoniam pars quædam ejus dicitur βάλανος, glans,' Scap. Vide supra

Φήλος: a deceiver. Possibly fr. ἔφηλα a. 1. of φάλλω, (Lat. *fallo*)=σφάλλω. Hence φηλόω and -έω, I deceive: Μῆδε με τερπνοῖς Φηλώσης ἔπεσιν,'⁸ Ap. Rh. 'Ὅς δὲ γυναικὶ πέποιθε, πέποιθ' ὅγε φηλήτησι,'⁹ Hesiod. In this passage some read φιλήτησι, plunderers; fr. φιλέω, φιλῶ, I plunder; wh. Voss. derives Lat. *pilo*, *anī*, (as 'pellis' fr. φελλός) wh. *compilo*, a *compilation*. See the second φιλέω

Φήληξ, ηκος, ὁ: 'a fig not yet ripe; or rather, one which, though not ripe, somewhat appears so, and so imposes on us,' St.—Fr. πεφήληκα p. of φηλέω. See above

Φήμη: a saying; a report, rumor; the voice, the instrument of speaking; a divine voice, oracle; 'an omen made by the voice,' Bl.—Fr. πέφημαι pp. of φάω. Fr. the Doric φάμα is Lat. *fama*

Φημι: I say, speak, &c. 'With the negatives οὐ or μὴ, it means, I deny or am unwilling,' J.—Fr. φάω, as βῆμι fr. βάω

φήνη: a kind of eagle, supposed to be the ossifrage.—Φῆναι ἢ αἰγυπιοὶ γαμψ-ώνυχες, Hom.

Φῆρ, gen. φηρός: *fera*, a wild beast. See θῆρ

φήτηρ: the same as φρήτηρ=φρητρία or φρατρία

φθαρτός: corrupted.—Fr. φθαρται pp. of φθείρω

φθάω, φθάνω, φθῆμι: I arrive at a place or attain an object before ano-

⁶ 'Goods which a wife takes with her or possesses, besides her fixed dowry,' Blackstone.

⁷ He was reduced to ashes and over-

whelmed with thunder.

⁸ Nor deceive me by pleasant words.

⁹ He, who trusts to woman, trusts to deceivers.

ther person does, or before another thing takes place: "Ἐσπευδεν ἕκαστος, βουλούμενος φθάσαι πρῶτος, Xen.: Each hastened, desiring to arrive first. 'H δ' Ἄτη . . . πάσας Πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν Βλάπτουσι' ἀνθρώπους, Hom.: Atέ by far outruns all, and arrives before all at every land, hurting men. Φθάσαι οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπὶ-πλουν, Thucyd. "Ἐφθη ὁρεξάμενος, Hom.: He hit (his adversary) first, i. e. before his adversary hit him. Συντίθενται φθάσαι τι δράσαντες ἢ παθεῖν, Herodian: They agree to do something memorable before they suffer. Οὐκ ἔφθησαν πυθόμενοι τὸν πόλεμον καὶ ἦκον ἡμῖν ἀμυνούντες, Isocr.: They no sooner heard of the war than they came to assist us. Also, I get before, overtake. And, I prevent, (i. e. prævenio, I come before) ward off, escape: Μόλις φθάνει Θρόνοισιν ἐμ-πεσοῦσα μὴ χαμαὶ πεσεῖν, Eurip.: She scarcely prevents herself from falling on the ground by sitting in a chair. Or the construction is: She scarcely attains her object of sitting in a chair so as not to fall on the ground.¹⁰ Sometimes it is translated simply, I arrive at a place: "Ἀχοι καὶ ἡμῶν ἐφθάσαμεν ἐν τῷ εὐ-αγγελίῳ τοῦ Χριστοῦ, NT.: We have reached as far as you in preaching the Gospel of Christ. Οὐκ ἂν οὐτωςαὶ φθάνοις τὴν Ἑλλάδα μεμαθηκώς, You cannot attain thus to the learning of Greek, You cannot learn Greek thus. Hence φθάω is, I can

φθάω, &c. "Φθάνουσι κατα-φεύγοντες in Æschines is, they fly easily, immediately. Φθάσας τὸν λογισμὸν in Demosth. is said of one who is

impelled by rashness to undertake a thing before he has well considered it,' Zeun. Οὐκ ἂν φθάνοιτε ἀκολουθοῦντες, Xen.: Follow me immediately. 'The reason of the phrase is evident. For it is necessary to use celerity, if we wish to OVERTAKE another,' Ern. See above. But this seems properly an interrogative sentence: Will you not follow me immediately? Otherwise the sense seems the very reverse. Hm. contends that the primary meaning of φθάνω is, I cease, leave off; and translates the passage: Do not cease or omit to follow me immediately. See the note ¹¹

Φθέγγομαι: I utter a sound, speak, say.—Hence an *apo-phthegm*, *apothegm* or saying: 'By frequent conversing with him, and scattering short *apothegms* and little pleasant stories, he was in his infancy taught to abhor vice,' Walton. Fr. ἔφθογγα pm. of φθέγγω is *di-phthong*.¹² As πόλεμος for πόλεμος, and χαμαλὸς for χαμαλὸς, so Dm. supposes φθέγγομαι put for φέγγομαι. Now φέγγος, light, is traced by TH. to 'φέω=φάω, I shine; so φέγγομαι is fr. φάω, I speak. Homer similarly uses ἔφατο, he spoke, in the middle voice

Φθέω,¹³ φθῆμι, φθείρω; φθίω, φθίνω, φθινύω; φθόω: I ruin, consume, destroy, corrupt. I am ruined, consumed, corrupted.—Fr. ἐφθισαι pp. of φθίω are *phthisic*, (consumption,) *phthysical*, (consumptive,) *tisic*, *tisical*. Ἀ-φθίτους τε καὶ φθιτούς, Lycophr.: Immortals and mortals

Φθεῖρ, ρὸς: a louse.—Fr. φθείρω. Τὸ μέλι φθεῖρας φθεῖρει, Dioscor.: Honey destroys lice

¹⁰ Thus φθάνει will here be followed by a participle; and μὴ will depend on ὥστε understood.

¹¹ There are so many passages which seem to militate against this primary sense supposed by Hm., that it seems dangerous to admit it. He proposes this passage as confirmatory of his opinion: Εἰ γὰρ ἀρσένων φόνος ἔσται γυναιξὶν ὅσους, οὐ φθάνει' ἔρ' ἂν θνήσκοντες, Eurip. 'Non cessabunt cædes.' But it is rather, You shall not any more escape dying. He translates φθάσας ἐποίησε, 'he LEFT OFF to do it, when another was doing or was going to do it:' But how forced is this ellipsis! The meaning is: He did it having FORESTALLED every one else, He did

it before every one else. This passage from Plato is more difficult: 'But, said he, I give you leave and command you to speak the truth. Οὐκ ἂν φθάνοιμι, replied Alcibiades.' Hm. translates it: 'Non OMITTAŖI id facere.' The meaning is either interrogatively thus, 'Shall I not do so quickly?' as in the passage in the Text: or thus, 'I will not ANTICIPATE it (by doing any thing),' i. e. I will not do any thing before I do that or sooner than I do that.

¹² A coalition of two vowels to form one SOUND, T.

¹³ Fr. φέω, says L. That is, φέω=φάω, I kill. See φθέγγομαι.

Φθείρω : See φθέω above

φθείρομαι is used for, I wander : as 'erro' which proceeds fr. ἔρρω, I am undone. "Οὔτ' ἐκ νεῶν Φθαρέντες ἔχθροὶ νῆσον ἐκ-σωζοίετο,"¹⁴ Æsch. Φθείρου, like ἔρρε, is, Go and perish

Φθέω : See after φθέγγομαι

Φθιν-όπωρον : the waning of autumn.—Fr. φθίνω, ὀπώρα

Φθινύθω, φθίνω : See after φθέγγομαι

Φθογγή : sound.—See φθέγγομαι

Φθοή : consumption.—Fr. φθόω = φθίω

φθόῖς, φθοῖς : a kind of cake.—Possibly fr. φθόω, as being soaked in water : 'Tenui popano CORRUPTUS Osiris,' Juv. So 'Cererem CORRUPTAM undis,' Virg.¹⁵ Τοὺς φθοῖς ἀφ-αρπάζοντα καὶ τοὺς ἰσχάδας,¹⁶ Aristoph.

Φθόνος : envy.—Fr. ἐφθονα pm. of φθείνω = φθίνω. From its producing pining and wasting. 'Ο φθόνος . . . τήκει φθονερῶν ὄμματα καὶ κραδίην,'¹⁷ Epigr. Καὶ πτωχὸς πτωχῷ φθονέει καὶ αἰοιδὸς αἰοιδῷ,¹⁸ Hesiod.

Φθορά : corruption, &c.—Fr. ἐφθορα pm. of φθείρω

-φι, -φιν : a poetical termination. As δεξιτερῇφι for δεξιτέρῃ, ὄχεσφι for ὄχεσι, δι' ὄρεσφι for δι' ὀρέων, ἐκ Θεόφιν for ἐκ Θεοῦ or ἐκ Θεῶν

Φιάλη : a cup, urn.—Hence *phiala*, a *phial* or *vial*

φιαρός : bitter. See ὄμφαξ

ΦΙΛΕΩ : I love, am fond of, show fondness to, kiss, salute.—Hence *philosophy*,¹⁹ *phil-anthropy*,²⁰ *philology*¹

Φιλέω : I plunder. See φηλέω. TH. supposes this sense to flow from the notion of robbers KISSING or saluting men in a feigned manner, and so plundering them. See above²

Φιλομήλη : *philomela*, a nightingale or swallow. 'Æschylus,' says Stanley, 'gives the swallow the note of the

nightingale, not because the swallow sings as well, but because they were sisters, and had each of them cause for melancholy notes'

ΦΙΛΟΣ : dear.—See φιλέω

Φιλο-τιμία : desire or eagerness for honor or distinction, ambition, emulation.—Fr. φίλος, τιμή

φιλο-χρήματος : fond of money, covetous.—See χρήμα

Φίλατος : for φιλότατος fr. φίλος

Φίλτρον : a love-potion, charm.—

Fr. φιλέω. 'The melting kiss that sips The jellied *philtre* of her lips,' Cleaveland

Φιλύρα : the linden tree.—'Displacent nexæ *philyræ* coronæ,' Hor.

Φιμός : a muzzle, bridle, halter. Perhaps for πιμός fr. πῖω, I press. Hence φιμώω, I muzzle : Οὐ φιμώσεις βοῦν ἀλοῶντα,³ NT. Φιμός is also a dice-box : 'Mitteret in *phimum* tallos,' Hor.

-φιν : See -φι

* Φίντις : a word occurring in Pindar ; formerly supposed to mean, a charioteer ; but now considered to be a proper name

φινύω : the same as φυνεύω ; and fr. φῖω as φυνεύω fr. φύω

φινρός : a stem or trunk of wood.—Allied to φινύω, I produce. 'For from the trunk or stem spring the branches, leaves, and fruit,' Dm. Φιντρῶν καὶ λάων, Hom., Of stocks and stones

Φίτυ, vos : a germ, plant, offspring.—Fr. φινύω

φινύω : See before φινρός

Φλαῦρος : of no account, vile, φαῦλος. Also, base, bad ; badness being estimated by its uselessness. As we say 'naughty' fr. 'naught' : Εἶτε ἀγαθὸν, εἶτε φλαῦρον, Plato.—'It means properly, light and of no weight. It is from φλέω, I bubble ; from which came a large family of words, having the notion of lightness

14 When the enemy wandering from the ships should save themselves (by getting to) the island.

15 Comp. 'macero,' I soak : and 'macies,' J. derives it fr. ἐφθόω.

16 Stealing away the cakes and dried figs.

17 Envy dissolves the eyes and heart of the envious.

18 And poor envies poor and minstrel envies minstrel.

19 From σοφός, wise.

20 From ἄνθρωπος, a man.

1 Fr. λόγοι, the studies of literature.

2 Whether the different quantities of φίλέω and φιλέω oppose this idea, the reader will judge. Φίλημι has its first long : Ἀθάνατοι φίλωντο, Ap. Rh.

3 Thou shall not muzzle the ox bruising the corn.

or emptiness or tumor,' Bl. From φλέω, φλέβω, Bl. derives φλέψ, φλεβός, (wh. *phlebo-tomy**) a vein: from its tumid or unsolid nature. Φλάω, φλαύω, φλέω, φλίω, φλώω, φλοίω, φλύω, were kindred forms

φλάζω: I boil, bubble. The same as παφλάζω and φλύζω

φλάζω: I burst, crack.—Υφασμάτων λακίδες ἐφλαδον ὑπ' ἄλγεσιν, Æsch.: The rents of our vests cracked under our grief

φλάω: I break, bruise. Φλάω τοῖς ὀδοῦσι, I bruise with the teeth, bite, chew. See θλάω. * By comparing Aristoph. Plut. 693, 718, it appears that φλᾶν signifies, to break with a kind of crack, Bl. See φλάζω

Φλέγμα,⁵ atos: *phlegm*

Φλέγω, ξω: φλεγέθω: I burn, blaze, flame.—But when through all th' infernal bounds Which FLAMING *Phlegethon* surrounds,' Pope. Hence Lat. *flagro* and *conflagration*.

Πέφλεγμαι pp. was anciently written also πέφλεμαι and πέφλαμαι, wh. *flamma*, Vk. From pm. πέφλογα, πέφολλα is *folgeo*, *fulgeo*

Φλέδων: a trifler.—Fr. φλέω. See φλαῦρος

Φλέψ, εβός, ἦ: a vein.—Hence *phlebo-tomy*, wh. by contraction *phleme* and *fleam*.⁶ See φλαῦρος

Φλέω: I trifle.—See φλαῦρος

φλέω: I abound, am full. Φλεόντων δωμάτων ὑπέρφευ, Æsch.: 'domibus extra modum affluentibus,' Bl., flowing over. So that φλέω is possibly allied to φλύω=βλύω. Or this sense is derived from the notion of SWELLING, i. e. rising in a heap. See φλαῦρος

φλέως, φλοῦς: a rush or water-weed.—Οὔτοι τῶν Ἰνδῶν φορέουσι ἐσθῆτα φλοῦνιν· ἦν, ἐπεὶ ἀνέκτιστο ποταμοῦ φλοῦν ἀμῆσσι, τὸ ἐνθεῦτεν φορμῶν τρόπον καταπλέξαντες, ὡς θώρηκα ἐν-δυνέουσι,⁷ Herod.

4 A cutting of the veins.

5 Fr. πέφλεγμαι pp. of φλέγω. But the application is obscure.

6 An instrument used to bleed cattle.

7 These Indians wear a garment of rushes: which, when they have mown the rushes from the river, they then weave in the form of a mat, and put on as a breast-plate.

8 'Dissector viscerum inflammatus in ven-

Φλήναφος: trifling, babbling.—Fr. φληνέω, fr. φληνός, fr. φλέω as θρήνος fr. θρέω. See φλέδων. Φλήναφος γραῦς, Synes.: A babbling old woman

φλιά: a door-post, threshold, porch.—Ὁς πολλῇσι φλιγῖτι παραστάς φλιψεται ἔμους, Hom.: (A beggar) who shall bruise his arms standing at many door-posts. Homer seems to play on the words φλιγῖσι and φλίψεται

Φλίβω: the same as θλίβω

Φλιδάω: translated variously, I shrink, I am lacerated, I flow away or fall off.—Τὰ δὲ ὑπὸ θηρίων δυχθέντα ἔωα ῥήγνυνται, καὶ τοὺς ὀνυχας μεταίνεται, καὶ τριχο-ῥροεῖ, καὶ τοῖς δέρμασι φλιδᾷ, καὶ ρακοῦνται, Plut.

* φλοιδούμενος: supposed to mean, set on fire, in Lycophron: Δαιτρός ἡπάτων φλοιδούμενος Τινῶ λέβητος ἀ-φλόγοις ἐπ' ἐσχάrais Σμήριγγας ἐστάλαξε κωδείας πέδω⁹

φλοία: a post or door-post. Comp. φλιά

* Φλοίειν: a word occurring in a passage of Plutarch, and explained by himself

φλοῖς: the bark of a tree.—Φύλλα τε καὶ φλοῖον, Hom.: The leaves and the bark. * Some etymologists derive *flay* fr. φλοτέω or φλοίω, I strip off the bark, T.

Φλοῖστος:⁹ murmur of the sea.—Πολυ-φλοῖστος θαλάσσης, Hom.: Of the much murmuring sea

φλοιώδης: of the nature (φλοισῶ) of bark or cork, spungy, puffed; puffed up. So Persius: 'Nonne hoc spumosum¹⁰ et CORTICE pingui?'

† Φλόμοι: the herb high-taper or wool-blade, used for the wicks of candles

Φλόξ, ογός, ἦ: a flame.—Fr. πέφλογα pm. of φλέγω. Hence φλογίζω, pp. πεφλόγισται, I set on flame; wh. *phlogiston*.¹¹ Fr. φλογέω, φολγέω is *folgeo*, *fulgeo*

tre lebetis, ignis expertes super focos, crines distillavit capitis in campo,' Sebast.

9 Fr. φλόα=φλώω, fluo: from the flowing of the sea dashing against the shore, TH. Blomfield derives it fr. φλέω (i. e. φλοίω), under the notion of emptiness.

10 'Spumosum: vano tumore velut spumâ turgescens,' D.

11 A chemical liquor very INFLAMMABLE.

Φλύαρος: light trifles, fooleries.—
See φλαῦρος. Τάλλα πάντ' ἐστὶ φλύ-
αρος, Aristoph.: All the rest is flum-
mery. Plautus has, 'Nihil φλυαρεῖν
satiū est, miles'

Φλύω, φλύζω, ξω: I bubble, boil,
foam out.—Allied to φλέω, from the
notion of lightness and tumor. See
φλαῦρος

Φλύκταινα: a boil, pustule, pimple.
—Fr. πέφυκται pp. of φλύζω

Φλύω: I bubble. Also, I trifle,
prattle lightly. Also, I burn, scald;
from the notion of boiling water.—
See after φλύαρος. And see φλαῦ-
ρος

Φόβος: dread, fear.—Hence *hydro-*
-phobia. See φέβομαι

Φόβη: hair; foliage, like Lat. 'coma.'
—Used particularly, says Dm.,
of hair dressed for the purposes of
TERROR or majesty. See above.
Ποικίλον κέρα δρακόντων φόβαις,¹²
Pind.

Φοῖβος: bright, clear, spotless.—
Hence the Sun is called *Phæbus*:
Φοῖβος Ἀπόλλων, Hom. Perhaps fr.
φoίω=φoώ=φάω

Φοιβάζω: I purify; i. e. I make
CLEAR and spotless by lustrations.
Also, I act under the impulse of
Phæbus, I utter oracles. See above
Φοιβάς, ἄδος, ἡ: a priestess of *Phæ-*
bus; inspired by *Phæbus*, frantic

Φοῖβος: See before φοιβάζω

Φοινίξ, ἰκος: red.—'From the *Phæ-*
nicians, who were celebrated for
dying purple red,' TH. Some refer
it to φoίνος=φoίνος. I. e. of the color
of blood. 'Phæniceas vestes,' Ovid

Φοινίξ, ἰκος, ὁ: the palm tree; the
fruit, the date; branch of palm.—
Gellius speaks of a horse "*phænicei*
coloris," of a palm or bay color. Καὶ
εἶδον, καὶ ἰδοὺ ὄχλος πολλὸς περι-βεβλη-
μένοι στολὰς λευκάς· καὶ φοίνικες ἐν
ταῖς χερσὶν αὐτῶν,¹³ NT.

Φοινίξ: the *phenix*

Φοινικὶς, ἶδος: a red vest, &c.—Fr.
φοῖνιξ, ἰκος, red

Φοινικό-πτερος: a kind of bird.

'He blended together the livers of
guiltheads, the brains of pheasants
and peacocks, tongues of *phenicop-*
ters,' &c., Hakewill. Martial says
of it: 'Dat mihi PENNA RUBENS
nomen'

Φοινίξ: See before φοινικὶς

Φοινίσσω, ξω: I stain red.—Fr. φοῖ-
νιξ

Φοιτάω, and -έω: I go often, fre-
quent. It is used of frequenting a
school, going to school. Also, I go
about, ramble, rove.—Φοιτᾶν εἰς τὰ
διδασκαλεῖα, Plut. Φοιτᾶ ὑπ' ἀγρίαν
ἕλαν, ἀνά τ' ἄντρα καὶ πέτρας, ὡς ταῦ-
ρος,¹⁴ Soph. Jones compares *foot*

Φοιτάω: I am delirious or mad.—
From the notion of RAMBLING in
mind. See above

Φοιτέω. Εἰσὶ δὲ λέοντες πολλοὶ καὶ
βόες ἀγριοί, τῶν τὰ κέρα ὑπερ-μεγέθεά
ἐστι, τὰ ἐς Ἑλλήνας φοιτέοντα, He-
rod.: Which ARE WONT TO GO to,
or which are imported into, Greece.
See after φοινίσσω

Φολίς, ἶδος: a scale, as of a ser-
pent or fish.—Οὔτε φολίδας οὔτε τρί-
χας ἔχουσιν οἱ ὄρνιθες,¹⁵ Aristot.
'From φoίλω, Fόλω, ὄλω, volvo,' S.

Φολλιώδης: puffy.—Fr. φoίλλις. In-
star *foliis*

Φολκός: one who squints.—Dm.
derives it fr. φάος and ὄλκα pm. of
ἔλκω, for φα-ολκός, one whose EYES
are DRAWN aside. But perhaps the
φ is merely the digamma, and φoλκός
is Foλκός, ὀλκός.¹⁶ 'Multi, qui limina
intrarunt integris oculis, STRABO-
NES sunt facti; habet enim ἔλκν-
στικὸν provincialis formosula uxor,'
Varro

Φοξός: having the head POINTED
like a sugar-loaf.—'I. e. Foξός, for
ὀξός fr. ὀξός,' S.

ΦΟΝΟΣ: murder; blood, the stain
of murder.—Fr. πέφονα pm. of φένω.
Hence *Tisi-phone*,¹⁷ *Bellero-phon*.¹⁸
Mercury is called by Homer Ἀργει-
-φόντης, the murderer of Argus

Φορά: impetuosity; impetus, ea-
gerness.—Fr. πέφορα pm. of φέρω.

¹² The (Gorgon's) head variegated with
hair composed of serpents.

¹³ And I beheld; and behold a great
multitude covered with white garments: and
palms were in their hands.

¹⁴ He wanders about under the wild wood,
and through the caves and rocks, like a bull.

¹⁵ Birds have neither scales nor hair.

¹⁶ 'Fr. πέφορκα p. of φoίλω, Fόλω, ὄλω.
Comp. ἔλλω, S.

¹⁷ The Fury who punishes MURDER. Fr.
τέτισαι pp. of τίω, I punish.

¹⁸ The murderer of Bellerus.

That which BEARS us on

Φορά: a vast number.—From the notion of BEARING or producing abundantly. I. e. a large crop. Φορά τῶν σοφιστῶν, Plut. See above

Φοράδην: Πᾶ μοι φθογγὰ πέτεται φοράδην; Soph. 'Vox mihi quoniam avolat in auras sublata?' Br.—Fr. πέ-φορα &c. See the first φορά

Φορβή: forage, food.—Fr. πέφορβα pm. of φέρβω

Φορβειά, φορβιά: a muzzle, halter.—'While horses,' says St., 'were taking their φορβή, it appears that they used to have a φορβειά or halter on them'

Φορεῖον: a litter, sedan.—Fr. πέ-φορα &c.

ΦΟΡΩ: I bring, bear, carry.—Fr. πέφορα pm. of φέρω, fero

Φορίνην παχεῖαν φέρων, Plut.: Translated, clothed in a thick hide of swines' skin. But the reading of φορίνην is much disputed

* φόρκος: explained by Hes., λευκός, πολὺς, ῥυσός. It occurs in Lycophron: 'Ὁ δ' ἀντὶ πιπτοῦς σκορπίον λαιμῷ σπάσας Φόρκω

Φόρμιξ, γγος, ῥ: a harp or lute.—Fr. πέφορα &c. 'Hes. remarks that it was properly a kind of harp which singers CARRIED about on their shoulders,' TH. Or fr. πέφορμαι pp. of φέρω=φέρω. Φόρμιγγι λιγείη Ἰμερόεν κιθάριζε,¹⁹ Hom.

Φορμός: a basket. From its being CARRIED in the hand. See φόρμιξ. Also, a corn measure; primarily, perhaps, as being that of the basket. Also, a mat; probably as made of the same materials: Φορμὸν ἔχειν ἀντὶ τάπητος, Aristoph.

Φόρον: the Latin forum²⁰

Φόρος: a tribute.—Fr. πέφορα &c. From each man BEARING his share, or BRINGING his part to the public treasury.¹ Hence we find φέρειν φόρον

Φόρτος: a burden, a ship's burden, a freight.—Fr. πέφορα &c. Or fr. πέ-

φορραι pp. of φέρω=φέρω. 'Onus quod FERTUR,' Ovid. 'Hence Lat. porto is thought to be derived,' Fac. As 'pellis' fr. φελλός, 'pilo' fr. φιλω. Fortis is also allied

Φορτικός: burdensome; tedious; oppressive, insolent; heavy, dull, foolish, clumsy.—See above

φορύσσω, φορύνω, φορύω: I mix; mix flour, knead. And hence, I defile, pollute, μορύσσω. Κρέα αἰμο-φόρυνκτα, Hom.: Flesh mixed or defiled with blood

φορτός: rubbish, riff-raff, straw, &c.—Fr. πεφόρται pp. of φορύω. As composed of things mixed together. A medley. See above. Δός μοι φορυτὸν, ἵν' αὐτὸν ἐν-δήσας φέρῃ ... ἵνα μὴ κατ-αγῇ φερόμενος,² Aristoph.

φορύω: See φορύσσω

Φούρκα: the Lat. furca, wh. fork
Φραγέλλιον: the Lat. flagellum, a whip

Φράδης: See φράζομαι

Φράζω, σω: I say, tell, speak, express.—Hence phrase, a mode of speech; phraseo-logy; peri-phrasis, circum-locution; anti-phrasis; para-phrase

Φράζομαι: I deliberate, reflect, judge with attention and circumspection. Properly, I TALK with myself; soliloquize. See above. Fr. ἔφραδον a. 2. of φράζω is φραδής, prudent, circumspect: Φράζω, Τυδείδῃ, φραδέας νόον ἔργα τέτυκται,³ Hom. And skilled, skillful: 'PRUDENS rei militaris,' Sall. Hence fraudis (for fradis) gen. of fraus. Homer has δολο-φραδής, versed or clever in deceiving

Φράσσω, ξω: I hedge round, fence, environ; environ with armour; fortify; protect; stop or block up.—Fr. pp. πέφρακται is a cata-phract, a horseman in complete armour: 'On each side went ARMED guards, Both horse and foot, before him and behind; Archers and slingers, cata-phracts and spears,' Milton. Φράξαν-

1, 96.

2 Give me some rubbish that he may bind him with it and carry him, lest he should be bruised in carrying.

3 Reflect, Tydides; for the present events require a reflecting mind.

19 He harped delightfully on a shrill harp.

20 'Quod ex omnia FERANTUR venalia,' Schl.

1 Καὶ Ἑλληνοταμίαι τότε πρῶτον Ἀθηναίους κατέστη ἀρχή, οἱ ἐδέχοντο τὸν ΦΟΡΟΝ· οὕτω γὰρ ὀνομάσθη τῶν χρημάτων ἡ ΦΟΡΑ, Thucyd.

τες δόρυ δούρι, σάκος σάκει, Hom., Hedging in spear with spear, shield with shield. Fr. φράσσω, φάρσσω is Lat. *farcio*, *farsi*, I stuff. Comp. φρακτός, φαρκτός with *farcitus*

Φρατρία, φατρία: a ward, tribe; neighbourhood, fraternity. — Hence φρατήρ, φράτωρ, one of a ward or of a fraternity. Hence Lat. *frater*

Φρέαρ, ατος: a fountain, well. — 'Fr. φρέω, I send out,' Schl. Φρέω is here probably for προ-έω, I send forth or forward,⁴ as προῦδος is fr. πρό and ὁδός or οὐδός. Ἰακῶβ ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, NT.: Jacob gave us the well, and drank from it himself

Φρέω, φρήμι: I bear, lead. — For φορέω

Φρενίτις, ἶδος: delirium of mind. — See φρήν

φρενο-μόρως νοσεῖν, Soph.: 'mente captum ægrotare,' Br. The termination *μωρως* is obscure. The Schol. explains it: εἰς τὴν μοῖραν τῶν φρενῶν νοσοῦντα. Or is it connected with μορία, folly?

ΦΡΗΝ, ενός, ἡ: the mind; the heart, or breast. Φρένες among the ancient Greeks meant the diaphragm, or membrane which separates one region of the heart from another. — Hence Lat. *phrenesis*, wh. *frenzy*; and *phrenetic*, wh. *frantic*. And *phreno-logy*

Φριμάσσομαι, ξομαι: I neigh, snort. Said of horses, goats, &c.: Φριμάσσο πᾶσα τραγίσκων Νῦν ἀγέλη, Theocr. Perhaps allied to φρέμω = βρέμω

Φρίσσω, ξω: properly said of the hairs bristled and standing erect through fear, anger, &c.: I shiver, shake with horror, I am horror-struck; I strike with horror; I rustle, wave, as said of the sea; am bristly, rough, as applied to things embossed. 'Encircled round With bright emblazonry and HORRENT arms,' Milton. — Fr. the a. 2. ἔφριγον are *frigus*, *frigeo*. The original word is probably ῥίσσω, formed from the sound. Πᾶσαι δ' ἔφριξαν ἔθειραι, Theocr.: All his hair stood an end. Ἐφριξ' ἔρωτι, Ari-

stoph.: I shuddered with love. Στίχες ἀσπίσι πεφρικνῖαι, Hom.: The ranks of an army horrent with arms

Φρίκη: horror; rustling of waves. — See φρίξ

Φρίξ, g. φρικός, ἡ: rustling of waves. — Fr. πέφριξαι pp. of φρίσσω

Φρίσσω: See before φρίκη

Φροῖμιον: a prelude; preface. —

For προ-οίμιον. See οἶμη
ΦΡΟΝΕΩ: I have mind, am of sound mind; am prudent; am wise; know how to do or am skilled in any thing; I take courage, *bono sum animo*; I revolve in my mind or apply my mind to an object, reflect, deliberate, judge, think. Μέγα φρονέω, and φρονέω simply, I am high-minded, proud, vain. Εὖ φρονέω, I am well disposed in mind to any one. — Fr. πέφρονα pm. of φρένω fr. φρήν, g. φρενός

Φροντίς, ἶδος: thought; thoughtfulness, solicitude, carefulness. — Fr. πέφρονται pm. of φρόνω = φρονέω, and allied to φρήν. Hence Lat. *frons*, *tis* Φροντίζω, σω: I think, reflect, study; have a care for, mind; am anxious for. — See above

Φροῦδος: vanished, gone. — For προῦδος for πρό-οδος fr. πρό ὁδοῦ. So Homer: 'When then they were gone, ἰδὲ πρὸ ὁδοῦ ἐγένοντο, and were on the road.' Dm. derives it fr. πρὸ οὐδοῦ: 'One who is without the threshold'

Φρουρός: a guard, sentinel, keeper. — For προ-ουρός

Φρνάσσω, φρνάσσομαι: said of animals snorting or neighing, φριμάσσομαι; metaph., I am elated, proud, or insolent. Ἰνατί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; NT.: Why have the heathen been insolent and the people have attended to vain things?

Φρύγω, φρύσσω, ξω: I roast, fry, parch, dry, burn. — Hence Lat. *frigo*, *ai*. Comp. *fry*

Φρύγανον: sticks for burning. — Fr. φρύγω. From their being dried for use, or from their power of burning, &c. So Lat. 'cremia' fr. 'cremo'

* Φρύγιλος: some bird

⁴ Homer uses προ in a somewhat similar

manner: Προ-χέειν ῥόνον εἰς ὅλα διᾶν.

Φρύγω : See before φρύγανον

Φρυκτός : a burning torch ; a signal or beacon made by a torch. ' It was also a parched bean. And, because beans were used in voting, hence voting counters were so called,' St. — Fr. πέφρυκται pp. of φρύγω, I parch, burn

Φρῦνος : a toad found among Bramble bushes.—' Ἀσπίδα, φρῦνον, ὄφιν, Synes. : An asp, a bramble-toad, a serpent. Hence Mt. derives *rana*. Φρῦνος, ῥῦνος (as χλαῖνα becomes λαῖνα), ῥῖνα, *rāna* (as κύνος, cānis ; κόλιξ, calix)

Φυγγάνω : I fly.—For φυγάνω fr. ἔφυγον a. 2. of φεύγω

Φυγή : flight.—Fr. ἔφυγον &c.

Φύζω, φυζέω : I fly. Φύζα, flight, rout in battle.—Allied to φύγω = φεύγω

Φυή : natural temper, disposition, ability ; form of body by nature, stature, &c.—Fr. φύω

* Φυκίς : some fish

Φύκος, εὖς : a herb or weed with which they dyed wool and which served for a paint for the face ; dye, paint.—Hence Lat. *fucus*

Φυλάσσω, ξω : I guard, watch ; watch an occasion or opportunity ; guard against, beware.—Possibly from φυλάσσω fr. πύλη,⁵ as πύνδος produced 'fundus.' Εὖ φυλάσσετε δωματίων πύλας, Eurip. : Guard well the GATES of the house. Fr. pp. πεφύλαξαι is φύλαξ, ακος, a guard ; wh. the constellation *Arcto-phylax*, the Watcher of the Bears⁶

Φυλακή : watching ; a guard, watch ; place or time of watching or guarding.—Fr. φύλακος g. of φύλαξ

Φυλακτήρια, ων : ' amulets, suspended by the gentiles from the neck to GUARD against diseases. Hence they are used in the New Testament for tablets of parchment, on which were inscribed various sections of the laws of Moses, which the Jews used to fit on their forehead and left arm,' Schl.—Fr. πεφύλακται &c. ' Golden sayings, On large *phylacteries* expressive writ,' Prior

Φύλαξ : See before φυλακή

Φυλάσσω : See before φυλακή

Φυλή : a tribe. — Hence φυλέτης, one of the same tribe. ' Ω φίλ', ὦ φυλέτα, Aristoph. See φύλον

Φύλλον :? a leaf.—Hence *folium*, as ' alius ' fr. ἄλλος

Φύλον : a race, kind, nation ; sex. — Fr. φύω ; as γένος, ' genus,' ' gens,' fr. γείνω ; ' natio ' fr. ' natus sum.' See φυλή

Φύλ-σπις, ἰδος : conflict, fight.—' Fr. φύλον, and ὄψ, g. ὄπος, voice. The confused clamor of tribes or nations meeting in battle,' Dm. Πόλεμόν τε κακὸν καὶ φύλοσιν αἰνὴν,⁸ Hom.

Φῦμα, ατος : a swelling, bump, tubercle.—Fr. πέφουμαι pp. of φύω. I. e. a GROWING out, excrescence

Φύξις, ιως : flight, escape.—Fr. πέφυξαι pp. of φύγω = φεύγω

φύρω, f. φυρῶ : I mix ; mix flour, knead ; moisten ; defile, pollute.—Perhaps allied to φορέω. Πεφυρμένον αἵματι πολλῷ, Hom. Hence φυράω and φυράσμαι, I knead, work into a lump ; wh. φύραμα, a lump. Μικρὰ ζύμη ὅλον τὸ φύραμοι ζυμοῖ, NT. : A little leaven leaveneth the whole lump φύρδην : promiscuously, confusedly.—Fr. φύρω. See ἀνέδην

Φυσάω : I blow, as bellows, &c. ; I inflate. I am inflated, proud.—Hence φύσαι, a pair of bellows ; ' Εἰκοσι φύσαι ἐφύσαν, Hom. : Twenty bellows were blowing. From φύσσα is perhaps boss ; ' Φύσσα produced *bussa*, [as φάλαινα produced *balæna*] wh. the French *bosse*,' Mor.

Φύσα : a puffing, blowing ; bladder ; bubble ; pride. Φῦσαι, bellows.—See above

Φυσάλις, ἰδος : a pipe.—Fr. φυσάω. From BLOWING on it. As ' flute ' from ' flo '

Φύσαλος : a toad. — Fr. φυσάω. ' The hissing serpent and the SWELLING toad,' Dryden

Φυσάω : See before φύσα

Φυσήρηρ : ' a large fish, said to be the same as the orc or whirlpool,' Fac.—Fr. πεφύσηται pp. of φυσάω. ' From its throwing up large quantities of water with PIPES placed in

Lesser Bear,' Fac.

⁷ Perhaps from φύω.

⁸ Bad war and dreadful conflict.

⁵ PORTER, from PORTA Lat. : one that has the charge of the gate,' T.

⁶ ' He is so placed in the heavens as to appear to TAKE CARE of the Greater and the

its neck near its eyes,' Fac. Rather, from its BLOWING or heaving. 'Fluctus refundens ore *physeter* capax,' Sen.

Φυσιάω and -ω: I blow; pant; swell.—See φυσάω

ΦΥΣΙΣ, *ews*, ἡ: nature; the nature, constitution, character, temper of any thing; form, features, stature; kind, species, sex. — Hence *physio-gnomy*, by corruption *physi-nomy* and *physz*; *physio-logy*; *physiscal*; *physic*.⁹ See φύω

Φύσκη:¹⁰ a bladder; the thick intestine or the belly.¹¹—Hence one of the Ptolemies was called *Physcon* from the prominence of his belly. Δόδοσι καὶ γαστρός καὶ φύσκης τόμον, Athen.

φύσση: a cake of flour and wine. — Τὸ γύναιόν μ' ὑπο-θωπεύσαν φύσσην μᾶζαν προσ-ενέγκει,¹² Aristoph. Perhaps for φύσσηται¹³ fr. πεφύσσηται pp. of φυσάω, as being puffy or tumid

Φύτον: a plant.—Fr. πέφυται pp. of φύω. I. e. a vegetable PRODUCTION

Φυτάλιος: a planter; generator; one of the same planting; metaph., one of the same family, a relation.—'Fr. φυτάλη, (afterwards contracted to φύτλη) wh. φυταλία,' Bl. See above

Φύτλη: race, offspring. — See above

ΦΥΩ, (fut. φύσω); φῦμι: I produce, bring forth; I am produced, am born; spring forth, rise up, grow. Also, I am born of such a temper, disposition, quality; I have a natural tendency, or propensity.—Hence Lat. *fui*, I was. Allied is φίω, Lat. *fio*. Fr. pp. πέφυσαι is φύσις, which see

Φύω, φῦμι: I cling, adhere to.—

9 The science of medicine; medicines. 'Φυσική, which originally signified NATURAL philosophy, has been transferred in many modern languages to medicine,' T.

10 Allied to φυσάω.

11 Φύσκη κοιλία καὶ τὸ παχὺ ἔντερον, Hes.

12 My little wife caresses me and brings me a cake of flour and wine.

13 As φύτλη for φυτάλη.

14 She clung to his hand and spoke to him.

15 What good can you (Poverty) give but chilblains from the bath, &c.? 'Chilblains would not attack the rich who used the bath,

'ADNATUS sum quasi,' Dm. 'GROW: to adhere, to stick together. 'The chin would GROW to the breast and the arms to the sides, were they not hindered,' Wiseman,' T. See above. 'Εν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ',¹⁴ Hom.

Φώγω, φώζω: I fry, roast, φρύγω. Hence φωκτῆ, something fried or boiled, as tripe. Hence Voss. derives *focus*, i. e. fr. p. πέφωχα

Φῶδες, ων: pimples, chilblains.—Σὺ γὰρ ἂν πορίσαι τί δύναι' ἀγαθόν, πλὴν φώδων ἐκ βαλανείου,¹⁵ &c.; Aristoph.

Φώκη: a seal, sea-calf.—'Sternunt se somno diversæ in littora *phocæ*,' Virg. See βόαξ, βῶξ

φωλεῖς:¹⁶ a cave, den, hole.—Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-σκηνώσεις,¹⁷ NT. Some think φωλεὸς (φωλ) allied to our word *hole*

Φωνή: the voice; a sound, word.—For φασίη fr. φάω, I speak. Hence *sym-phony*, *eu-phony*

Φῶρ, ωρός:¹⁸ a thief.—H. Lat. *fur*

Φωράω: I hunt after, detect a thief or theft.—'Φῶρ was anciently taken in a good sense, and meant one, who by the order of the magistrates enquired into things concealed,' TH. See above

φωριαμὸς: a wardrobe.—'Ἐλένη δὲ παρ-ίστατο φωριαμοῖσιν, 'Ενθ' ἦσαν πέπλοι,¹⁹ Hom. Φωριαμὸν δ' ὀνόμηναν ὅτι κύθε φώριον ἄγρην, Eratosth.: They called it *φωριαμὸς* as it concealed furtive prey. See φῶρ

Φῶς, ωτός: light. — For φάος.²⁰ Hence *Phos-phorus*, *phosphoric*. 'Phosphore, redde DIEM,' Martial

Φῶς, ωτός: a man. Sometimes used in the same opposition to ἀνθρωπος, as 'vir' to 'homo.'—Fr.

but the poorer class who might as a great favor obtain a place by the fire when shivering with the cold, and of which these sores would be the natural consequence,' Engl. Comment.

16 Those, who derive it fr. φῶς simply, compare Lat. 'lucus.'

17 The foxes have holes and the birds of the heaven have nests.

18 Possibly fr. φῶρω=φέρω, in the sense of ἄγω καὶ φέρω.

19 Helen stood by the wardrobes, where were garments.

20 The gen. φωτός seems however to refer it rather to πέφωται pp. of φάω=φάω.

φάω, I speak; as φῶς, light, fr. φάω, I shine

* φώσσω: a sail.—Ἀφλαστα καὶ φώσσωνας, Lycophr.

Φωσ-φόρος: *Phosphorus*, the light-bringing star. See φῶς

† φῶτιγξ: a pipe made from the

lotus plant.—Κηλοῦνται μὲν ἑλαφοὶ καὶ ἵπποι σύριγξ καὶ αὐλοῖς, καὶ τοὺς παγούρους ἐκ τῶν χηραμῶν ἀνακαλοῦνται βιωζόμενοι ταῖς φῶτιγξι, ¹ Plut.

Φωτίζω, σω: I make to shine.—Fr. φωτὸς gen. of φῶς

X.

X': 600. X,: 600,000

Χάζω: I receive, hold, contain.

—Fr. χάω. From the notion of a hollow as necessary for containing.

'I have EMPTY space sufficient to take up or comprehend any thing,'

M. From a. 2. ἔχαδον are χάδω, χάδω, (as σχίνδω fr. σχίζω). Compare Lat. *hendo* or *hendo*, wh. *prehendo*, &c.; Goth. *henda*, to lay hold of; and our *hand*. 'With that the servants *hent* the young man stout,' Fairfax. Οὐδ' ἐδυνήσατο πάσας Αἰγιαλὸς νῆας χαδέειν, ² Hom.

Χάζω: I give up my place, give way, retire.—Fr. a. 2. ἔχαδον are χάδω, χήδω, wh. Lat. *cedo*. Χάζω is fr. χάω: i. e. I make a *chasm* or vacuum

Χάζω, κάζω: I deprive.—I. e., I make another to RETIRE from what he has. See above. Θυμοῦ καὶ ψυχῆς κεκαδὼν, ³ Hom.

Χάζομαι: I refuse. Δὺς θανεῖν οὐ χάζομαι, ⁴ Eurip. 'Non REFUGIO,' M. See the second χάζω. Also, I miss my mark or aim: i. e. I GIVE WAY, pass by, turn from the direct course

Χαίνω, fut. χανῶ: I gape. Χανεῖν δεινὰ ῥήματα, Soph.: To open my mouth wide to hollow out dreadful words of reproach.—Fr. χάω, as βαίνω fr. βάω, φαίνω fr. φάω

Χαῖον: a shepherd's staff.—Ἐν

χερὶ χαῖον ἔχουσα, Callim.: Having a crook in her hand

Χαῖος: good, honest, &c.—Οὐπα γύναι! ὅπως χαῖωτέραν, ⁵ Aristoph.

Χαῖρε: hail.—Χαῖρε, χαῖρ', ὦ φίλταθ', Aristoph.: Hail, hail, o dearest

Χαῖρε: farewell.—Χαίρετε, ὦ φίλοι παῖδες καὶ πάντες δέ, οἱ παρ-όντες καὶ οἱ ἀπ-όντες φίλοι, χαίρετε, ⁶ Xen.

Χαίρω, fut. χαρῶ: I rejoice, am glad. Οὐκ ἄπ-ει χαίρων, You shall not go away with impunity.—Χαῖρε is properly, rejoice, be happy. See above. Χαῖρ', ὦ τεκούσα, χαῖρε, Κασάνδρα τ' ἐμή. Χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε, ⁷ Eurip. Some compare to *cheer*, *cheer up*, *cheerful*

Χαίτη: ⁸ hair; mane.—Ovid calls one of Orion's dogs *Melan-chetes*, Black-Hair. Hence Lat. *sēta*, for *heta*, for *cheta*

χάλαζα: hail.—Εἰκνῖα χαλάζη ἡ χιώνι ψυχρῇ, Hom.: Like to hail or cold snow

Χαλάω: ⁹ I loosen, relax; am loosened, relaxed. I let go; let down as by ropes.—Fr. fut. χαλάσω, Æol. χαλάξω, is probably Lat. *laxo*, as fr. γάλακτος is 'lactis.' Χαλάτε κλείθρα, πρόσπολοι, πλωμάτων, ¹⁰ Eurip.

Χαλαρὸς: loose, lax.—See above χαλαστραῖον: nitre.—Ἀπο-νίζειν αὐτὸν ἐπειράτο, ῥύμμασι χρώμενος καὶ

1 Stags and horses are charmed by pipes and flutes; and they call up pungers from the caverns by forcing them with lotus-flutes.

2 Nor could the shore contain all the ships.

3 Having deprived him of mind and soul.

4 I do not refuse to die twice, &c.

5 I have not seen a better woman.

6 Farewell, dear children; and all both

present and absent friends farewell.

7 Farewell (rejoice), my mother, farewell (rejoice), and my (sister) Cassandra.—Others farewell (rejoice), but this is not for your mother to do.

8 Fr. *κέχαιται* pp. of *χαίω*=*χάω*, laxo, L. Dishevelled hair.

9 Perhaps allied to *χάω*.

10 Servants, loosen the bars of the doors.

χαλασπράλοις,¹¹ Themist. Timæus derives it fr. *Chalastra*, a lake of Macedonia

Χαλβάνη: a resinous gum.—‘Hinc jam *galbaneos* suadebo incendere odores,’ Virg. ‘I yielded a pleasant odor, as *galbanum*,’ Apocrypha

Χαλεπός: difficult, hard; irksome; difficult to be pleased, morose.—Χαλεπὸν τὸ μὴ φιλεῖσαι, Χαλεπὸν τὸ καὶ φιλεῖσαι, Χαλεπώτατον δὲ πάντων Ἀποτυγχάνειν φιλοῦντα,¹² Anacr.

Χαλεπαίνω: I am DIFFICULT to be pleased or am DIFFICULT to deal with; I am morose; I am displeased, ægrè fero; I treat with displeasure, indignation, or moroseness. — See above

Χαλεπός: Χαλεπὸς δὲ Διὸς μέγιστο κεραυνός, Hom.: The thunder of great Jove is DIFFICULT to deal with, unmanageable, fierce, violent, pernicious. See above

Χαλέπτω, ψω: I ruin, overthrow. — See above. Or it is allied to χαλάω, I loosen, i. e. weaken

Χαλκρητός: an uncertain expression. Πῖνε χαλκρητον μέθυ, Ap. Rh. Κρητός is, tempered; fr. κεράω. The Schol. says: ‘Τὸν ἄκρατον, that which relaxes (χαλῶντα) the mind. But τὸν ἄκρατον the Athenians call χάλω.’ Ἀκρο-χάλιξ is a word probably allied but equally uncertain: Ἀκροχάλιξ οἶνω καὶ νέκταρι, Ap. Rh. Explained by the Schol.: ἄκρως μεθύων ἄκράτῳ ἢ νέκταρι, superficially drunk with ἄκρατος or nectar

Χαλινός: a bit, bridle, curb.—‘Fr. χάλω=χαλάω,’ L. ‘Et premere et LAXAS dare jussus HABENAS,’ Virg. Xenophon has χαλαρὸς χαλινός, a loose curb

Χάλιξ, ικος: a small flint or pebble.—Hence Lat. *calx*, g. *calcis*, wh. *calculus*, and to calculate

Χαλι-φρων: mad, foolish.—Fr. χαλάω and φρήν. Having the mind relaxed

ΧΑΛΚΟΣ: brass.—Hence *orichalcum*, mountain-brass. ‘Not

Bilbo steel, nor brass from Corinth fet, Nor costly *orichalc*¹³ from strange Phœnice,’ Spenser. ‘Auro squalentem alboque *orichalco* Loricam,’ Virg.

Χαλκεύς, εὐός: a brazier.—Fr. χαλκός

Χαλκηδών, όνος: *chalcledony*, a gem Χαλκί-οικος: ‘Minerva. For to her was built (οἶκος) a temple (χαλκοῦ) of brass. ‘Ætoli circa *Chalciaecum* (Minervæ est templum æreum) congregati cæduntur,’ Livy. Some derive the name from her temple at *Chalcis*

Χαλκίτις: ‘the stone from which (χαλκός) brass is melted; brass-ore,’ Fac.

χαλκο-λίβανον: some metal. But what it is, says Schl., neither the ancient versions, nor the ancient and modern interpreters, of the New Testament explain

Χαλκός: See before χαλκεύς Χάλυψ, υβος; χάλυβος: iron or steel.—‘*Chalybean* temper’d steel,’ Milton. Hence, *chalybeate* springs

Χαμαί: on the ground.—Hence Val. derives *humī*; as ‘heu’ fr. φεύ. Hence χαμαί-μηλον, *camomile*; from its being a LOW plant.¹⁴ ‘Ἐκ δίφροιο χαμαί θύρε,’¹⁵ Hom.

Χαμαί-ζηλος: humble, low. Used also for, a low seat or chair. — ‘Proprie, HUMILIA consectans cum EMULATIONE quâdam,’ St.

Χαμαί-λέων: the *chameleon*. ‘Leo pumilus,’ St.

χαμαί-τύπη: ‘meretrix trivialis. Nam (χαμαί τύπεται νευρίνοις ῥοπάλοις) humi percutitur virgis nervosis, ut quidam jocus est,’ St.

Χαμηλός: low.—Fr. χαμαί χανδόν: with an open mouth.—Fr. κέχανται pp. of χαίρω. See ἀνέδην

Χάνδω, χανδάνω: See χάζω Χάος, εὐός: an open gulf, *chaos*.—Fr. χάω

Χαρὰ: joy.—Fr. χαρῶ fut. of χαίρω

¹¹ He attempted to wash it, using soap and nitre.

¹² It is hard not to love; it is hard also to love; but the hardest thing of all is, when loving, to fail in one’s love.

¹³ Sometimes improperly written *aurei-*

chalch, as if it were connected with ‘aurum,’ gold, T.

¹⁴ See ἀνθεμῖς. The application of *μηλον* is uncertain.

¹⁵ He leapt from the chariot to the ground.

Χαράσσω,¹⁶ ξω: I engrave, imprint; cut, scarify; furrow; scoop.—Fr. pp. κεχάρακται is *character*.¹⁷ 'These few precepts in thy memory See thou *charáctēr*,' Shakspeare. 'Show me one scar *charáctēr*'d on thy skin,' Id.

Χαράσσω: I sharpen.—I. e. I make ready to ENGRAVE or CUT with. See above

Χαράσσομαι: I am indignant with.—I. e. I am made sharp. Μεγάλως κεχαρμένον τοῖσι Ἀθηναίοισι, Herod.: Greatly indignant with the Athenians. 'His severe wrath shall he SHARPEN for a sword,' Apocrypha. See above

Χαράδρα: a furrow; cleft or fissure of the earth; a fissure made by a torrent; and a torrent itself.—Fr. ἐχάραδον a. 2. of χαράσσω, fut. χαράσσω and χαράξω

Χαραδριός: some bird inhabiting χαράδρας

Χάραξ, ακος: a sharp stake; an entrenchment made of stakes fixed in the earth.—Fr. κεχάραξαι pp. of χαράσσω, I sharpen

Χαράσσω: See after χαρά

Χάρις,¹⁸ ιτος: a grace or favor conferred; thanks for a favor conferred, gratia; gratifying conduct or demeanour meant to conciliate favor. It is specifically applied to the Religion of Christ, as being a grace or favor conferred by Heaven on man. Πρὸς χάρις τινος, gratiā alicujus, for the sake of any one or any thing. (Πρὸς) σὴν χάριν, for your sake. (Πρὸς) χάριν τούτου, on this account. Χάριν θέσθαι, deponere gratiam apud aliquem, to confer a favor.—Hence χαρίζομαι, I confer a favor; and I give thanks for a favor conferred. From p. κεχάρισται is the *Eu-charist*, the Sacrament. Fr. χάρις some derive *charity*. Fr. χάριτος, χράϊτος, χοῤῥτος is derived (*chratus* and, as 'grabatus' fr. κράβατος,) *gratus*, *gratia*, *grace*. Χάρις χάριν τίκτει, Prov.: Favor produces favor. Τὰς

χάριτας ἀ-χαρίστως μὴ χαρίζη, Id. Do not confer favors in a graceless manner

Χάρις, ιτος: grace, elegance; one of the Graces.—See above. Βερενίκη ἄς ἄτερ οὐδ' αὐταὶ αἱ Χάριτες χάριτες,¹⁹ Callim.

Χαρίζομαι: I confer a favor, or indulgence; I gratify, oblige, treat obsequiously; pardon; I give thanks for favors conferred.—Fr. χάρις above

Χάρμα, ατος: joy.—Fr. κέχαρμαι pp. of χαίρω

Χαρμῇ: fight.—Hence ἱππιο-χάρμης, fighting on horseback. From the Welsh 'ys,' the, and *carm*, the shout of war, Johnson derives *skirmish*. 'The Grammarians think that χαρμῇ was so called as that ἐφ' ἣ οὐδ-εις χαιρεῖ, for which no one REJOICES. I suspect the primary²⁰ meaning of χαίρω [pp. κέχαρμαι] was, I leap, jump,' Bl.

Χάρτης: paper; a roll, *chart*. Hence 'Magna *Charta*,' *cartoon*, *carriage*, &c.

Χάρυβδης: *Charybdis*, a whirlpool

Χάρων, οντος: *Charon*

χάρων: bringing death. Perhaps allied to the above. Lycophron has χάρων αἰετὸς; but uses it elsewhere for a lion, as it is supposed: Χάρωνος ὤμηστοῦ δορὰ: The hide of a cruel lion. 'Perhaps,' says Sturz, 'a lion is so called fr. χάρμη; from its desire for fight. At least χάρμη is fight; and the eagle is called by Lycophron αἰχμητὴς and χάρων'

Χαρώνειον: a gate through which condemned men passed to execution. Also, a deep pit for convicts.—From *Charon*

Χαρωνῖται: answering to Lat. 'orcini' fr. 'Orcus'; slaves presented with their liberty by their masters' wills, which only took effect on the death of those masters, Fac.

Χάσκω: I gape, yawn.—Fr. χάω, as βάσκω fr. βιάω

Χάσμα, ατος: a gaping; opening,

¹⁶ From χάρω, from χάω, L.

¹⁷ Properly, a stamp, mark, representation.

¹⁸ Perhaps fr. χαρῶ fut. of χαίρω. That by which I REJOICE another or make him glad.

¹⁹ Berenice without whom the Graces themselves are not graces.

²⁰ The secondary sense would thus be, I LEAP for joy, I joy.

¹ Perhaps fr. κέχαρται pp. of χάρω=χαράσσω. See κάρχαρος.

chasm.—Fr. *κέχασμαι* pp. of *χάζω* = *χάω*

Χατέω, χατίζω: I want, am in want of.—Fr. *κέχεται* pp. of *χάω*. From the notion of a vacuum. 'No craving void left aching in the breast,' Pope

Χαυλι-όδων,² or *-όδους*: having the TEETH standing out.—*Κάπρος χαυλιόδων*, Hesiod. Pliny has: 'Exserti dentes apro'

Χαῦνος: spungy, as full of GAPS; loose; hollow, empty; puffed, inflated, like sponge.—Fr. *χαύω*=*χάω*

Χαῖνωσις: a making ineffectual or nugatory.—Fr. *χαυνώω* fr. *χαῦνος*

ΧΑΩ: I gape; am hollow or empty.—Hence *chaos*. From pp. *κέχασμαι* is *'chasm*

χεδροπά, ὤν: pulse.—*Χειρο-δρόποι δ' ἵνα φῶτες ἀνεν δρεπάνοιο λέγονται* "Ὅσπρια χεδροπά τ' ἄλλα, Nicand.: Where men CROPPING with their HANDS gather the ὅσπρια and the other pulse without the sickle. Hence St. supposes *χεδροπά* put for *χερδροπά, χερο-δροπά*

Χέζω,³ *σω*: *caco*, quod confer cum p. *κέχεκα*. *Χέσαιτο μὲν, εἰ μαχέσαιτο*, Aristoph.: *Cacaret, si pugnaret*

Χεῖα: a hole, cave.—Perhaps fr. *χέω*=*χάω*. Comp. *χεῖσομαι*. 'Ὡς δὲ δράκων ἐπὶ χεῖρ ὀρέσσερος ἀνδρα μένησι,⁴ Hom.

Χεῖλος,⁵ *εὖς*: a lip.—*Τετράκις ἀμφορέως περὶ χεῖλεσι χεῖλεα θέϊσα*,⁶ Epigr.

Χεῖμα, αὖρος: the winter; cold; tempest.—'Fr. *χῖος*, cold, are *χίων*, snow; *χίμα, χεῖμα*, Bl. 'From *χέω*, I pour. The season when it pours rain or snow,' J. Virgil has 'aquosam hyemem.' *Οὐδ' ἐπι-λείπει Χεῖματος οὐδὲ θέρος*,⁷ Hom.

Χεῖμάζω: I agitate by a storm or tempest.—Fr. *χεῖμα*

χείματος: a peg at the bottom of a

ship.—'Hesiod so calls it facetiously, as from thence flows the rain water, as through a (*χείμαρρος*) brook,' E.: *Νῆα δ' ἐπ' ἡπείρου ἐρύσαι, . . . Χεῖμαρον ἐξ-ερύσας, ἵνα μὴ πύθη Διὸς ὄμβρος*⁸

Χεῖμά-ρρος, χεῖμά-ρρους, χεῖμα-ρρος: a torrent; brook.—Fr. *ἔρροα* pm. of *ρέω*. A river flowing with wintry rains

Χεῖμων, ὦνος, ὅ: a storm, tempest.—Fr. *χεῖμα*. *Οὐ νιφετὸς, οὐτ' ἄρ χεῖμων πολὺς, οὐτε ποτ' ὄμβρος*,⁹ Hom.

ΧΕΙΡ, g. *χειρὸς, χερὸς*:¹⁰ a hand. 'Ἐν χερσὶν εἶναι, to be at hand.—H. *chir-urgeon*,¹¹ wh. *surgeon*; Lat. *chir-agra*, gout in the hand; *chiro-graphus*¹²

Χεῖρίζω: I take in hand, handle, manage, undertake.—Fr. *χείρ*

Χεῖρις, ἶδος: covering for the HANDS and arms, sleeves, &c.—Fr. *χείρ*

χείριστος: worst.—See *χείρων*, worse

Χειρο-δίκης: one whose justice are his hands, whose right is his might

Χειρο-ήθης: one of tractable manners or temper.—Fr. *ἥθος*. 'Impatiens ANIMUS nec adhuc TRACTABILIS arte,' Ovid. Virgil has 'manum patiens.' Compare Mansuetus for Manu-suetus

Χειρο-νομέω: I move my hands after a certain law, used of boxing or dancing.—Fr. *νόμος* or *νένομα* &c.

Χειρόσομαι: I subjugate.—I. e. I bring under my hands or power

Χειρο-σκόποι: tellers of the hands in voting.—Fr. *ἔσκοπα* pm. of *σκέπτω*

Χειρο-τονέω: I vote, elect, &c.—Fr. *τέτονα* pm. of *τείνω*. I stretch out my hands

Χείρων: worse.—Properly, more

² The derivation of the initial word is uncertain.

³ From *χέω*, I pour, L.

⁴ As a fierce dragon waits for a man at its hole.

⁵ From *χέω*=*χάω*=*χάω*, Vk.

⁶ Having four times put her lips round the lips of a cask.

⁷ (The fruit) fails neither in winter nor summer.

⁸ Draw the ship to land, taking out the

peg from the bottom, lest the rain should stink.

⁹ Not snow, nor much storm, nor shower. ¹⁰ Perhaps fr. *χέω*=*χάω*; under the notion of the hollow of the hand, or of holding, containing.

¹¹ Fr. *ἐργω*, I work. I. e. one who works with the hand.

¹² A handwriting, autograph; a bill or bond under one's own hand.

vile or low; a sense derived from the working classes, from those who work (*χειρὶ*) with the hand. So fr. *χερὸς* gen. of *χείρ* is *χέρης*, worse. See *χερνής*. Homer opposes *χέρης* to *οἱ ἀγαθοί*. So we speak of our 'betters'

Χειρώναξ: a workman, mechanic. *Χειρωναξία*, a handicraft. — 'For *χειρο-άναξ*, fr. *άναξ*, a curator, inspector,' Heins. It may mean, one who EMPLOYS HIMSELF or IS DILIGENT with his HANDS. See *ἀνακῶς*. Suid. explains it, *χειρῶν μό-ων δεσπόζων*

Χείσεται: will contain. — Fut. mid. of *χείω*¹³=*χάω*, wh. *χάζω*. See *χείά*

Χελιδόνιον: a plant, called *celandine*, which is fr. Lat. *chelidoneum*. 'The SWALLOWS use *celandine*, the linnet's euphrasia,' More. See *χελιδων*

Χελιδών, *όνος*: a swallow.—See above. *Εἰ τὸ πολλὰ καὶ ταχέως λαλεῖν* 'Ἦν τοῦ φρονεῖν παρά-σημον, αἱ χελιδόνες Ἐλέγοντ' ἂν ἡμῶν σωφρονέστερα πολὺ,'¹⁴ Nicostr.

χελλύσσω: *Λίγεια δ' εἰς Τέρειναν ἐκ-ναυσθλώσεται*, Κλύδωνα χελλύσσουσα, Lycophr.: 'Ligeia in Terinam ejicietur, Undam TRANANS,' Sebastian. Tz. understands it of swimming: *Καὶ γὰρ οἱ νηχόμενοι τοῖς χεῖλεσιν ὥθοῦσι τὸ ὕδωρ*: For swimmers push the water with their BREASTS. *Χέλος* and *χείλος*, it is said, signifying anciently a breast as well as a lip. Others understand it of throwing up from the BREAST or expectorating

Χέλος, *νος*, *ή*: a tortoise; a tortoise shell; a shell,¹⁵ harp, lute: 'The Passions oft to hear her SHELL, Throng'd around her magic cell,' Collins. — 'Quicquid casta *chelys*, quicquid testudo resultat,' Prudent.

Χέλ-υδρος: a water-tortoise.—Fr. *χέλος* and *ὕδωρ*. 'Graves nidore *chelydros*,' Virg.

13 'Χείσομαι is either put for *χήσομαι*, or it is from a form *χένδω*=*χήδω*, as [*πείσομαι* fr.] *πένθω*=*πήθω*, M.

14 If to speak much and fast were a proof of wisdom, the swallows would be said to be wiser than we by far.

15 'SHELL is used for a musical instru-

Χέλυνη: a lip.—Fr. *χέλος*=*χείλος* *Χέλος*. See before *χέλυδρος*

* *Χέλυσμα*, *ατος*: a wooden frame fixed to the keel of a ship to prevent its being injured when hauled ashore: 'perhaps,' says St. 'from a kind of resemblance to a (*χέλος*) tortoise on its back; for no doubt it was hollow.' We call the outside or covering a SHELL, as the shell of a house, &c.

Χελώνη: a tortoise; shell. See *χέλος*. A band of men with shields held above their heads and united: 'Subter densâ TESTUDINE,' Virg. Also, an engine in the form of a shell, used in sieges: 'Turres, falces, TESTUDINESQUE facere cœperunt,' Cæsar. Also, a stool: Athenæus represents Lais as dying *κατὰ φθόνον ταῖς ξυλίναῖς χελώναις τυπτομένην*, beaten for envy with wooden stools

* *χελώνης*: supposed by some to mean, a threshold.¹⁶ It may mean a stool, like *χελώνη*. *Εἰς-ἤλθεν εἰς τὸν κοῦτωνα*, καὶ εὔρεν αὐτὸν ἐπὶ τῆς χελωνίδος ἐρρίμμενον νεκρὸν, LXX.

Χέννιον: some bird or fish used for pickling. — 'Ἡμεῖς δ' ἐσθίομεν κεκλημένοι ἀλμυρὰ πάντα Χέννια,'¹⁷ Epigr.

χεράς, *άδος*; *χεράδος*, *εος*: *Καὶ δέ μιν αὐτὸν Εἰλύσω ψαμάθοισιν, ἄλις χεράδος περι-χεύας Μύριον*, Hom. 'Quin et ipsum involvam arenis, sabulo affatim circumfuso immenso,' Cl. The Schol. explains *χεράς* of sand collected by rivers, and collection of timber. Aristarchus of river stones or pebbles. '*Χερμαῖς* is a stone which fills the hand. *Χεράς* is a LITTLE different,' Bl.

Χέρης: worse. — Fr. *χερὸς* gen. of *χείρ*. See *χείρων*

Χερμαῖς, *άδος*: a stone which fills (*χέρα*) the hand

Χέρνης, *χερνήτης*: one who gets his food by the labor (*χερῶν*) of his hands

ment, from 'testudo' Lat. The first lyre being said to have been made by straining strings over the shell of a tortoise,' T.

16 'Aliter Bochartus, Hier. P. I. L. c. 8. p. 1092,' says Biel.

17 We eat, when we are invited to dinner, all the pickled *χέννια*.

Χερνῆτις : 'properly, a woman, says E., who *χειρὶ νήθει*, gets her food by spinning,' Bl. A spinster. E. derives it then fr. *νένηται* pp. of *νέω* = *νήθω*. But *νητις* is probably a termination, like *νητις* in *χερνήτης*.

Χέρ-νιψ : water to wash the hands. 'The ancients used *νίψασθαι* their hands before eating and *ἀπο-νίψασθαι* afterwards. Hence *χέρνιψ* is used for *δίαιτα*,' Stanley. — Fr. *χέρα* acc. of *χειρ*, and *νίψω* fut. of *νίπτω*.

Χερουβείμ : the *Cherubim*

Χερρό-νησος : See below

Χέρρος, χέρσος : the main land or continent, whence *Cherso-nesus*, an island (*νήσος*) joining on to the (*χέρσος*) main land. But *χέρσος* is also, land and dry land, in opposition to sea; and mere land, i. e. barren land, in opposition to fertile land: *Ἀλλὰ τὰ μὲν χερσαῖα καὶ ἄμ-βατα ἀνθρώποισιν*,¹⁸ *Heraclid*. Hence *χέρσος* is, barren

ΧΕΩ, χύω, χεύω : I pour, pour out, spill, diffuse, &c.—Fr. *ἔχσα* pm. of *χέω* is *οἶνό-χοος*, a servant whose office was to pour out wine. Fr. *κέχυνται* pp. of *χύω* is *χυτός*, wh. probably Lat. *gutta*,¹⁹ a drop; and *guttus*

Χέω, &c. : I heap up earth. — I. e. I POUR earth on earth. See above. Fr. *ἔχσα* pm. is *τυμβο-χοεῖν*, to raise a tomb. Fr. *κέχυμαι* pp. of *χύω* some derive *cumus*, *cumulus*, a heap

Χεῦμα, ατος : a stream.—Fr. *κέχυμαι* pm. of *χεύω*. I. e. that which is poured forth

Χεύω : See before *χεῦμα*

Χέω : See before *χεῦμα*

Χηλή : a claw, hoof, cloven foot. —For *χαιλή* fr. *χάω*; from the notion of a cavity or cleft. Or from the notion of holding. See *χάζω*. T. explains 'claw,' the pincers or HOLDERS of a shell fish. *Πῶλοι δέ νιν Χηλαῖς τένοντας ἐξ-εφοίνισσον ποδῶν*,²⁰ *Eurip*.

Χηλή : 'piers, i. e. huge piles or mounds of earth thrown up in the form of a semicircle, with arms of a great length extended into the sea. So called from their resemblance to the claws (*χηλαῖς*) of crabs,' Rob. 'Harbors consisted of three parts, the *χηλή*, the *στόμα*, and the *μυχός*,' Hudson

Χηλός, ἡ : a chest. — For *χαιλός* fr. *χάω*, wh. *χάζω*, I hold, contain. *Εἴματ' ἐν-ἐξέστη ἐνὶ χηλῷ*,²¹ Hom.

Χήν, ηνός, ὁ, ἡ : a goose.—*Χηνῶν ἢ γεράνων ἢ κύκνων*, Hom. The Doric is *χάν*. 'Gander, *gans* Germ., *Kan*, Celt., white,' T. Some derive *χήν* fr. *ἐχηνα* a. 1. of *χαίνω*, from its eating with a wide gaping mouth

Χήρος : bereft, widowed, destitute. —For *χαιρός* fr. *χάω*. See *χατέω*

Χηραμός : a cavern.—From *χῆρος*. 'A place where one lives alone and destitute,' J. Or, a hollow place; *χῆρος* or *χαιρός* signifying here, hollow, fr. *χάω* wh. *chasm*

Χηρωστής : an heir to one who has no children.—Fr. *χεχῆρωσται* pp. of *χηρώω* fr. *χῆρος*. 'For the heir inherits the property, in consequence of the family being WIDOWED and destitute of children,' Schol. on Hesiod

Χητέω : the same as *χατέω*

Χῆτος, εος; χῆτις : want; bereavement, loss.—Fr. *κέχεται* pp. of *χάω*. See *χατέω*

Χθαμαλός : on the ground, low.—For *χαμαλός* fr. *χαμαί*. So *πόλεμος* for *πόλεμος*. T is changed here to θ, for *χταμαλός* is an inadmissible form

Χθές : See *ἐχθές*

Χθιζά : yesterday, *χθές*

Χθών, ονός, ἡ : the earth, ground. —Hence Neptune is called *ἐνοσί-χθων*, shaker of the earth. See *ἐνόθω*

Χθόνιος : for *ὑπο-χθόνιος* under the earth. See above

Χίδρα, ων : grains of young wheat or barley.—*Τοῖς ἀγροίκοισιν ἦσθα χίδρα καὶ σωτηρία*,² *Aristoph*. From

¹⁸ But some places are barren and untrod by men. 'Ἀμ-βατα for ἄ-βατα.

¹⁹ Ἄς *γεραῖος* for *χεραῖος*, and 'agate' fr. *ἀχάτης*.

²⁰ And the horses bloodied the tendons of

his feet with their hoofs.

²¹ Clothes in a well-polished chest.

¹ Of geese or cranes or swans.

² To the rustics you were preservation and as good as grains of young wheat.

χίδρα, χίρδα, *hirda*, may have come Lat. *hordeum*

Χίλιοι: thousand.—Hence χιλιάς, ádos, a thousand. ‘Decads, centuries, *chiliads*,’ Holder. From χίλια some derive *milia*,³ *millia*.⁴ *Bilia* may have been a prior change, as φάλαινα became ‘balæna’

Χιλός: fodder, forage.—Λειμῶνα βοῦ-χιλον,⁵ Æsch. Χιλός χιλίοισιν ἵπποισιν, Fodder for a thousand horses

Χίμαρος, χίμαιρα: a goat.—Hence the monster *Chimæra*, thus described by Homer: Πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα.⁶ Hence *chimerical*

Χίμερλον: a chilblain. — Fr. χίμα, cold. See χείμα

Χιάζω: I make any thing after the form of the letter χ. Also, I imitate the inhabitants of *Chios*

χῖος ἀστράγαλος: the ace at the play of dice. — Supposed to be derived from the proverb Χῖοι κακοί, The *Chians* are bad

χῖος: Θηραμένης· σοφός γ’ ἀνὴρ καὶ δεινός ἐς τὴν πάντα, ‘Ὅς, ἦν κακοῖς πον προσ-πέσῃ, καὶ πλησίον παρα-στῇ, Πέπτωκεν ἔξω τῶν κακῶν, οὐ Χῖος ἀλλὰ Κῖος,’ Aristoph. ‘Here is no allusion to dice. It is a proverbial attack on men of versatile minds, who accommodate themselves to circumstances and are subservient to occasions; who, like the bat in the fables, are at one time a mouse, at another a bird, and are always turning to the more advantageous side,’ Br.

Χιτών, ὄνος, ὁ: a tunic. ‘Χιτών was an inner garment; ἱμάτιον was an outer garment, put on by persons going abroad,’ Vk.—‘Αχαιῶν χαλκο-χιτώνων, Hom.: Of Grecians wearing brazen tunics. Hence *tunica* is thought to be derived by transposition: χιτώνα, τώνιχα, *tunicha*

3 *Milia* is the spelling used by many ancient Mss. and inscriptions.

4 *Millia* is referred by some to μυρία, *myria*, *mylia*, as λείπια, ‘*liLia*.’

5 A meadow affording fodder for oxen.

6 A lion before, a dragon behind, a goat in the middle.

7 Theramenes: a clever fellow forsooth and apt at every thing; who, if he falls into

XION, ὄνος, ἡ: snow.—‘Digna tuo cur sis indignaque nomine, dicam: FRIGIDA es et NIGRA es; non es et es *Chione*,’ Martial. ‘There were five verbs, χῖω, χέω, χίω, χόω, χύω. Fr. χῖω is χῖων, nix per terram FUSA,’ Vk. See χέω

Χλαῖνα:⁸ a thick upper robe or mantle.—The χ is dropt in the Lat. *læna*. ‘Tyriâque ardebat murice *læna*,’ Virg.

Χλαμύς, ὕδος, ἡ: a robe placed over the tunic, generally used for a military robe.—‘*Chlamyde* et pictis conspectus in armis,’ Virg.

Χλανίς, ἴδος: a soft thin robe, opposed to χλαῖνα, a thick robe

Χλευή: laughter, ridicule.—‘For χελευή fr. χέλος=χείλος. Κλευάζω is, I move my lips i. e. in ridicule, just as ἐπ-ἀλλέζω is used of rolling the eyes in ridicule,’ Vk.

Χλήζω, ξω: ‘Ὀλυμπία καλλί-νικος ὁ τριπλὸς κεχλαδῶς, Pind.: The triple song of victory sung at Olympia. ‘Pauw prefers κεκλαδῶς. Χλάζω (wh. καχλάζω) seems to have existed (like κλάζω, κράζω), and χλήζω, pm. κέχληδα,⁹ Dor. κέχληδα. Κεχλαδῶς, qui insonuit, cani solitus,’ Heyne

Χλίω: ‘contracted fr. χαλίω=χαλάω. It signifies first, I LOOSEN or dissolve with heat, soften; and then, I break or debilitate with luxuries,’ R.

Χλαίνω: I make tepid.—Fr. χλίω, See above. I. e. I dissolve with heat. ‘Lent, fr. Sax. *lenten*, the spring; fr. Goth. *hlana*, to grow WARM, as the air in the spring does,’ T.

Χλιδή: softness; luxury; splendor, pomp; pride, arrogance. Fr. ἔχλιδον a. 2. of χλίζω=χλίω. See before χλαίνω. Hence χλιδάω, I luxuriate, Lat. *delicior*. Χλιδῶν εἰσikas τοῖς παρ-οὔσι πράγμασι. | Χλιδῶ· χλιδῶνας ὥδε τοὺς ἐμοὺς ἐγὼ Ἐχ-

scrapes and stands on the verge of them, tumbles out of them, so that he is in fact a Cian, not a Chian.

8 TH. rejects its common derivation fr. χλαίνω=χλαίνω.

9 Χλήζω may have made χλήσω in the future as well as χλήξω. So χαράσσω, χαράσω, and χαράξω.

θροῦς ἰδοίμι,¹⁰ Æsch.

χλίδος: rubbish. — Αὐτὸς ἐξ-ήμαρτε, πρῶτον μὲν τὴν ὁδὸν σενωτέραν ποιήσας, ἔπειτα δὲ τὸν χλίδον ἐμ-βαλὼν εἰς τὴν ὁδόν,¹¹ Demosth. Possibly, this word may mean properly, any stuff thrown LOOSELY together; fr. ἐχλιδον a. 2. of χλίζω=χλίω, I LOOSEN

Χλιδῶνες: bracelets.— As worn ὑπὸ τῶν χλιδῶντων

Χλίω: See before χλαιῖνω

Χλόα: a green flourishing plant, a green leaf, herb, &c.—Hence χλοαρὸς, χλωρὰ, fem. χλωρά, wh. Ovid derives *Flora*: 'Chloris eram quæ *Flora* vocor; corrupta Latino Nominis est nostri litera Græca sono.'¹² Hence 'Chloe, a namesuited to youth,' D.

Χλωρὸς: green, flourishing. Pale. So Shakspeare: 'And wakes the hope to look so GREEN and PALE At what it did so freely?' Making pale, as Lat. 'pallida mors.' Opposed to dry: 'DRY wood is more fragile than GREEN,' Bacon. New, fresh, applied to cheese, to honey, to blood, &c. Shakspeare has, 'GREEN griefs,' and Bacon: 'A man, that studieth revenge, keepeth his own wounds GREEN.' It is applied also to tears, under the same notion of freshness.—See χλόα

Χλωρῆς, χλωρὶς: the latter is applied by Homer to the nightingale: Χλωρῆς ἀηδών. So Simonides calls them χλωρ-αύχενες. 'These epithets,' says D. J. Van Lennep,¹³ 'appear to me to prove either that the color of this bird is different in Greece from what it is in these parts of Europe, or that the poets were not accurate in such epithets.' T. identifies the GREEN-FINCH with Lat. *chloris*. See above

10 Mercury: You seem to luxuriate in your present unhappy condition. Prometheus: Yes; I should like to see my enemies in such a luxurious situation.

11 He committed a great offence first by narrowing the road, and then by throwing rubbish into it.

12 Or *Flora* is fr. *flos, oris*. Val. derives *flos* fr. χλός, χλοῦς. See ἄωρον.

13 The New Stephens' Thesaurus, col. 1285.

χλούνης: Χλούνην σὺν ἄγριον, Hom. Generally taken for χλο-εὔνην, ἐν τῇ χλόῃ εὐναζόμενον, lying on the green grass. But Plutarch asks the question, εἰ καὶ τὸ λεγόμενον ὑπ' Ἀριστοτέλους ἀληθές ἐστιν, ὅτι χλούνην Ὀμηρος ὠνόμασε σὺν μόν-ορχιν¹⁴

χλούνης: vertitur, excisio testiculorum. Vide χλούνης. Vocem inveneris apud Æschyli Eumenidas, sed fortasse corruptam inter verba corrupta

χναῦω: I glut, devour greedily.—¹⁵ Ω Κύνελωψ, ἐτοιμά σοι ἐφθὰ καὶ ὀπτὰ ἀπο-χναύειν,¹⁵ Eurip. Lennep refers it to χαιῖνω, I gape or open my mouth wide. If rightly, it would come fr. fut. χανῶ, wh. χανάω, χαναῦω, χναῦω

χνόα: 'the extremity of the axle,' Bl. Or the nave of a wheel where the axle enters.—Ὀτοβον ἀρμάτων κλύω· ἔλακον ἀξόνων χνόαι, Æsch.: I hear the noise of the chariots: the χνοαὶ of the axle-trees have sounded. 'I know not whether it would not be written more correctly κνόαι. Hes. says: 'Κνοῦς: the sound of the axle. Κνόη is also used. It means also, the sound of the feet.' The truth is, from κνέω, I scrape, came κνοῦς and κνόα; as fr. ῥέω ῥοῦς and ῥόα, fr. χέω χοῦς and χόα,' Bl.

χνόα: sound, noise.—Πομπήμιους χνόας ποδῶν,¹⁶ Æsch. See above

χνόος, χνοῦς: down; foam, froth.—Ἄλδς χνόον ἀ-τρυνγέτοιο,¹⁷ Hom. "Αχνη is, down; ἄ-χνους, without down

Χόανον: a crucible, furnace.—Fr. ἔχσα pm. of χέω. That which has the power of fusion. Φῦσαι δ' ἐν χόανοισιν εἰέκοσι πᾶσαι ἐφυσῶν,¹⁸ Hom.

Χοεύς: a measure of liquids.—Fr. ἔχσα &c. That into which li-

14 Whether what is said by Aristotle is right, that Homer calls the χλούνης a boar with one testicle.

15 O Cyclops, things baked and broiled are ready for you to devour.

16 The sounds of the feet bearing men on their way. Πομπήμιους for πομπήμων.

17 The foam of the sterile sea.

18 Twenty bellows all blew in the furnaces.

quids are **POURED**

Χόες, *ων*: the name of an Athenian festival.—That is, The Cups. See above. 'Orestes, on killing his mother, came to Athens. At the time the Athenians were celebrating a festival. Not wishing to drink with him, and yet not wishing to expel him from the festival, they agreed that each man should be presented with a separate (*χοεύς*) cup, and drink from it, without mixing with any one else, and thus Orestes was allowed to drink among them. Hence the name of *χόες*, Schol. Aristoph. This account, we may presume, is mere fable

Χοή: a libation.—Fr. *ἐχθα* &c. I. e. a pouring out. *Χοὰς χέομεν παῖσιν νεκέσσειν*,¹⁹ Hom.

χοῖνιξ, *ἵκος*: 'any thing hollowed out in which things can be inserted or poured. Hence it is said of a measure into which goods are thrown; the hole of a wheel through which the axle is passed; wooden fetters into which the legs are inserted,' TH. *Χοινικis* is used of a ring for fastening a crown about the head.—Fr. *χοίω*=*χόω*=*χάω*. 'Heminas recipit binas sextarius unus, Queis²⁰ quater assumtis Graio fit nomine χοῖνιξ,' Fannius. *Αἱ κνήμαί σου βοῶσιν* 'Ιού, 'Ιού, *τὰς χοινίκας καὶ τὰς πέδας ποθοῦσαι*, Aristoph.: Your legs cry out, Woe woe, for want of the stocks and the fetters

Χοῖρος: a hog.—Possibly fr. *χοῖ*, a sound in imitation of the grunting of swine. Aristoph. has *κοῖ*, *κοῖ*. *Μηδὲ βάλλετε τοὺς μαργαρίτας ὑμῶν ἐμ-προσθεν τῶν χοίρων*,²¹ NT.

Χοῖρος: pudenda muliebria.—'Nuptiarum initio antiqui reges ac sublimes viri in Etruria in conjunctione nuptiali, nova nupta et novus maritus primum PORCUM immolant.

Prisci quoque Latini et etiam Græci in Italiâ idem factitasse videntur. Nam et nostræ mulieres, maximè nutrices, naturam, quâ feminae sunt, in virginibus appellunt PORCUM, et Græcè *χοῖρον*: significantes esse dignum insigni nuptiarum,' Varro

Χοῖρας, *ἄδος*, *ή*: a rock of the sea.—Fr. *χοῖρος*. 'From its rising from the water like a HOG's back. So in Surry is, The Hog's Back. So Lat. PORCA. Virgil has, Dorsum immane mari summo,' Bl.

Χοῖρας, *ἄδος*: the king's evil.—Fr. *χοῖρος*. So 'scrofula' fr. Lat. 'scrofa' a sow

Χοῖρην: a shell-fish; a shell used for voting.—Perhaps allied to *χοῖρας*: as sticking to rocks of the sea. 'Ἡ δὴτα λίθον με ποιήσον, ἐφ' οὗ τὰς χοῖρίνας ἀριθμοῦσιν,'¹ Aristoph.

Χοῖρος: See before *χοῖρας*
χολάδες: the bowels.—*Οὔτα δὲ δουρὶ παρ' ὀμφαλόν' ἐκ δ' ἔρα πᾶσαι*. *Χύντο χαμαὶ χολάδες*,² Hom.

Χολή:³ bile; gall; rage, wrath.—Hence the *cholera morbus*, *melancholy*, *choler*

χόλιξ, *ἵκος*, *ή*: the thick intestine.—Comp. *χολάδες*. *Καὶ χόλικος ἡνύστρου τε καὶ γαστρὸς τόμον*, Aristoph.

Χόλος: the same as *χολή*

Χόνδρος: a lump or clod of salt, &c. Aëtius has *χόνδρος ἁλός*. A grain of barley. Gristle or cartilage, as being the most hard or solid part of the body next to a bone. Hence the *hypo-chondres*,⁴ wh. *hypo-chondriac*, wh. *hipped*. *Χόνδρος* may have originally signified, a clod of DUNG, for *χόδρος* fr. *κέχοδα* pm. of *χέζω*⁵

Χορδή: an intestine; the string of a musical instrument, as made of it; any string.—Hence *chord*, *cord*

Χορδεύω: I cut the flesh to pieces.

¹⁹ We poured libations to all the dead.

²⁰ 'Queis' does not refer to 'binas,' but only to 'heminas.' A chœnix was two sextarii.

²¹ Nor cast your pearls before swine.

¹ Or certainly make me into a stone on which they count the ballot-shells.

² He wounded him with a spear near his middle; and all his bowels became scattered on the ground.

³ Perhaps fr. *χόω*. Comp. *χώομαι* as to sense, and *σχολή* as to formation. The sense of rage or anger might have been the primary sense.

⁴ The two regions lying on each side the CARTILAGO ensiformis, and those of the ribs, and the tip of the breast; which have in one the LIVER, in the other the SPLEEN,' T.

⁵ *Μνο-χόδον*, the dung of a mouse, is used by Hippocrates.

—Properly, I cut into (χορδὰς) strings. Τὴν γαστέρα κατα-χορδεύων ἀπ-έθαρε, Herod.

χορεΐα, χορία: cakes of milk and honey.—Ἄπ-αλλάγηθί μοι κανδαύλους λέγων καὶ χορεΐα, Athen.

Χορός:⁶ a chorus: a dance; an assembly or band of dancers or singers; a row, order, taken from dancers.—Hence a *choir*, and *chorister*

Χορ-ηγός: one who had the charge and generally the cost of supplying the dresses and other theatrical apparatus to the dancers or actors. Hence χορηγέω is used for, I supply, supply liberally, in a general sense.—⁷He scruples not to affirm that in this fantastic farce of life the machinery is of human direction, and the mind the only *choragus* of the entertainment,' Warburton. Fr. ἄγω

Χορηγία: supplies; provisions; wealth; means of living or of doing any thing.—See above

Χόρος: See before χορηγία

χόρτος: a court, open space before a house.—Ἀδῆς ἐν χόρτοισι, Hom. *Court and court-yard* seem allied

χόρτος: herb, grass; blade of corn.—Ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε,⁷ NT. Hence Voss. thinks *hortus* may be derived, as a herb-garden; or fr. χόρτος, an enclosure

χορτάζω: I feed with grass; feed, feed full, satisfy.—See above

-χος. The terminations χου, χοθι, χη are formed fr. χος, like που, ποθι, πη fr. ποσ; and mark place, time, or manner. Ἄλλος ἀλλαχῇ, one in one place, another in another. Πανταχῇ, everywhere, in every way. From χη is perhaps the *que* in 'ubique.' Ἐνιαχοῦ (fr. ἐνιοι), in divers places; sometimes

χοῦς: a heap, mound. For χόος. See χέω. Also, dust: Ἐκ-τινάξατε τὸν χοῦν τὸν ὑπο-κάτω τῶν ποδῶν ἡμῶν,⁸ NT.

Χώω: I pour. I raise a mound.

See χέω

Χράω. *Χράω, χραύω, χραίνω, χρίω, χρίπτω, χρίμπω, χρώω, χρώζω, χρωννύω, differ neither in their origin nor in their primary meaning. Their primary meaning is doubtless that of scraping, rubbing, or brushing slightly with the hand⁹ the skin or any surface; whence proceed those of pricking, goading, touching, wounding slightly; also, of anointing and daubing. Χραίνω and the three last have the sense of anointing and daubing alone; the rest have not only that, but the other senses, R.—Ἄ ἂ, χρίει τις αὐ με τὰν τάλαιναν οἷστρος, Æsch.: Ah ah! some gadfly again pricks me, wretched that I am. From κέχρισται pp. of χρίω is *Christ*, the Anointed. These verbs seem put for χεράω, χεραύω, &c. fr. χερὸς gen. of χεῖρ, the hand; as slightly brushing with the HAND, or slightly applying the HAND to a surface

Χράω: I invade furiously.—For χεράω fr. χερὸς &c. I.e. I cast my HANDS on any one. Eurip. has ἐν φίλοις χέρα βαλεῖν τέκνοις

Χράω: I lend. Properly, I put into another's HAND. Χράσμαι, I borrow. Properly, I take from another's into my own HAND.—For χεράω &c.

Χράομαι: I use, make use of any thing; I have or enjoy the use of any thing; have, possess, enjoy. It is used in the contrary sense, as χρῆσθαι κακοῖς, to suffer ills. And, to suffer or experience bad fortune. So Cic.: Ὑτορ valetudine non bonâ. Also, in reference to others, I use or treat well or ill. Also, I have business or intercourse with others, as Lat. 'familiarissimè utor.' Also, I take in HAND, undertake, employ myself about any thing.—For χεράομαι &c. I.e. I take into my HANDS. Generally, things are not used, when not taken into the hand. Hence κατα-χράομαι, I ab-use; fut. καταχρήσομαι. 'Their skill in astronomy dwindle

⁶ Possibly fr. κέχορα pm. of some verb χέρω formed fr. χερὸς gen. of χεῖρ. 'Tum MANIBUS simul implicitis per gramina festas Exercent choreas,' Virg.

⁷ The blade sprang up and produced

fruit.

⁸ Shake off the dust which is under your feet.

⁹ Radendi seu perstringendi.

dled into that which, by a great *cataphrēsis*,¹⁰ is called judicial astrology,' Stillingfleet

Χράω, χρεῖω: I give oracles, said of the Gods. 'Properly, I give oracles for the USE of men,' TH. *Χράομαι*, I consult an oracle. 'Apollinis oraculo UTI,' Tac. See above. 'Ὡς γὰρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπολλων, . . . ὅθ' ὑπέρ-βη λάϊνον οὐδὸν Χρησόμενος,'¹¹ Hom.

Χράομαι: I am in need of, want; am in want.—Properly, I have an occasion or USE for any thing. 'That done, I have no further USE for life,' Philips. I. e. I have no further NEED of life. See *χράομαι* above

Χραίνω, fut. χρανῶ: I daub, paint, color; stain, pollute.—Fr. *χράω*. See after *χρώ*

χραίσμω, χραισμέω: I help; defend; drive off, defendo. Compare the senses of *ἀρκέω*.—For *χράσσω* = *χρήσσω* fr. *κέρησμαι* p. of *κρήζομαι* fr. *χρεία*. I. e. I make myself of USE to another. *Οὐ κοῖνῃ οἱ ὄλεθρον Χραῖσμε σιδηρεῖν*,¹² Hom. Hence *χραίσμη, UTILITY*, avail, help: *Οὐκ ἄν τοι χραίσμη κίθαρις τὰ τε δῶρ' Ἀφροδίτης* "H τέ κόμη τό τε εἶδος, ὅτ' ἐν κοινήσι μίγεις,"¹³ Id.

Χραύω: I scratch, slightly wound.—See *χράω* after *χού*

Χρεία, χρεῖω, ἥ: use, usefulness, utility; service, benefit; occasion or need for the use of any thing; need, necessity, want.—Fr. *χρεῖω* = *χρέω* = *χράω*. See before *χραίνω*

Χρεία: engagement, business.—See *χράομαι*, I use

Χρεῖω: I give oracles. See *χράω*
Χρέμπτομαι: I spit out.—'From the sound,' L. Fac. Unless it is a lengthened form of *χρέω*, wh. Lat. *screo*: 'Exscreat, et ficta dat modò signa notà,' Ov. From *κέχρημαι* pp. of *χρέω* is *Chremes*, an old man in Terence: 'Quod senes screare soleant,' D. 'Chremes comes from

the ancient word *χρέμος* which produced *χρεμετόν, χρεμετίζω, χρέμπτω*, TH.

Χρεμετίζω, χρεμέθω, χρεμίζω: said of horses neighing.—"Ἴππος ἐπι-χρεμέθων κρούει πέδον,"¹⁴ Ap. Rh. See above

Χρέος, εὖς: a loan, debt. Death, as a debt due to nature.—Fr. *χρέω* = *χράω*, I lend

χρέος: used also, like *χρήμα*, for, thing, res, negotium, &c.: *Τί καινὸν ἦλθε δωμάσιν χρέος*; Eurip.: What new THING has happened to the family? As *χ* is dropt in 'læna' fr. *χλαῖνα*, the *χ* might have been dropt in *χρέος*, which could thus form the Lat. *res*,¹⁵ *rei*. And hence the verb *reor*, as 'thing' and 'think' are allied; *vereor, verus*,¹⁶ *revereor; ratus sum, ratio*, &c.

χρεῶν: need, necessity. *Χρεῶν βοῦλῆς ἐμέ καὶ σέ*, Hom.: Need of advice (has come to or presses on) you and me, We both have need of advice.—See *χρεία*

Χρεω-κοπέω: I defraud another of what he has lent me.—Fr. *χρέος*, a loan, and *κόπτω*. But the application of *κόπτω* is obscure. Perhaps, I cut off another from his loan.

Χρεῶν: the same as *χρεῶ*. *Οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεῶν*, Æsch. Here *χρεῶν* is, it is a thing due, it is right or proper: It is right thus to insult our insulters

Χρή: it is USEFUL or necessary, it is a matter of debt or obligation, it is due from us, oportet, decet. To know *τί χρή καὶ τί οὐ χρή ποιεῖν*, what we ought and what we ought not to do.—See *χρεία* and *χρέος*

χρητέω, χρήζω: I have USE, occasion, or need for, I want, desire; I want, desire, beg another to do any thing.—For *χρητέω* fr. *χρεία*

Χρήμα, ατος: a thing, res, negotium; business, occupation, &c. Properly, any thing fit for USE.

10 By which one word is used ABUSIVELY for another.

11 For so Apollo, as he gave him the oracle, told him, when he passed over the stone threshold to consult the oracle.

12 The iron club did not drive off destruction from him.

13 Nor, Paris, would the harp or the gifts of

Venus or your hair or your form avail you, when you should be mixed in the dust.

14 The horse, as he neighs, beats the ground.

15 Scal. traces it to *ῥῆσις* = *ῥήμα*. Voss. to *ῥέζω*.

16 See H. Tooke's *Diversions of Parley*.

From *κέχρημαι* p. of *χράσμαι*, I use. *Τί τὸ χρῆμα*; Quid rei est? What is the matter? *Συὸς χρῆμα μέγα*, a great thing of a boar, a great boar. *Πολὺ χρῆμα τεμαχῶν*, a great quantity of slices; or, large slices. *Χρήματα*, things used for the purposes of life, chattels, wares, articles of sale; merchandise, effects, goods, possessions, money; instruments, utensils, (just as this is fr. 'utor')

Χρῆμα, ατος: an oracular answer.—Fr. *κέχρημαι* p. of *χράσμαι*, I consult an oracle

Χρηματίζω: I am occupied in doing any THING or transacting any BUSINESS, specially of a public nature. *Τοὺς τῶν Ἐφόρων θρόνους ἐνθα εἰωθάσι καθ-ήμενοι χρηματίζειν*,¹⁷ *Ælian*. It is said also of transacting business before the senate or people; or of consulting it: *Ἦν τις προσ-ῆν πρὸς βουλὴν χρηματίζειν*, *Xen*.—Fr. *χρῆμα, ατος*. See *χράσμαι*, I use

Χρηματίζω: said of the Gods replying or giving directions to those who consulted the oracles; and hence of directing or admonishing by visions, &c.—Fr. *κέχρημαι* p. of *χράσμαι*, I consult an oracle

Χρηματίζω: I am called, denominated.—*Ἐγένετο χρηματίζειν πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς*, *NT*.: It came to pass that the disciples were called Christians first at Antioch. 'The expression arises from this,' says Erasmus, 'that persons are DENOMINATED from their (*χρῆμα*) business, trade, or profession. Thus those were CALLED publicani who collected the public revenues. So those were CALLED Christians whose profession was Christianity.' So in law: Maurice Workman, Surgeon

Χρηματίζομαι: I traffic, make MONEY, acquire wealth, *τὰ χρήματα συν-άγω*. Also, I derive USE or advantage from any thing. *Οἷς ἐχρηματίσατο ἐπὶ κακῇ τῆς πόλεως* in *Xenophon* is translated by Sturze: The things he had done for his own emolument and to the detriment of

the state.—See *χρῆμα, ατος*; and *χρεία*

Χρῆν: the imperfect of *χρή*. *Ἐρεῖ τις, οὐ χρῆν* ἄλλὰ τί *χρῆν* εἶπατε, *Aristoph.*: Some one will say, It was not right. But say what was right

Χρήσιμος: of use, useful, advantageous; useful in the state; fit for any use or purpose.—Fr. *κέχρησαι* p. of *χράσμαι*, I use

Χρησμός: an oracular response.—Fr. *κέχρησαι* p. of *χρήζομαι*=*χρά-ομαι*

Χρήστης: 'either debtor or creditor,' *TH*.—See *χράω*, I lend

Χρηστός: fit for USE, useful; fit for any purpose. 'Benign, good, beneficent, mild: one who IS OF USE to as many as he can, and hurts no one,' *Schl*. Good generally, as opposed to bad, bad being considered in the light of useless and good for nothing: *Φθείρουσιν ἥθη χρήσθ' ὁμιλίας κακαί*, *Menand.*: Bad communications corrupt good manners.—Fr. *κέχρησαι* p. of *χράσμαι*, I use

Χρίπτω, χρίμπτω: I cause to approach. Also, I cause (myself) to approach, I approach: *Λίσσον δὲ γούνασι δεσπότου χρίμπτων, ὦ τέκνον*, *Eurip.*: Approach the knees of your lord, and beseech him, my child. And *χρίμπτομαι*: *Οὐδ' εἰ κεν στείχοντος ἐν-χρίμπτουιντο πόδεςσι*, *Orph.*—Formed fr. *χρίω* i. e. *χερίω* fr. *χερὸς* &c. Properly, I approach so near as to TOUCH with my HANDS. 'Tendere submissas ad tua crura MANUS,' *Ovid*. See *χράω* after *χόω*

Χριστός: *Christ*, the Anointed. See after *χόω*

Χρίω: I anoint, daub. And I prick, sting. See after *χόω*

Χρόα, χροία: 'the surface of any thing. Hence it means the color or hue on the surface of bodies. The skin covering the human body. Hence also the body itself,' *TH*.—Allied to *χρόω* and *χράω*, verbs expressing actions done on the surface of things. See after *χόω*. *Φρούδα τὰ χρήματα, φρούδη χροία, Φρούδη ψυχῇ*, *Aristoph.*: Perished is my

¹⁷ The seats of the Ephori where they were wont to sit and transact public business.

money, perished is my color, perished is my soul. From *χρόα* or *χροῦς* is probably Lat. *pulchrus* (i. e. *pulcher*) for *polchrus*, *poly-chrus*, *πολύ-χρους*, having much COMPLEXION

Χροῖζω, *χρόζω*, *χρώζω* : I touch. *Φεῦ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα* *Κακοῦ πρὸς ἀνδρὸς*,¹⁸ Eurip. Hence, it is used of, sleeping or lying by or with another, i. e. being in contact : *Μάντις τοι* (i. e. *σοι*) *τὰν νύκτα χροῖζεται ἅ καλαμαῖα*,¹⁹ Theocr. Also, I color, &c.—Fr. *χρόω* fr. *χερὼ* fr. *χερὸς* &c. : I put my HAND to an object. See *χράω* after *χόω*

Χρόμαδος : a harsh noise : *Δεινὸς δὲ χρόμαδος γενύων γένετ'*. Homer is speaking of two men fighting. 'Their crackling jaws re-echo to the blows,' Pope

ΧΡΟΝΟΣ : time ; space of time, length of time, progress of time.—Hence *chrono-logy*, *chrono-meter*, *chronicle*, *ana-chronism*

Χρονίζω : I spend or wear the time, delay ; come after a long time, come late.—Fr. *χρόνος*

Χρόος, *χροῦς* : the skin.—See *χρόα*
Χρόω : I color, &c.—See *χρόα*

ΧΡΥΣΟΣ :²⁰ gold.—Hence *chrysolite*,¹ properly, the gold-stone. 'Such another world Of one entire and perfect *chrysolite* I'd not have sold her for,' Shakspeare. And *chrysalis*,² otherwise called 'aurelia' fr. 'aurum'

Χρυσό-λιθος : See *χρυσὸς* and the notes

Χρυσ-ωπὸς : a kind of gold fish. Fr. *ὥψ*

Χρώω : See *χροῖζω*
Χρῶμα, *αἶος* : color, hue, &c.—Fr. *κέχρωμαι* pp. of *χρώω*. See *χρόα*.

Hence *a-chromatic*³ telescopes

Χύδην : confusedly, as this is fr. 'fundo,' promiscuously.—For *συγ-χύδην* fr. *κέχνται* pp. of *χύω*. See

ἀνέδην

Χυδαῖος : common. — That is, DIFFUSED widely. See above. *Χυδαίου καὶ παν-δήμου λαλιᾶς*, Polyb.

Χυλὸς :⁴ juice. Hence *chyle*. Also, flavor, taste, savor. So Horace 'ona succi melioris.' That, which is without juice, is insipid

Χυμὸς : much the same as *χυλὸς*, and from the same root

Χύτλον : that which is poured out, a libation. A pouring of water or oil on the body to wash or anoint it. Hence *χυτλώω*, I wash, wash away (filth.) — Fr. *κέχνται* pp. of *χύω*

Χύτρα, *χύτρος* : any vessel for pouring water or liquid in ; a pot, pan, cistern, &c.—Fr. *κέχνται* &c. *Ζεῖ χύτρα*, *ζεῖ φίλια*, Prov. : When the pot boils, friendship boils

Χύω : See *χέω*

Χωλὸς : lame, mutilated. — For *χαολὸς* fr. *χάω*, a verb expressive of bereavement or deficiency. See *χατέω*. Some suppose it put for *κωλὸς* fr. *κῶλον*, a limb ; as *ἰλλὸς*, one who squints, fr. *ἴλλος*, an eye. Hence *chol-iambics*, lame or limping iam-bics⁵

Χωνεύω : I melt, smelt.—For *χοα-νεύω* fr. *χόανον*. I. e. I put into a furnace

Χωννύω : = *χύω* = *χόω*, as *ῥωννύω* = *ῥώω*

Χώομαι : I am enraged.—*Πόντια θεὰ, μὴ μοι τόδε χόω*,⁶ Hom. 'For *χόομαι* fr. *χόω* = *χέω* : I am CONFUSED, agitated,' Dm.

Χώρα, *χωρὸς* : space ; place, spot ; ground, land, field, country, farm. Place, post, station.—For *χαόρα*, fr. *χάω*, I contain. That is, superficial CONTENT. 'I have added a *choro-graphical* description of this terrestrial paradise,' Raleigh. '*Chorography* is less in its object than geo-

of some insects, T. From the yellow or gilded color of most of them, Mor.

3 Such as correct the different refrangibility of rays or colors which otherwise spoil the clearness of the images, Mor.

4 From *χύω*.

5 Otherwise called scazontics. See *σκάζω*.

6 Revered goddess, do not be angry with me for this.

18 Ah these knees, how often have we been touched by this bad man !

19 The grasshopper, the prophetess, shall sleep by you during the night.

20 Perhaps fr. *χρώω* = *χρόω*, I color, L. It might be so called specifically : The colored metal.

1 From *λίθος*, a stone. 'Chrysolite, a precious stone of a dusky green with a cast of YELLOW,' T.

2 From the golden color in the nymphæ

graphy, greater than topography,' T.

Χωρέω : I contain ; contain in my mind, receive, admit, comprehend. Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον· ὁ δυνάμενος χωρεῖν, χωρεῖτω, NT. : All comprehend not this word ; let him who can comprehend it, comprehend it.—Fr. χῶρος=χάρος, that which contains, fr. χᾶω, I contain

Χωρέω : I dwell.—Fr. χώρα. I. e. I have a place. 'The truth has no place in you,' NT.

Χωρέω : As χώρα is a place ; χωρέω can mean, I make PLACE for another, give place to him, retire, recede. Or it can mean, I go from one PLACE to another ; and so, I go generally. Χωρέω is also, I go on : Χωρεῖ τὸ πρᾶγμα πολλῶ μᾶλλον, ἄνδρες, ὑμῖν, Aristoph. : The thing goes on much more for you, men ; or prospers much more. Fr. ἀνα-

-χωρέω, ἀγχωρέω, I retire, is an *anchorite* or hermit. 'Students, monks, friars, *anchorites*,' Burton

Χωρίς : apart, asunder. Except, i. e. this being severed from the rest. Besides, i. e. apart from what has been before stated.—For χωρίς fr. χᾶω, wh. *chasm*, which expresses a vacuum or separation between one object and another. 'Between us and you there is a great gulf (χάσμα) fixed,' NT.

Χωρίζω : I part asunder, sever, separate. Χωρίζομαι, I separate myself, withdraw.—See above

Χωρίτης : a rustic.—Fr. χῶρος, the country

Χῶρος : See χώρα

Χῶρος : the north-west wind.—Hence Lat. *chorus, corus, caurus* : 'In Boream *Corumque*, aut unde nigerimus Auster,' &c., Virg.

Ψ.

Ψ' : 700. Ψ' : 700,000

ΨΑΩ : 'Every Greek word beginning with ψ springs from one of these five forms, ψάω, ψέω, ψίω, ψόω, ψύω : all derived from one root. The primary meaning is, rado, I scrape. Hence they have the notions of attenuating, rubbing off, and making warm. For by scraping we attenuate and make less ; by scraping we rub off the dust ; by scraping we make warm,' Vk. From these verbs are others : ψῆμι, ψαύω, ψαίω, ψαίρω, ψάλλω, ψήχω,⁷ ψοίω, &c. 'I would translate,' says Bl., 'ψάω, I scrape ; ψαύω, I touch ; ψαίρω, I graze or raze.' Perhaps the best generic sense of these verbs is that of brushing or drawing the hand over any surface. Thus ψάλλω is applied to drawing the hand over a harp or lyre. Fr. pp. ἔψαλμαι is ψαλμός, the sound made by the harp or lyre thus brushed or swept with the hand ; and hence *psalm, psalm-ody*

* Ψάδα, ψάγдан, σάγδας : a kind of ointment.—Αἰγυπτίῳ ψάγδανι τρις λελουμένη,⁸ Athen.

Ψαυρός : crumbling, or which may be crumbled, crummy ; dry.—Fr. ἐψάθην a. l. p. of ψάω. For we crumble by scraping

* Ψαίνυθος : false. Ψαίνυθα θεσπίζοντα, Lycophr. : Prophesying falsely

Ψαίρω : I graze, &c. See ψάω before ψαυρός

Ψαιστόν : a cake of flour and oil, or other ingredients RUBBED together with the hand.—Fr. ἐψαισται pp. of ψαίω=ψάω. Οὐδ' ἂν εἰς θύσειεν ἀνθρώπων ἔτι Οὐ βοῦν, οὐχὶ ψαιστόν, οὐκ ἄλλ' οὐδέν,⁹ Aristoph.

Ψάκας, ἄδος, ῆ : a small particle ; a drop ; a drop of dew.—Fr. ἔψακα p. of ψάω. Properly, that which is attenuated by rubbing. See ψάω. "Ενδον δ' ἀργυρίου μηδὲ ψακὰς ἦν πάννυ πάμπαν,¹⁰ Aristoph.

Ψαλάσσω, ξω : formed fr. ψαλῶ

⁷ From ἔψηκα p. of ψάω.

⁸ Thrice bathed with Egyptian ointment.

⁹ Not one man would sacrifice any more

an ox, a cake, or any thing else.

¹⁰ Within was not in any way even a particle of silver.

ful. of ψάλλω, and, like ψάλλω, applied to brushing the hand over a harp. Ψαλδέξεις εἰς κενὸν νευρᾶς κτύπον,¹¹ Lycophr. Also, I bruise; properly, by rubbing. See ψάω

ψάλιον: the iron ring of a curb; a curb chain.—Fr. ψάω, L. From its RUBBING the mouth of the horse, S. "Ακρατον τὴν ὀλιγαρχίαν ὀρώντες, οἷον ψάλιον ἐμ-βάλλουσιν αὐτῇ τὴν τῶν Ἐφόρων δόναμιν,¹² Plato

Ψαλῖς, ἴδος: sheers, clippers, nippers.—Χρῆ σὲ δρεπάνουσι καὶ οὐ ψαλίδεσσι καρῆναι,¹³ Epigr.

Ψαλῖς, ἴδος: an arch in buildings. From its resemblance to a ψαλῖς, the form of which was probably a curve uniting two parallel plates of metal. See above

Ψάλλω: I play on the harp or lyre. See ψάω before ψάγδα

Ψαλμός: See ψάω before ψάγδα

Ψάμαθοι, ψάμμος, ἡ: sand. See the note on ἄμμος.—Fr. ἔψαμαι pp. of ψάω. I. e. pebbles RUBBED by the sea

Ψαμμα-κόσιοι: very great in number.—Properly, sand-hundred; in allusion to πεντα-κόσιοι, &c., five-hundred, &c. Sand being substituted jocosely for a definitive number, to denote that the hundreds are innumerable. 'Numeroque carentis ARENÆ,' Hor.

Ψάμμος: See ψάμαθος

ψάρ, ἀρὸς: a starling.—Ὅστε ψαρῶν νέφος ἡὲ κολοιῶν Οἶλον κεκλήγοντες,¹⁴ Hom. So pies and starlings are joined by Elyot: 'He, that hath nothing but language only, may be no more praised than a pye or a stare, when they speak featly'

ψαρός: spotted like a ψάρ or starling; spotted. It is translated also, swift; a meaning which perhaps does not belong to it. Comp. βαλιός

Ψάω: I touch, feel; touch on a subject, &c.—See ψάω before ψάγδα

Ψαφάρος: dry. From ψάω; or rather fr. ἔψαφα,¹⁵ p. of ψάπτω formed fr. ψάω. Comp. ψαθυρός. Ψαφάρος is translated also putrid; but perhaps without necessity. As in this sentence in Suidas: Κόμας ψαφάρῃ ἐμίαντο κονίη: He was stained as to his hair with dry (or putrid) dust

Ψάω: See before ψάγδα

Ψέγω, ξω: I blame.—Fr. ψέω=ψάω. So Persius: 'Pallentes RADERE mores.' 'Tango' is used similarly. See ψάω. Οἱ γέροντες εὐχονται θανεῖν, Γῆρας ψέγοντες,¹⁶ Eurip.

Ψεδνός: thin, rare, tenuis, applied to hair.—For ψεδανός fr. ψέω=ψάω, as ἑλλεδανός fr. ἔλλω; μακεδνός fr. μάκος. By scraping we attenuate. See ψάω before ψάγδα

ψεδυρός: Ψεδυρὰ τριβοὶ ἐρώτων, Æsch.: The paths of love are fallacious things. From ψέδος=ψεῦδος. Others read ψυθρὰ fr. ψύθος=ψύδος. Or ψιθυρά. EM. derives ψίθυρ, ψίθυρος¹⁷ fr. ψύθος. Rather they are allied to it. It seems probable then that ψέδος, ψεῦδος, ψύδος, ψύθος, ψίθος were allied

Ψεκάς: the same as ψακάς, and fr. ἔψεκα p. of ψέω, as ψακάς fr. ἔψακα p. of ψάω

Ψέλιον, ψέλλιον: an arm-chain, bracelet.—Fr. ψέω, as ψάλιον fr. ψάω ψελλός: having an imperfect enunciation; lisping, stammering, &c. Also, imperfectly enunciated: Τῶν δ' εἰ τι σοι ψελλόν τε καὶ δυσ-εὔρετον, Ἐπ-ανα-δίπλαζε καὶ σαφῶς ἐκ-μάνθανε,¹⁸ Æsch. 'A ψέω. Blæsus MINUIT integritatem literarum,' Mar.

ψευδ-αμάμαξος: Ἀλλ', ὦ Ζεῦ, μέγα βρόντα, κάμει ποιήσον καπνὸν ἐξ-αἴφνης, ἢ Προξεινάδην, ἢ τὸν Σέλλον,¹⁹ τοῦτον

¹¹ You shall strike up the noise of the string of the harp to no purpose.

¹² Seeing the oligarchy intemperate, they throw over it by way of curb the power of the Ephori.

¹³ You should be shorn with scythes, not with sheers.

¹⁴ Like a cloud of starlings or jackdaws crying out acutely.

¹⁵ Compare ψῆφος.

¹⁶ The old pray to die, blaming old age.

¹⁷ Harpocration says: Ἐτιμῶτο Ἀθήνησι καὶ Ψίθυρος Ἀφροδίτῃ καὶ Ἐρως Ψίθυρος: and mentions ψιθυριστῆς Ἑρμῆς. Whether this is of any use in determining the sense of the passage above, the reader will judge.

¹⁸ If any thing I have said is imperfectly enunciated or difficult to be found out or discovered, redouble (or, repeat) your questions and learn clearly what you wish to know.

¹⁹ The son of Sellus, i. e. Æschines.

τὸν ψευδαμάμαξιν, Aristoph. 'Qui mentitur labruscam,' says Br. Labrusca is a weed called wild-vine or bryony. 'Falsely cracking, alluding to a species of vine, which crackled when burning,' J. Mitchell translates the passage thus: 'O for a thunder-ball, Jove, thou great lord of all! Hissing and fizzing and whizzing now let it fall; Blasting and burning me, Into smoke turning me; Thus away done with I shall be one with Big-bouncing Æschines Or Proxenias, Those sons of vanity, Smoke and inanity, Who go off in a crack, Like wild grapes when they smack'

ψευδ-ατράφαξ: Πιθανώταθ' ἡ βουλή δ' ἅπασ' ἀκρωμένη, 'Εγένεθ' ὑπ' αὐτοῦ ψευδατραφάξιος πλέα, Aristoph. The ἀτράφαξ is the Lat. atriplex, i. e. orage or orach. The Schol. says it grows extremely fast.²⁰ Hence Br. translates the passage: 'The Senate, as it heard all these plausible things, was crammed with his lies as fast as orach grows'

Ψεύδος, eos: a lie.—Hence a *pseudo-prophet*, false prophet; *pseudo-apostle*, &c. And the *Pseudolus* or Cheat of Plautus. Aristoph. has ἄγγελος ψευδ-αγγελῆς, a messenger giving a false message

Ψεύδω: I say what is false; deceive; delude, disappoint.—See ψεῦδος

Υέφος, eos: darkness, νέφος

Ψήγμα, aros: any thing rubbed or SCRAPED off, filings, SCRAPS, &c.—Fr. ἐψηγμαι pp. of ψήχω, fr. ἐψηκα p. of ψάω

Ψήκτρα: a curry-comb for SCRAPING off the dirt.—Fr. ἐψηκται pp. of ψήχω. See above

Ψηλ-αφάω: 'It is a rare instance of one verb compounded of two; ψάω and ἀφάω. It is properly said of those who feel or grope in the dark. Φαίνονται μοι ψηλαφῶντες ὥσπερ ἐν σκότει,' Plato, 'Vk. 'It primarily signifies, I TOUCH by SCRAPING, which

is done by smoothing down with the hands, specially as we do horses.' It is thence applied to the blind who feel with their hands,' L.

Ψήν, ηνός: a worm eating fig-trees.—Properly, a worm RUBBING trees. Fr. ἐψηνα a. 1. of φαίνω=φαίω=ψάω. Οἱ κνίπες καὶ ψήνες αἰετὰς οὐκ αὖ κατ-έδονται, Aristoph.: Gnats and fig-worms are not always devouring figs

Ψηνός: having the hair thin or the head bald.—Fr. ἐψηνα &c. (See above.) Compare ψεδνός

ψήρ: the same as ψάρ

† Ψήσσα, ψήττα: 'a generic word comprehending the sole, turbot, and plaice,' Ritterhuis

Ψήφος, ῆ: a pebble; a pebble for voting; a vote, decree.—Properly, a pebble on the shore RUBBED by the sea. Fr. ἐψηφα p. of ψήπτω fr. ψάω, as φαφαρός fr. ἐφαφα &c. Unless ψαφαρός and ψήρος are fr. ψάω, ψάφω, ψάφω. Hence ψηφίζω, I count with pebbles; ψηφίζομαι, I vote, decree, elect, &c.

Ψήχω, ξω: I scrape, rub, stroke, smooth.—Fr. ἐψηκα p. of ψάω

Ψίαθος: a rush or reed; a mat made of it.—'Ἰδοῦ ψίαθος' κατὰ-κεισο, Aristoph.: See there's a mat: lie down on it. If the primary meaning of ψίαθος is, a mat; it may come fr. ψίω=ψάω, from the notion of RUBBING the feet on it

Ψιάς, ἄδος: a drop of dew, blood, &c.—Fr. ψίω, as ψακὰς fr. ψάω and ψεκὰς fr. ψέω

Ψιθία, ψυθία: a kind of vine which produced the best grapes for passum or sweet wine.—'Vel psythiá passos de vite racemos,' Virg.

Ψίθυρος: a whisper; a soft sound; secret whispering, backbiting.—Formed apparently from the sound. 'Ἀδύ τι τὸ ψιθύρισμα καὶ ἂ πίνυς, αἶπολε, τίνα, 'Α ποτὶ ταῖς παραῖσι, μελίσδεσαι' ἄδὼ δὲ καὶ τὸ Συρίσδες,² Theoc.

²⁰ EB. mentions a species, the halimus, or broad-leaved orach, 'which was formerly made into hedges, and constantly sheared to keep them thick. But this is a purpose to which it is by no means adapted, as the shoots grow so vigorous that it is impossible to keep the hedge in any tolerable order.'

¹ They seem to me to feel or grope as in the dark.

² A sweet whisper, o goat-herd, does that pine, which (is) by the fountains, send forth, and sweetly do you play on the pipe. 'Ἀδὼ is ἡδὼ; μελίσδεσαι is μελίζεται fr. μέλος; συρίσδες is συρίσσει, συρίζεις.

Ψιλός: bare, thin, tenuis; bare of clothes, naked. 'Said of any thing stripped of its proper covering; as the earth of trees, a soldier of his armor, the head of hair, language of rhythm,' Bl. It is applied to light-armed troops, as being short of armor or bare of heavy armor. It is also, smooth.—Fr. *ψίω*, I rub, attenuate, smooth. Comp. *ψεδνός* and *ψηνός*. Hence *e-psilon*, *u-psilon*³
 Ψιλόω: I make bare, strip off, take away.—See above

Ψίμυθος: white lead, paint.—Perhaps fr. *ψίμαι* pp. of *ψίω*.⁴ That which is RUBBED on the face. Οὐποτε φῦκος καὶ ψίμυθος τεύξει τὴν Ἑκάβην Ἑλένην, Epigr.: Never will dye and white lead make Hecuba a Helen

Ψίξ, ιχός: a morsel, crumb.—Fr. *ἐψικα* p. of *ψίω*. From the notion of rubbing and crumbling

Ψίττα: *ψῆττα*=*ψῆσσα*

Ψίττακος: a parrot.—'Quis expedit *psittaco* suum χαῖρε? Picasque docuit verba nostra conari?' Pers.

Ψίω: See *ψάω* before *ψάγδα*

Ψόαι:⁵ two large muscles of the loins.—Hence the *psosas*' abscess

Ψόγος: blame.—Fr. *ἐψογα* pm. of *ψέγω*

Ψόλος: 'smoke, soot, flame,' Hes. *Flamma fumo est proxima*, is a proverbial expression.—*Ψολόεντι κεραυνῷ*, Hom.: With a smoking or flaming thunderbolt. Ψόλος is fr. *ψάω*=*ψάω*, perhaps from the notion of eliciting flame by RUBBING. 'Silici scintillam excudit Achates,' Virg.

Ψόφος: noise.—Fr. *ψύω* (as *ψῆφος* and *ψαφαρός* fr. *ψάω*): Properly, the sound arising from rubbing or scraping. Ἐλαίου ρεῦμα ἀποφῆτὶ ῥέοντος,⁶ Plato

Ψόω: See *ψάω* before *ψαθαρός*

Ψυδρός: false.—Fr. *ψύδος*=*ψεῦδος*

Ψύθος, εὐς: the same as *ψεῦθος*=*ψεῦδος*

Ψύλλος, ψύλλα: a flea.—For *ψύλος* fr. *ψύω*, (as *ψιλός* fr. *ψίω*): That which SCRATCHES the skin. Hence Lat. *pulex* for *psulex*

Ψύλλιον: the herb flea-wort or flea-bane. See above

Ψύττα: the same as *ψίττα* and *σίττα*

ΨΥΧΗ: breathing, breath, breath of life, life; the soul, anima; mind, animus; disposition of the mind, generosity, fortitude, &c.; tendency of the mind, desire or appetite. Also, a spirit or ghost. A breathing thing, animal. And, a butterfly.—Hence *Psyche*, who was painted with a BUTTERFLY to denote the immortality of the SOUL. And *met-em-psychosis*, the transmigration of souls

Ψύχω, ξω: I BREATHE on; dry; make cool; make cold or frigid, chill.—Fr. *ψυχή*, breath. Δείματα ψύχει ψυχὰν ἐμὰν, Æsch.: Fears chill my soul

Ψυκτήρ, ό: a cooling vessel, a cooler.—Fr. *ἐψυκται* pp. of *ψύχω*

Ψυχή: See after *ψύττα*

Ψυχῆιος: that which has breath, animal. Ψυχῆιον οὐδὲ ἔν τι σιτέομαι, Luc.: I feed on no animal food whatever.—Fr. *ψυχή*, anima

Ψυχομαχέω: said of one who, having exhausted all his bodily strength, fights and resists with his bare spirit

Ψυχορράγω: said of one whose spirit is bursting from his body in swooning or dying.—Fr. *ἐρράγον* a. 2. of *ράσσω* or *ρίσσω*

Ψύχος, εὐς: coolness, cool air; cold, frost, winter.—Fr. *ψύχω*

Ψύχω: See before *ψυκτήρ*

Ψύω: See before *ψάγδα*

Ψύα: a scabby and fetid disease.—Fr. *ψῶ*. Comp. 'scabies' with 'scabo'

Ψύθιον: a small particle, a crumb.

—Fr. *ἐψώθη* a. 1. p. of *ψόω*. Comp. *ψακὰς*, *ψίξ*, &c.

ψωλός: circumcised.—'For *ψαλός*

by *ε*; and from the *υ*, as the ancient sign of the digamma, another species of aspirate, since otherwise *οι* was put for *υ*,' M.

⁴ So *ἐν-τριμμα*, *πρόσ-τριμμα* fr. *τρίβω*.

⁵ Fr. *ψόω*=*ψάω*. 'For animals are wont to *ψα* this part,' Mar.

⁶ A stream of oil flowing noiselessly.

3 The application is dubious. Some consider *e-psilon* to mean Short E, in opposition to *eta*, Long E. But then this will not apply to *u-psilon*. 'Ε ψιλὸν and Ὑ ψιλὸν (smooth or soft, not aspirated) appear to have received this appellation to distinguish them from Η, which was anciently the mark of the aspirate, and was expressed also as a vowel

fr. ψάω. Derasus, TH. Ἐχων ἄφ-
-ῖκται δεῦρο πρεσβύτερον τινὰ, ῥυπῶντα,
κνυφόν, μαδῶντα, νωδόν' . . . Οἶμαι δὲ
νῆ τὸν οὐρανὸν, καὶ ψωλὸν αὐτὸν εἶ-
ναι,⁷ Aristoph.

ψωλή: the foreskin, prepuce.—I.
e. the circumcised part. See above

Ψωμός: a crumb, bit.—Fr. ἔψω-
μαι pp. of ψόω. Comp. ψώθιον

Ψωμίζω: I supply a poor man

(ψωμοῖς) with bits or morsels; I cut up
into bits and give away: 'If I distri-
bute (ἐὰν ψωμίζω) my goods to feed
the poor,' NT.

Ψώρα: the itch or scab.—For
ψάορα fr. ψάω, I rub, scratch. J.
compares sore

Ψόχω: I rub, scrape, crumble.—
Fr. ἔψωκα p. of ψόω

Ω.

Ω: 800.

Ω: 800,000

Ω: oh!

Ωα, ὦα: the border of a garment.
—For ὦα=ῥα=ὄια fr. ὄις, οἴσις. As
made of sheeps' skin. Ἐπὶ τὴν ὦαν
τοῦ ἐν-δύματος αὐτοῦ, LXX.

Ωρίων: Orion

Ωας, ὦς: an ear, (as κῶας, κῶς).
See οἶας

* Ωβή:⁸ a Lacedæmonian tribe

Ωγύγιος: very ancient.—'From
Ogyges, a very ancient King of At-
tica, or of Thebes, or of the Gods,
all ancient and venerable things were
called ὠγύγια,' Bl.

Ωγών: for ὁ ἀγών

ΩΔΕ: for ᾠδε or τῷδε, in this
(manner), thus. In this (place), here.
—Dative of ὄδε

Ωδή: a song, ode. See αἰείδω

Ωδείον: a theatre for music and
recitations of poetry. It was used
also for other purposes.—Fr. ᾠδή

Ωδι: the same as ὄδε

Ωδιν, ἰς, ἴνος: pain; the pain of
childbirth. Allied to ὀδύνη. Hence
ὠδίνω, I am in pain: Στενάχων τε
καὶ ὠδίνων ὀδύνησι, Hom.

Ωζω: I cry out in admiration.—
Properly, I cry ὦ, oh. See the note
on βάζω

Ωῆ: holla there, ho.—'For ὦ, as
τιῇ for τί,' EM.

Ωθω, (fut. ὥσω) ὠθέω: I push,
thrust, urge, drive; thrust out.—Καὶ
προσ-πεσόντες ἐμάχοντο· ἑώθουν, ἑω-
θούντο· ἐπαιον, ἐπαίοντο,⁹ Xen. Per-
haps fr. p. ὦκα is ὠκὺς, swift; and
fr. pp. ὦται is Bo-otes¹⁰

Ωκεανός:¹¹ the ocean

Ωκιμον: basil royal, garden basil.
—'Cum bene discincto cantaverit
ocima vernæ,' Pers.

ΩΚΥΣ:¹² swift.—Πόδας ὠκὺς
'Αχιλλεύς, Hom. 'Ocyor ventis et
agente nimbo Ocyor Euro,' Hor.

Ωκύ-θοον τρι-πέτηλον: a kind of
clover, which is a TREFOIL plant.—
'Ωκύθοον is fr. ὠκὺς and τέθοα pm. of
θέω, from its running fast; and τρι-
-πέτηλον is for τρι-πέταλον, having
three leaves, trefoil

Ωλένη: the arm. 'The arm as
far as the elbow,' Bl.—The Goth. is
alleina, Lat. ulna, Sax. eln, wh. ell.
Huloet has 'An ell or elne'

Ωλεξ: See ἄλοξ

Ωμος: the shoulder.—Fr. ὤμαι
pp. of ὦω=ὀω, I bear. Isocrates has
φέρων ἐπὶ τὸν ὦμον; and Aristotle,
βαστάζων ἐπὶ τῶν ὤμων. Hence omo-
-plate,¹³ the shoulder blade. Hence

7 He has come here bringing with him
some old fellow, who is filthy, crooked, bald,
toothless; and, by Heaven, I think circum-
cised too.

8 'For ὠή (as ὠβδν for ὠδν) fr. ὦω=ὀω,
I bring, bring up,' S.

9 And falling on they fought; they thrust,
they were thrust; they struck, they were
struck.

10 Bo-ώτης, like βο-ηλάτης, is generally,

one who DRIVES oxen. It may be applied to
Bootes, from his DRIVING the bear. 'Dicitur
esse Bootes, Quod temone quasi junctam PRÆ
SE QUATIT Arcton,' Cic.

11 Generally but improbably referred to
ὠκὺς. Jabl. refers it to the Coptic.

12 Fr. ὠκα allied to ἄκα, (See the note on
ὀξὺς,) or fr. ὠθω, as 'agilis' fr. 'ago.'

13 From πλατύς, broad.

Æol. ὤμορ, wh. Lat. *humer, humerus*

Ἵμός: unripe, raw, premature, hard; hard-hearted, cruel. — 'Fr. ὤμαι pp. of ὠ=οἶω. Properly said of fruits yet BORNE by the tree,' S. Ὠμά ὠά, Athen.: Raw eggs. 'Let us pass over,' says Arnobius, 'the Bacchanal festivities, called in Greek *Omo-phagia*'¹⁴

Ἵμηστής: one who eats raw flesh. — For ὤμα-εσθής, fr. ὠμός and εἶσται pp. of ἔδω

Ἵμο-γέρων: one whose old age is yet green and vigorous. So Virgil: 'CRUDA Deo viridisque SENECTUS'

Ἵμο-δακής ἱμερος: devouring raw things, ferocious. 'Raw-toothed, keen,' J.

Ἵμό-λινον: flax in its raw, undressed state

Ἵμος, Ἵμός: See after ὄλξ

ἽΝ: being. — Participle of ἴ=ἔω=εἶμι, I am

ἽΝ: therefore. — The same as οὖν

Ἵνέομαι:¹⁵ I buy. — Fr. pp. ὠνηται is ἀργυρ-ὠνητος, bought for silver. From ὠνέω Voss. derives Lat. *veneo*¹⁶

Ἵνος: the price paid for what is BOUGHT.—See above

ἽΝΟΝ: an egg. — Hence ὠFὸν, ὠVὸν, οVυμ

Ἵππ ὄπ, ὠπ ὄπ: a nautical exclamation, yeo ho, yeo ho; HO UP

Ἵπαλος: opal, a gem

Ἵπις: Diana.—See Ὀπις

ἽΡα: allied to ὕρος, wh. ὀρίζω. 'A season or period FIXED or APPOINTED either by the laws of nature or by the institutions of man. Under the first idea, ὥραι are the four seasons of the year; and ὥρα is any one of the seasons. Under the second, ὥρα is the time of breakfast, dinner, &c.; and ὥραι (*horæ, hours*) were among the later Greeks the twenty-four parts of the day. It is applied to the season of youth, as being limited and fixed by nature; and from youth is transferred to beauty,' L. The notion of spring

or the spring of life is connected with the *Hours* in Milton: 'While Pan, Knit with the Graces and the *Hours* in dance, Led on th' eternal SPRING.' ἽΡα is also, life or age in general, as being LIMITED and BOUNDED; and the particular age of any individual. Ἵν ὥρα, seasonably, in time

ἽΡα: care, attention; anxiety; a care or regard for.—Allied to ὀράω, and ὄσρος, one who inspects or watches over. ἽΡα ὄραν μινύθει, Prov.: Time lessens care

ἽΡ-αγός: one who leads the rear. — For οὖρ-αγός, fr. οὐρά. So ὠρανός for οὐρανός

ἽΡαῖος: in season, ripe, seasonable. Beautiful, graceful. Ὑπὸ τὴν ὥραιαν, on the eve of spring.—See ὥρα

Ἵρακιάω: I am consumed with care, 'linquor animo,' Br.—Fr. ὥρα, care; wh. ὀράω, p. ὥρακα

Ἵρέγεσθαι τῆς στρατείας: to wish to undertake an expedition.—See ὀρέγω

Ἵριος: applied to fixed, stated periods.—The same as ὄριος, allied to ὀρίζω

Ἵρύω, -ομαι: I roar; bawl out.—Fr. ὠρύζω a. 2. ὠρυγον is ὠρυγή, a roaring, whence C. derives *rugio*. Καὶ λύκοι ὠρύσαντο, Theocr. Ὁ διάβολος ὡς λέων ὠρύμενος περι-πατεῖ, NT.: The devil walks about as a roaring lion

ἽΣ: for ὅς i. e. οἷς, by which or what (means or modes); on which (accounts); from ὅς. Hence ὡς is (1) thus, so, wherefore. (2) In order that, so that: He was sent to Taurus (ὡς,¹⁷ by which means,) in order that Taurus might punish him. (3) By what means, how: He explained how it was done. How glad I am. (4) That: He said how or that he did not do it. Properly, 'He said, how? He did not do so.' (5) How (I wish that),¹⁸ Oh that. (6) In this sentence, 'Ὡς I will not yield up my sovereignty,' the speaker may be supposed to have been reflecting, and to finish his reflection,

¹⁴ From φάγω, I eat.

¹⁵ If ὠνέω is, I load, accumulate, (see ὄνος), ὠνέομαι may have flowed from it; somewhat in the same manner as 'auctor' a

seller, and 'auction,' are fr. 'augeo.'

¹⁶ Comp. 'vomo' fr. ἐμῶ.

¹⁷ Compare ὅτῳ τρόπῳ Æsch. Prom. 87.

¹⁸ For ὡς ὠφελον, Hoog.

tions: 'SO THAT I will not' &c. (7) 'Ως is also, (by those means or modes) by which; in the same manner that or as; and simply, as: He did as others did. Hence *ὡς* is used in comparative sentences: He was small *ὡς* of such years, as of such years, for one of such years, for his age. He was not a bad speaker *ὡς* Λακεδαιμόνιος, as or for a Lacedemonian. He was liberal *ὡς* from his means, He was liberal if you compare his liberality with his means. (8) Hence *ὡς* is, nearly, about: They were *ὡς*, as, about, 3000. 'Ως on all occasions, i. e. not always, but as it were always, nearly always. (9) For, because: Save your sons from this strife, *ὡς*, AS, the danger is great. (10) When, while. So 'as' in English: 'And frightened Turnus trembled AS he spoke,' Dryden. 'Ως is opposed to *ὡς* in comparisons and similes. 'As . . . so . . .'

'ΩΣ: to, towards: 'I must go *ὡς* Euripides,' as (towards) Euripides, 'He sent ambassadors *ὡς* the king,' as (to) the king. The preposition is sometimes supplied.¹⁹ 'This use,' says M., 'probably arose from *ὡς* and *εἰς* being often joined'

'Ως τάχιστα: i. e. οὕτως ὡς δυνα-

¹⁹ 'Ἐπ-ῆγεν Ἀλέξανδρος τοὺς τοξότας ὡς Ἐπι τὸν ποταμὸν, Atrian. Τὸν Παῦλον ἐξ-ἀπέστειλαν πορεύεσθαι ὡς Ἐπι θάλασσαν, NT.

²⁰ It behoves friends to assist friends in

τὸν τ., as soon as possible. 'Ως τί μ' ἱστορεῖς τὰδε; As (wishing) what, do you ask me this? Why do you ask me this? 'Ἔστιν ὡς, in some way or manner, by some means. Properly, there is a way how

'Ως, ὥτὸς: See οὕτως

'Ωσις: the act of impelling. — Fr. ὤσω fut. of ὤθω

'Ωσ-τε: in order that, so that; wherefore; for, &c. As, like as: 'He wept ὤσ-τε a fountain.' That is, says Hoog., He wept, AND that AS a fountain.—See ὡς

'Ωσιζομαι: I thrust myself forward.—Fr. ὤσται pp. of ὤθω

'Ωσχη: the same as ὄσχη

'Ω τάν: See τάν

ὠτειλή: a wound. — Allied to ὠταον imperf. of οὐτάω

† 'Ωτις, ἴδος: a bustard

'Ωφέλέω: I help, assist, benefit.—Allied to ὀφέλλω, which is used in the same sense. Τοὺς φίλους 'Ἐν τοῖς κακοῖς χρηρὶ τοῖς φίλοιςιν ὠφέλειν,²⁰ Eurip.

'Ωφελον: I wish that.—See ὀφείλω
'Ωχρὸς: pale, yellow. — Hence yellow ochre

'Ωψ, ὠπὸς: the sight, visage.
'Ωπες, the eyes. — Fr. ὠπα pm. of ὠπτω, wh. ὠπτομαι.

misfortunes.

¹ For ἀχρὸς fr. ἄχος, L. Worn with grief, wan.

ADDITIONS,

CONSISTING FOR THE MOST PART OF ILLUSTRATIONS OF

PRECEDING WORDS.

ἀβυρτάκη : Ἀβυρτακο-ποιὸς παρὰ Σέλευκον ἐγενόμην, Athen.: I became fruit-preserve-maker to Seleucus. Reland derives it fr. the Persian *aber*, a preserve of fruits, and *tag*, a pomegranate, grains of which were mixed up with other ingredients

Ἀγαλλιῶμαι : much the same as ἀγάλλομαι. See ἀγάλλω

Ἀγελαῖος : ordinary, common, low. —Fr. ἀγέλη. So Lat. 'gregarius.' So 'grex' is used in a bad sense by Horace: 'Epicuri de GREGE porcus.' 'Contaminatus GREX turpium viro- rum.' So Dryden: 'Survey the world; and, where one Cato shines, Count a degenerate HERD of Catilines'

Ἄγιος is fr. ἅγιος, wh. Lat. *sacer* for *sager*, as maCistratus was written for maGistratus. Fr. ἅγιω are *sacio*, *sancio*, *sanctus*, &c. From ἅγιος is also *sagimen*, *sagmen*, vervain, herba PURA

ἄγνυθες, οἱ λίθοι οἱ ἐξ-ηρητημένοι τῶν στημόνων κατὰ τὴν ἀρχαίαν ὑφαντικὴν, Poll.: ἄγνυθες are stones suspended from the warp in the ancient system of weaving. L. deduces it fr. ἀγνώω, I break: 'A FRAGILITATE quæ est lapidum DURORUM.' Pliny says of the maple tree, that writing-tablets were made of it, 'as from the HARDNESS of the wood and from its tenacity it is easily SPLIT into thin pieces'

ἀγοστός : Ἄγω is said of BENDING Il. 8, 214. But indeed the hand may be said to be BROKEN, when

the fingers are closed. Compare Lat. 'suffrago,' the joint of the hinder leg of a beast, fr. 'frago, frango'

Ἀγρεῖ : age, come on. 'Taken from swiftness in HUNTING,' St. Or rather: Come on to the hunt. It is the imperative of ἀγρέω fr. ἄγρα

* ἀγρεῖφναν κεν-οδοντίδα, Epigr.: a harrow having a hollow space between each tooth

ἀγύρτης : See the note on ἀγέρω-χος

Ἀγχω. Quinsy is rather derived fr. κυν-άγχη; a STRANGULATION which forces men to put out their tongues like DOGS; or which makes the human face assume the form of that of a DOG

Ἄγω, as meaning, I CARRY through, I CARRY on, seems to have produced the sense of, I perfect, effect, do, in the Lat. *ago*. Ἄγω is also, I bend; and in this sense seems to be used for περι-άγω, I draw round. So περι-ηγῆς is curved, and is applied to a shore and a bow

Ἄδω : I satiate, is derived by Hm. fr. ἄω; from the notion of weariness manifested by those who BREATHE hard. Ἀδην, too much, might be formed regularly fr. ἄται pp. of ἄω, (See ἀνέδην) and would properly mean, by breathing; by breathing hard; in a weary manner; in the manner of one satiated. And ἄδω might be formed fr. ἄδην. Or how shall we account for δ in ἄδω?

Ἄει : 'To flatter the king τὸν ἀεὶ reigning,' i. e. Whatever king hap-

pens at any time to reign. Cicero has: Omnes Siciliae SEMPER prae-
tores. 'The αἰεῖ eldest annually re-
signed this duty,' i. e. whoever at
any time happened to be the eldest.
'He desired he might be informed
of whatever αἰεῖ new thing took place,'
i. e. whatever at any time or at any
place happened to take place. Thus
also: 'He gave honors to such as he
liked αἰεῖ,' i. e. whoever they hap-
pened to be who at any time pleased
his fancy, or such as at any time or
at any place pleased his fancy. 'Αεῖ
regards not only persons, but time
and place

αἰείρω: I join. See συναίρος

ἄζα: 'Et longo periit ARIDA
facta SITU,' Ov.

ἄξ-ηχῆς: 'ARIDUS altis Montibus
audiri FRAGOR,' Virg. Where Ser-
vius observes: 'I. e. such a sound as
is made by DRY trees when BROKEN.
Hence ARIDUS means, very much'

ἄζομαι: R. refers it to ἄγος, which
is perhaps rather fr. ἄζομαι or ἄζω,
a. 2. ἄγον

"Αζομαι: I am hurt.—Fr. ἄζω.
The notion of hurting is derived by
Hm. from that of drying up or parch-
ing. See ἄζω before ἄζα

"Αζω: Comp. ψυχή, ψύχω

ἄθροός is referred by L. to ἄθω=
ἄδω, I heap up. See the note on
'Αθήρ

Αἰάζω: 'Sonuistis αἰ, αἰ,' Seneca
Med.

Αἰγειρος: Perhaps a better deri-
vation is fr. αἰξ, αἰγός, from the VI-
BRATING nature of the poplar.
Compare the word κορυθ-αἰξ, helmet-
shaking

αἰδῖος: So μαψιδῖος fr. μάψ. This
termination is derived fr. εἶδω or ἴδω,
I am like. See εἶκω

Αἰθήρ: Homer has αἶθοντι σιδήρη,
SHINING steel

Αἰθω: Fr. pp. αἰσται are *aestas*,
aestus

Αἰνέω: I praise. Hence perhaps
is Lat. *vāneo* or *vāneo*, (as *ἐντερος*,
'venter,' &c.) from the notion of the
auctioneer PRAISING the goods to
be sold. 'To stand With auctionary
hammer in thy hand, PROVOKING
TO GIVE MORE,' Dryden. Voss.
derives it fr. ὠνέω

Αἰπός: Compare, as to the deriva-
tion, ἄλτο, he leapt, with Lat. 'altus'

Αἰρέω: Hence Lat. *hæreo*; pro-
perly, I choose, prefer a thing, and
so attach myself to it and cling to it
Αἰσυλος is for ἄσυλος fr. ἄσω fut.
of ἄτω, I hurt

Αἰτέω: Fr. ἀπ-αιτέω, ἀπαιτῶ (*a-
pæto*) is not improbably Lat. *peto*.
But see πόθος

αἶτος, εὖς: Pindar has Διὸς αἶτει
παν-δόκῳ, the all-receiving house of
Jove. Hm. proposes ἄλσει fr. ἄλσος.
Voss. defends αἶτει, and fr. αἶτος de-
duces Lat. *ædes*, as 'menDax' fr.
'menTior'

"Ακαχμένος: 'from ἄκω or its de-
rivative ἀκάζω, in which χ before μ,
instead of γ, is irregular. Accord-
ing to the first derivation it receives
the Attic reduplication: ἄκω, ἄξω,
ἤχα, ἤγμαι, ἄκῃμαι, ἄκαχμαι,' M.

ἀκίρως: Οὐ γὰρ εἰς ἀκίρως ... οὐδ'
ἐς ἀ-εργῶς, &c., Theocr.

ἀκνηστis: 'It is called from the
difficulty there is to reach and scratch
it,' Turton

ἀκόλουθος: Hence the figure of
speech *an-acolūthon*, where the lat-
ter part of the sentence does not
exactly FOLLOW or tally with the
foregoing

ἀκρόχαλιξ: See χαλίκρητος

ἀκτῆ: a mouldrising GRADUALLY
like the shore. Bl. translates ἀκτὰν
παρὰ βώμιον in Soph., 'ad ararum
GRADUS.' Or ἀκτῆ was used of a
bank like 'littus:' and thence of a
mound or any elevation. 'Ακτῆ is
also a peninsula, or land for the most
part washed by the sea. Hence *At-
tica*. See ἄγω, I break. 'Ακταὶ were
pleasant spots on the COAST, where
the ancients retired to feast on fish
and enjoy themselves. 'In *actā*,' says
Cicero, 'cum mulierculis jacebat
ebrius'

'Αλάβαστρον: Many consider this
a foreign word

'Αλαλά: J. derives it from the
Hebrew shout of *EL-EL*, i. e. God-
God. El occurs in Emmanu-el, Ga-
bri-el, Micha-el, &c.

"Αλιος: Compare ἀλιτέω

'Αλλάσσω is fr. ἄλλος, as to 'alter'
is fr. Lat. *alter*

'Αλκή: *alce*, an *elk*

"Αλλως: Comp. 'seculus,' otherwise, and otherwise than it behoves

'Αμαλός: soft. Properly, plain, level. See ἄμαθος. So 'planus' is soft in 'piano-forte' formed from 'planus' and 'fortis'

ἀμύς: A better derivation perhaps is given in ἀμύς

'Αμάω: Fr. pp. ἄμῃται is ἄμῃτος, harvest, wh. Lat. *meto*

'Αμβρόσιος. See the note. This word however may be formed fr. βροτός, as ἀφροδίσιον fr. ἀφροδίτη

"Αμμος: Jabl. derives 'Ammon' from the Egyptian

ἀμφασία: So ἄμβροτος, ἄμβρατος for ἄβροτος, ἄβρατος

'Αμφίσ-βαίνα: It (βαίνει) moves (ἀμφί) both ways, i. e. with either end foremost

'Ανά: "To have on the surface of (ἀνά) the mouth, i. e. to speak of." J. understands ἀνά here to mean, through; the mouth being the medium. The expression, 'Ανά every day, i. e. daily, may be compared with the expression, 'fifty pounds PER annum,' i. e. annually

'Ανήρ: From gen. ἀνδρός Voss. derives the name of *Andreas, Andrew*. I. e. Manly

"Ανθος: Hence the plant *polyanthos*, having MANY FLOWERS on each stem. 'And *polyanthos* of unnumber'd dyes,' Thomson

'Ανθρήνη: It is an objection to the derivation of Lennep, that wasps and hornets do not particularly frequent flowers. They may however frequently be seen in sun-flowers, &c.; and perhaps a wasp or hornet does not exactly express the word

"Αξων: "Αγω here is rather, I carry, bear. 'He saw a greater sun appear Than his bright throne or burning AXLE-TREE could BEAR,' Milton

ἀπ-αγορεύω is applied to things, as parts of chariots &c. which give way or break by long use. It is properly applied to persons fainting. See ἀπ-έπω

"Απιος: hence possibly *apiRus* (as 'nuRus' fr. νυός) and thence *piRus*

ἀραιός: *Rarus* is rather formed immediately fr. ἀραίός. 'Αραιός, *ararus*, and hence *rarus*, as fr. ἄρουρα,

'arura' (as μουσα, 'musa') is Lat. 'ruris' gen. of 'rus'

ἀρήγω is doubtless fr. ἀρέω (See ἀρέσκω), as τμήγω fr. τρέω

"Αρης: 'the *Areopagus*.' Hence in the Acts: Dionysius the *Areopagite* ἀρίς: in Heliodorus, is the handle of a gimlet (or wimble), or that part of it which turns it round. 'Επ-ερειδέσθω τῷ κρανίῳ ἢ αἰχμῇ τοῦ τρυπάνου' ἔπει' ἡρέμα τῇ ἀρίδι στρεφ-έσθω τὸ τρύπανον: Let the point of the gimlet be fixed firm on the scull; then let the gimlet be gently turned by the ἀρίς. In the Epigrams we meet with καὶ γυρὰς ἀμφι-δέτους ἀρίδας, on which Br. remarks: 'Αρίς is the instrument, which our workmen call the plane; with two handles, whence it is called ἀμφίδετος.' Others suppose it used here in the same sense as in the former passage

'Αριστερέων: See περιστερέων

ἀρνέομαι: 'Ἐκὼν ἐκὼν ἡμαρτον, οὐκ ἀρνήσομαι, Æsch.: Willing, willing I have sinned, I will not deny it'

"Αρπη: Hence *sarpo*, I prune; wh. *sarpimentum, sarmentum*

'Αρρήν, ἄρσην: 'Αρσενικόν, *arsenic*: Turton says: 'From Arabic *arsanek*, or fr. ἄρσην, a male; because of its strong and deadly powers.' If *arsanek* means the same in Arabic, the Greek derivation is probably false

ἄρρηνης: Reiske derives it fr. α and ῥήν, a lamb: In temper not like a lamb

'Αστειός: one of URBANE or polite manners; pleasing. Transferred to the form, graceful, elegant.—Fr. ἄστν, URBS

'Αστράγαλος: Perhaps allied to στραγγός

"Αστν: L. derives it fr. ἄσται pp. of ἄδω; from the notion of crowding, pressing together; as opposed to the thin population of the country

ἀσυρής: Perhaps from α, much, and σύρω, I draw: 'TRAHERE, i. e. per luxum DISTRAHERE, to waste, squander. Sallust: Omnibus modis pecuniam TRAHUNT,' Fac.

ἀσφής: is derived by Dm. fr. ἄσφος Æol. for ἄ-σοφος, unwise, foolish. The sentence in p. 39. col. 2, will thus mean: 'So foolish did

Atrides make me appear among the Argives'

ἀταρπὸς: Compare the common saying, 'It is a long lane which has NO TURNING'

Ἄτρα: as allied to ἅπα and πάπα, may perhaps be compared with 'Sir' and 'Sire'

ἀ-τρεκής has been referred also to α, not, and a supposed obsolete word τρέκος, guile, allied to *trick*, Dutch *treck*. Without guile, true

Ἄρω: I hurt, is fr. ἄραι pp. of ἄω, I breathe; I breathe hard, dry (like ἄζω, which comes fr. ἄω); I parch; and hence, I hurt. (See ἄζομαι in the Additions.) Hence ἄτη, ἀτάω

ἀύσταλέος: 'Accedes siccus ad unctum,' Hor.

Ἄτως, in the sense of 'gratis,' may perhaps be compared with our expression, 'All the SAME for that'

ἀφ-εδρῶν: a sink, sewer.—That place which receives what is evacuated ἀπὸ τῆς ἔδρας

† ἄχερδος is translated by Br., a wild pear

Ἄω: I shine. Fr. pp. ἄσται is ἀστήρ, a star. Hence αὔω whence *auRum*

Βάδος: Hence too *vadum*, and to *wade*

Βάθος. Objection will perhaps be made to the system adopted through this work of forming words from passive first aorists. But in truth it is not to be objected to. In the first place, there can be no reason why this tense should not be used in forming words. Then, how shall the θ be accounted for? That νήθω is from νέω, is allowed. If we derive it from the first aorist ἐνήθην, the origin of θ in this word is manifest. So in πλήθω from πλέω, βλώθω from βλόω, θ can be accounted for from ἐπλήθην, ἐβλώθην. This formation will also account for ὀρεχθέω from ὀρέχθην, ἄρθρον from ἄρθην, σκαρθμός from ἐσκάρθην, σταθερός from ἐστάθην, ψαθυρός from ἐψάθην, ἰχθὺς from ἰχθην. This last indeed may be formed from the perf. pass. infin. ἰχθαι. But this will not apply to all the words, which are mentioned. And indeed did it apply to all, there would be no need for dis-

pute, whether we should refer such derivatives to the perfect infinitive passive, or to the first aorist passive; it would be perfectly indifferent. In either case the θ would be accounted for

Βαίνω: Hence *bæno*, *bēno*, *vēno* (as βορῶ, 'vorō'), wh. *vēni* p. of *venio*

Βαλβίς: So we speak of the hounds THROWING off

Βαλιός: Hence perhaps *valius*, *varius*

Βάλλω, &c.: It is curious to observe from what few roots the Greeks formed that part of the language which may be called their own. For the names which they gave to animals, herbs, and minerals were generally foreign words. The facility of formation was sometimes derived from the flexibility of the form of their verbs. Thus the verb βάλλω (or whatever was the original word) admitted the forms βέλω, βόλω, βάλω, βλάω, βλέω, βλίω, βλόω, βλύω. And from these forms sprang βέλος, βελόνη, βόλιτον, βόλβιτον, βολή, βουλή, βούλομαι, βάλανος, βαλάντιον, βαλβίς, βλάπτω, βλαστέω, βλέπω, βλήτρον, βλίττω, βλύζω, βλώθω, βλωθρός, and others. From ἄκω were ἀκαίνω, wh. ἀκαινα, ἀκανθα; ἀκέω, wh. ἀκεστρα; ἀκόω, wh. ἀκοή, ἀκούω. Sometimes it arose from the changes in the tenses: Thus from ἄγω, the present, were formed ἄγος, ἄγων, ἄγρος, ἄγριος, &c.; from ἄξω, the future, were ἄξων, ἄξιος; from ἄκται, the perf. pass., was ἄκτωρ. It will be manifest from this consideration that, by not attending to the derivations of Greek words, we introduce into the Greek language a vast many more native roots than that language really contains

Βαμβαίνω is for βαβαίνω; allied to βαβάζω, I babble, talk like *babies*

Βάρις or βᾶρις: The primary meaning is variously represented by a high house; a high mountain; a deep pit; a boat; &c.

Βάτος, a bramble. Νῦν ἅ μὲν φορέοιτε βάτοι, φορέοιτε δ' ἀκανθαί, Theocr.: Now, ye brambles, bear violets; bear them, ye thorns

βαυκός, small: hence *paucus*, small in number. Others derive it fr. παῦρος

Βέλτερος : 'Βέλτιστος is properly, qui maxime valet in JACIENDO,' Voss.

βήσω : From *p. βέβηχα* are *βηχικά*, *bechics*, medicines for relieving coughs

βίκος : 'Pitcher; picher French, which Men. derives fr. Lat. *picarium* and that fr. *βίκος*,' T. So *βύρσα*, 'purse'

βίος : Fr. *βίος* is *βιώω*, *βιώω*, I live. Fr. *βιώ* is *bio*, *vio*, (as *βορώ*, 'voró') *viVo* (as *βόες*, *boVes*)

βλάπτω is fr. *βλάω*=*βλέω*. Properly, I hurt by STRIKING. See *βλαστέω*. So *δάπτω* is fr. *δάω*, *δύπτω* fr. *δύω*. From *βλάπτω* is Lat. *blatta*, (soft for *blapta*) a kind of worm or moth which hurts clothes or books

βλέπω is fr. *βλέω*, the notion of aiming being transferred to the eye. So Schultens derives 'intueor' fr. *τύω* wh. *τιτύσκω*, I aim

βλύω is another form of *βλάω*, *βλέω*. A fountain CASTS forth its stream

Βόλιτον, from its signifying the dung of an ass, came to be used for an ass

Βουλή is for *βολή* fr. *βέβολα* pm. of *βέλω*. From the notion of CASTING in the mind. 'Ενὶ φρεσὶ βάλλειο σῆσι, Hom.

Βραχὺς : Hence Mt. derives *brevis*. *Braχὺς*, *braCHis*, *braVis*, (as *μαλάχη*, *μάλΧη* becomes *malVa*), *brevis*. See *βρέφος*

βρέτας : So also Heinsius : 'Bré-tas is PROPERLY said only of a MAN. For all the Gods were worshipped as *βοροτο-ειδεῖς* and in a human form'

βρέφος : See *βραχὺς* above. I know not whether *brevis* may not be better derived fr. *βρέφος*, as 'niVis' fr. *νίΦος* : *Brevis* being primarily taken as, SHORT of stature. 'Homo *brevi* corpore,' Suet.

Βριμύ. 'Breme; cruel, sharp, severe. From *bremman*, Sax., to RAGE or foam; often written *brim* and *bryme* in our old language. Chaucer: Thistles thicke, And brevis *brimme* for to pricke. Sackville: Baleful shrieks of ghosts are heard most *brim*,' T.

Βρύω : See the note on *βρύω*. Perhaps *βρύω* is nothing else than *βλύω*, the λ and ρ being interchanged. So

γλάφω, *γράφω*

Βύω : 'Βύω, *δυο*, is, I fill, pleo; wh. *ἐμ-βύω*, *imbuo*, is impleo. But the Latins used *imbuo* in a confined sense for, impleo liquore,' Voss.

βωμολόχος : 'Επειθ', *ἵνα μὴ πρὸς τοῖσι βωμοῖς πολλαχού* 'Αεὶ *λοχῶντες* *βωμο-λόχοι* *καλῶμεθα*, &c., Pherecrates. *Βωμολόχοι*, says Voss., are properly those who frequented the altars in time of sacrifices, and begged with much servility

Βῶς : Fr. this form is Lat. *bos*

Γαλέωτης : a starry lizard : 'fr. *γαλή*, a weasel. From its climbing through walls holding by its claws like a weasel,' Voss.

Γεγώνω : I speak distinctly or clearly. *Γέγωνέ μοι πᾶν τοῦτο*, Æsch.

Γενναῖος : We say, a man of FAMILY. So 'generosus' fr. 'genus, generis'

Γεννάω : wh. *γνάω*, *γνώω*, wh. *gnascor* (for *gnor*, as 'irascor' for 'iror') *nascor*, *natus sum*, *natus*, *i*, *natio*

Γήθειον, *γήπειον* : For *γῆτιον* Salm. thinks that the Æolians said *γῆπιον*, wh. Lat. *gepe*, *cepe* or *cæpe*, an onion

Γλάφω and **γράφω** appear to be of the same origin. So Lat. *flagellum* was written in Greek *φράγελλον*

Γλυκὺς : by transposition *γυλκὺς*, wh. *dulcis*, as *dā* is *γā*

Γόγγυς : Wess. gives the same derivation : 'Fr. *γόος*, a kind of sacred yell, which was much used in the MAGIC rites and songs.' So Seneca : 'ULULATU barbarico MAGICOS cantus occinebat'

Γόνυ : hence *genu*, as *πΟδες*, *πE-des*, *pEdes*

Γοργός : The double γ may be added, as β in *βαλβίς*

γύλιος is fr. *γύω*, I hold, contain

Γυνή : 'What shall I say of these vile *andro-gynes*, these MEN-WOMEN, with their curled locks, their crisped and frizzled hair?' Harmar

Γύργαθος : The double γ may be added, as in *γοργός*, and as β in *βαλβίς*

Δάκρυς : 'The derivation by Donatus of *alacris* is the truest, fr. *ἀ-δακρυς*, without tears, lively,' Voss. Some refer *alacer* to 'ala' or 'alis acer,' but 'ala' has its first long

Δεῖ : for *δέει* wh. *deet*, *deCet*, as

σπίος, 'speCus'

Δέω, δέω : I fear. Fr. pp. δέδειμαι is δέϊμος, fear ; wh. Lat. *timor*, as 'tæda' fr. δαΐδα

διά : Δι' ἔχθρας γίνεσθαι or ἰκέσθαι τινὶ is somewhat similar to the expression, To INCUR (incurrere in) the hostility of any one

Διά in composition sometimes expresses contention : δι-αΐσομαι σοι, I will contend with you in singing. This sense is derived from that of dividing and separating

Διά-άγω : I se-duce, lead apart from. Hence it is used of entertaining the people with shows, &c. ; i. e. of seducing or drawing them from their usual occupations. Hence, διαγωγή is, a show or any thing which affords entertainment. A di-version. Διαγωγή in this sense may also come fr. διάγω i. e. τὸν χρόνον, I pass the time. As we say, a pastime

διάζομαι : Palladius has. σκώλῃ κες σπρικο-διαστὰι, worms weavers of silk ; from π. δεδίασται

Διά-φορον : Salm. supposes it means properly, PRETIUM, price, fr. διά-φορος, PRECIOUS, excellent, where διά expresses eminence

δι-έραμα is properly that which draws through or through which things are drawn

δι-ηγκυλημένος τὸ δόρυ : having my hand fixed on the ἀγκύλη or thong of a spear, ready to throw it from it. Hence the metaphorical expression διηγκυλημένος τὸν κεραυνὸν, having a thunderbolt in my hand and ready to throw it

Δίκη : Hence *dicnus*, *dignus*, one who has a RIGHT to any thing, one whom it is JUST to reward or punish

Δις : hence Lat. *bis*. Unless it is for 'duis' fr. 'duo,' as 'bellum' for 'duellum' from 'duo'

Δνόφος : hence δνοφερὸς, dark ; pl. fem. δνοφερὰι, by transpos. δνοφραι, *denophrae*, *denobrae*, (as ἄμφω, *amBo*) *denebrae*, *tenebrae*, (as Tæda from Δαΐδος)

Δόχμος : a *dochmiac*, a foot of this nature : *mīac dochmīac*

ἐγγελευς : Hence Mt. derives (*enguilla*=) *anguilla*, as 'anGo' fr. ἄγχω. Others refer *anguilla* to 'anguis,' from its twisting about like a snake

ἐγχος : Hence perhaps (*enchis*, and for euphony, as Seta from Χαΐρα,) *ensis*. For ἐγχος, says Voss., was used not only for a spear but also for a sword

Ἔθος : 'one's manner or USUAL way ; wh. ἔθω, I am accustomed or USED to, or I am in the USE and habit of : *ethics*, what relates to the behaviour, USUAL habits and manners of men as men, as rational and moral agents,' Dawson

Εἶδω : I am like. "Ἀνθρωπος, a man : ἀνθρωπο-ειδής, ἀνθρωπο-ιδής, ἀνθρωπόδης, ἀνθρωπώδης, like a man

Εἴκω, I retire. From πμ. οἶκα is οἶκος, a house ; a place to which rustics RETIRED after the labors of the day

Ἐκ in compounds sometimes means, to the end, thoroughly, completely : as we say, To see it OUT, To fight it OUT. So *ex* in 'expugno'

Ἐκαστος : Ἐκὰς and ἑκαστος have somewhat the same alliance as 'sever' and 'several.' 'EACH SEVERAL ship a victory did gain,' Dryden. So 'separate' and 'separately'

Ἐκατὸν : Hence Mt. derives Lat. *centum*. Ἐκατὸν, κεατὸν, κεντὸν (as vice versâ κείατο for κείντο), *centum*

Ἐλάω : Fr. pp. part. ἐλαμένη, driven or beaten out, is a *lamina* or thin plate of matter, and *lamella* for *laminella*

Ἐλέγχω : 'Of these sophisms and *elenchs* of merchandize I skill not,' Milton. 'Hear him problematize, syllogize, *elenchize*,' Ben Jonson

Ἐλεύθερος : fr. ἐλεύθω. 'Free and independent to go and COME as he pleases,' Ormston

ἐμπορέομαι : Perhaps fr. ἐμποροῦμαι, φοροῦμαι, φρούομαι is Lat. *fruor* ἐνδελεχής : assiduous : Perhaps ἐν is here the same as ἐς : ἔχων ἐς τέλος, holding on to the end

Ἐνεκα : Hence τοῦνεκα, i. e. τοῦ ἔνεκα, on account of this. And οὐνεκα, i. e. οὗ ἔνεκα, on account of which. We find even ὧνπερ οὐνεκα

Ἐνεροι : Hence perhaps *ineri*, *inferi*, (wh. *infra*, *infernus*, &c.) as 'aVernus' fr. ἄρονος

Ἐννέα, ἐνέα : Hence Lat. *novem*. First, ἐνέA, *eneEM*, as δέxA, *decEM*. Then *enEem*, *enOVem*, as

νEos, 'nOVus.' Then *enovem*, *novem*, as *ἐνεργε*, *νέρε*; *ἐριξα*, '*rixa*'

Ἐπ-αγγέλλομαι: I promise, engage, i. e. DECLARE that I will act in a particular manner. Ἐπ-ηγγέλαυτο αὐτῷ ἀργύριον δοῦναι, NT.: They engaged to give him silver or money. Also, I profess, i. e. ANNOUNCE my capability to engage in any business

Ἐπ-άγομαι: I draw tight; properly said of riders DRAWING the reins TOWARDS THEMSELVES. So Lat. adduco: 'Commodissimum esse laxissimas habenas habere amicitiae, quas vel ADDUCERE, cum velis, vel remittas,' Cic. Also, I allure, persuade; i. e. I draw to myself. Ἐπ-άγω, I make an attack on an enemy; i. e. I LEAD (my forces) AGAINST him

Ἐπ-αγωγή is used for any evil or punishment BROUGHT or inflicted ON any one. Τοὺς ἐν ἐπαγωγῇ, LXX.: Those who are in distress or captivity. Ἐν ἡμέρᾳ ἐπαγωγῆς, Id.: In the day of retribution. So called, says Biel, because this day BRINGS ON us the reward of our past deeds

ἐπί-ρόθοσ: a helper. — One who rushes on TOWARDS another (μετὰ ῥόθου) with violent impetuosity. Comp. βοηδρομέω. Τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη, Hom.: Such a helper to him was Minerva

ἐπιτάρροθος: a helper. — 'For ἐπίρροθος, as ἀταρτηρὸς for ἀτηρὸς,' Dm. Τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι, Hom.: Such a helper am I to you

Ἐπομαι: Æol. ἔκομαι, wh. *sekomai*, (as *ἐξ*, '*sex*'), *sequomai*, and in the Latin form *sequor*

Ἐρα: 'EARTH: that which one ERETH, i. e. plougheth. He that ERES my land, Shaksp.,' HT.

Ἐρείδω: Ἐπος πρὸς ἔπος ἐρείδόμεσθ', Aristoph.: We assailed each other word against word. Or, more properly, We CONTENTED &c. For ἐρείδω=ἐρίδω is fr. *εἰς*, *εἰδος*, CONTENTION; or fr. *εἰδον* a. 2. of *εἰρίζω*, I CONTENT

ἐρείκω: Ἐρείπω καὶ ἐρείκω, I throw down and break. Fr. *ἐρείκω* is *ripa* for *rica*, (as *λύκος*, *lupus*) as BROKEN and craggy. 'Littus est depressum, declive atque humile; ripa

altior fere et PRÆRUPTIOR,' Fac. Or *ripa* is fr. *ἐρείπω*, in allusion to fragments of rocks THROWN DOWN by the waves

ἐρίπνη: "That which is broken or abrupt." Rather, That which is THROWN DOWN. Hence some consider *ἐριπναι* to mean pieces of mountains THROWN DOWN. Some derive the word fr. *ἐρι*, *πνέω*: A place where the wind BLOWS VEHEMENTLY

Ἐρίς: Hence *ἐρίζω*, I contend; a. 1. *ἐρισα*, Æol. *ἐριξα*, wh. Lat. *rixa*, *rixor*

Ἐρυθρός: Hence Lat. *ruTHrus*, *ruBrus*, (afterwards *ruber*) a, um, as οὐΘαρ becomes 'uBer.' Also fr. *ἐρύθω* is *ruTHus*, *ruFus* as *θῆρ* and *φῆρ*, &c. are commuted

Ἐρύω: Hence Lat. *seruo*. Ἐρύω, *seruo*, (as *ἔρω*, '*sero*') *serVo*, as *νεΥρον*, '*neVrus*,' '*nerVus*;' παῦρος, '*paVrus*,' '*parVus*'

ἐσθλός: Ἐσθλῷ γὰρ ἀνδρὶ ἐσθλά καὶ διδοῖ Θεός, Prov.: For God gives good things to a good man

Ἐσχαρά, a gridiron: 'Fr. *ἐσχαρά*, focus, a hearth, is *ἐσχαρίς*, *foculus*, a gridiron,' Voss.

Ἐτερος: Fr. ὁ *εἶτερος*, οὐτερος Scal. derives Lat. *uter*

Ἐτος: Hence Lat. *vetus*, i. e. one in years. As '*senis*' fr. *ἔνος*

Εὔχομαι: Hence προσ-ευχή, a place of PRAYER, applied by Juvenal, as some suppose, in contempt to the Jews: 'Ede ubi consistas? in quâ te quaero *proseucha*?' Or it is a beggar's stand, or place where beggars PRAYED or begged for relief

Ἐφ-ημέναι or ἐπ-αμμέναι εἵδεος: fr. *ἡμμαι* pp. of *ἄπτω*. 'Formosæ quæ speciem sibi *aptam* et quasi connexam habebant,' Wess.; who compares 'Cælum stellis fulgentibus *aptum*' in Ennius. Women of appropriate form or symmetry

ἐφ-ῆπται: Τρώεσσι δὲ κῆδε' ἐφῆπται, Hom.: Cares are SUSPENDED over the Trojans. Fr. *ῆπται* pp. of *ἄπτω*, as *ἀπράω*, I suspend, is fr. *ἄρω*. Or, are LINKED on with them

Ἐχω: Fr. pm. ὄχα, and λαμπάς, gen. λαμπαδός, a lamp, is λαμπαδο-όχος, λαμπαδούχος, one who holds a

lamp. Habeo, like ἔχω, combines the senses of having and holding. What I have in my hand, I hold in it. In the Marriage Service we find, To have and to hold. Ἐχω is also, I dwell; like Habito from Habeo, Habitu

ἐψιάσμαι: This word is sometimes used of PLEASANT or AGREEABLE raillery, and of the jokes and witticisms of a party; and is hence transferred to persons entertaining one another in other ways: Νῦν δ' ὄρη καὶ δόρπον Ἀχαιοῖσιν τετυκένθαι, ... αὐτὰρ ἔπειτα καὶ ἄλλως ἐψιάσθαι Μολπῇ καὶ φόρμυγγι, Hom.: Now it is time to prepare dinner for the Greeks (the suitors); and then let them delight one another with singing and with the harp

Ζημία, a loss, is properly that which is sought for with eagerness; and is fr. ἔζημαι pp. of ζέω, in the same way that ζητέω is, I seek for eagerness, fr. ἔζηται. 'What woman, having ten pieces of silver, if she LOSE one piece, doth not light a candle, and SEEK DILIGENTLY till she find it?' NT.

Ζύγον is the beam of a balance as it JOINS the scales which are suspended on its ends

Ζύθος is referred by Jabl. to the Coptic

Ἡλίκος. Jamieson opposes the derivation of Lennep: Ἄλικος or λικis is the only radical part of ἡλίκος, τηλίκος, πηλίκος. Ἡ-λίκος, both from its form and signification, has evidently taken, as its first syllable, the dat. fem. of ὅς; τη-λίκος, apparently the dat. fem. of the article; πη-λίκος, the same case of πός. I have no hesitation in saying that λίκος is radically the very same term with our *like*

Ἡσυχός. Compare 'sedate' fr. 'sedeo,' and 'sedare,' to calm, quiet

Ἡτορ: Μεγαλ-ήτορος Ἀγχίσαιο, Hom.: Of the great or brave-hearted Anchises

Ἡχῶ: Comp. 'fragor' fr. 'frango'

θάρασος: 'Periculosa et CALIDA consilia,' Cic.: Hot, rash. Ὁ πολλὰ καὶ θερμὰ κατὰ μοχθήσας, Soph.

Θέλγω: Ὁ φίλον ὑπνόν θέλγητρον,

Eurip.: O thou dear charm of sleep

Θεός has been also traced to θεάομαι: He who views and superintends all things. Comp. θέα, a spectacle

Θήγω: 'For θοήγω fr. εἰς θοδὴν ἄγω, I carry to a sharp point,' Dm. Θεός is used in the sense of sharp

θρός: The passage quoted in p. 114 is thus translated by Brunck: 'Specta et pedem veli nonnihil laxa, nam Cæcias iste jam calumnias spirat . . . Sed tu extremos funes laxa. Ventus remittit'

Θύμβρα is derived by Salm. from a place called *Thymbru*, where it grew plentifully. But the place might have been called from the plant. So the herb πάνακτος is referred by Salm. to the place Panactus; but the place is derived by Berkel from the herb growing there. But in matters, of which all are profoundly ignorant, who can be a judge?

Θύρα: Æol. φύρα (as θήρ, φήρ); wh. *fores*, (as μόλη, mola) and *foras*, abroad, wh. *foreign*

Θώμιγξ: 'θωμός est acervus, generaliter; θώμιγξ, acervus glomerum SIMUL POSITORUM et in funem obvolutorum,' Classical Journal, No. 63, p. 161

ιάλεμος, ἰήλεμος are rather fr. ἰά, ἰή, exclamations; λεμος being a termination

ἰν: Comp. μιν and νιν
Ἴνις is fr. ἰς, ἰνός, strength. 'Children are the strength and vigor of their parents,' Dm. 'NATE, mea VIREs, mea magna POTENTIA,' Virg.

ἰό-μωρος: Il. δ, 242: Ἀργεῖοι, ἰόμωροι, ἐλεγχέες. I know not whether it may be translated here, FOOLISH in the use of the DART. Certainly the usual interpretation does not suit the passage

Ἰππος: Icel. *hoppa* is a mare, to which Serenius refers *hobby*

Ἰστο-βοεός: the pole of a plough which goes between two oxen.—Perhaps fr. ἰσὸς βοός. An ox-mast, as resembling the mast of a ship and used for oxen. St. derives it fr. ἰστημι: 'Cui boves quasi ASSISTUNT' ἰωγή: See the note in p. 123.

Stephens compares *κυματ-ωγή* (fr. *κύματα ἄγω*) in Herodotus

κάζω: Fr. pp. *κέασται* Mor. derives *castus*. The ornament and embellishment expressed by *κάζω* might be transferred to the grace of the virtues comprehended in the word *castus*. 'Mirè castimonia decorat atque exornat, ut generali nomine (decorandi atque exornandi) meruerit nominari,' Voss.

Καλός: specious, showy, fine. Properly, FAIR to look at

κάμαξ, a pole to support vines, may be formed fr. *καμῶ* fut. of *κάμνω*: from the metaphorical notion of its *LABORING* to support them. As Horace of the woods: Nec jam sustineant onus Sylvæ *LABORANTES*

κάμπω, κάμπω: 'I embrace Scaliger's opinion that a plain or level place was called *campus* from the notion of the circus or riding-course which was called by the Sicilians *καμπὸς* fr. *καμπή*, the act of bending or turning round horses; whence the goal or pillar round which the chariots turned in a course was called *καμπτήρ*. Pacuvius: Extremum intra *campterem* ipsum Jam prægreditur Parthenopæum,' Voss.

Κάρκινος: *κάρκνος, κάνκρος*, wh. probably Lat. *cancerus* or *cancer*

Κατ-άγομαι: *Οἱ ἐκ Πέλοπος κατ-αγόμενοι*: They who have sprung from Pelops: i. e. have *DEDUCED* (their origin) from him, or are deduced, derived from him

κατ-αγωγή: the bringing (of oneself) to or arrival at any place; the staying at any place at which we have arrived; the place at which we stay, a residence, house, headquarters, &c. So *κατάγομαι* is, I reside or am hospitably entertained at any one's house: *Κατάγονται ἀεὶ παρά σοι οἱ κράτιστοι Λακεδαιμονίων*, Xen. But others derive this notion from ambassadors and great men being *CONDUCTED* to a person's house: 'DEDUCITUR ad Janitorem quendam hospitem, comitesque ejus item apud ceteros hospites collocantur,' Cic.

Κε becomes in Latin the particle *que*, as in Absque

κεδάω, σκεδάω: With *σκεδῶ* may be compared To *shed*, Sax. *sced*. 'To *shed*: To pour out; to scatter,' T.

κελέοντες: The passage in p. 133 is thus translated by Vk.: 'Tam pulchra profecto Nemo opera in calathio distinxerit omnibus ullo Floribus, aut radio teatens tam stamen acuto Neverit in variam per longa volumina telam'

Κεφαλή: to throw *ἐς κεφαλὴν* is, to throw headlong. Hence Demosth. has, To go to the judgment-seat *ἐς κεφαλὴν*, in a hurry: 'gradu præcipiti, subito impetu, nullaque morâ interpositâ,' TH.

κηκίω is usually derived by redupl. fr. *κίω*, a verb expressing motion in general

Κηλῖς is for *καελῖς* fr. *κάω*; under the notion of a mark made by *BURNING* either generally or in the sense of a brand

κημὸς: for *καεμὸς* fr. *κάω*, *caVo*. That which is hollowed or hollow

Κλαίω, κλαίω: I weep, make lamentation. Fr. pp. *κέκλαυμαι* is *κλαῦμα*, a lamentation, ejulatus; and perhaps *clamo* for *clauo*. *Clamo* is usually referred to *κλάζω*

Κλίμαξ: Compare To *climb*

Κλάω, I break. Fr. pp. *κέκλασσαι* is Lat. *classis*, one of the five *FRACCTIONS* or divisions of the Roman people. Homer has *δια-κλάσσαι*

Κλεις is not only a key, but the collar-bone. Plutarch says that, when Philip's collar-bone (*κλεις*) was broken in battle, and his surgeon asked him for a remuneration for his attendance, Philip told him jokingly: Take as much as you like, *τὴν γὰρ κλεῖν ἔχεις*. In medical language 'clavicle' (fr. 'clavis') is used for the collar-bone

κνώδους is perhaps for *κενώδους*, *κενο-όδους*. See *ἀγρεῖφνα* in the Additions

Κόλλα: *Proto-col* is derived by Voss. also fr. *πρώτη κόλλα*: 'The FIRST GLUE with which pages are joined together. They meant by it a copy in which public acts were written out first by notaries, so as to be afterwards written out more neatly or more fully.' A kind, then,

of foul copy. *Protocol* is a state term

κολλύρα: Hence κολλυρίδιον, a little cake. 'The Collyridians were a sect, towards the close of the fourth century, denominated from a little cake which they offered to the Virgin Mary,' EB.

Κόνικλος, κόνιλος: the same as κύνικλος, wh. *cuniculus*. Our word *cony* is allied

κόρη: a girl. Hence the diminutive *Corinna*, a female name. And perhaps *Cora* in Pizarro

Κόρυμβος is a bunch of berries, as growing on the (κῶρ) top

Κορώνη: Hence *corone*, *corne*, *cornix*

Κόσμος: ornament; and the world. Comp. 'mundus,' substantive and adjective. 'The Greeks, those critical and refined judges of things, expressed the mundane system by a word which signifies beauty—κόσμος,' Hervey. 'Dum terra coelum media libratum feret, NITIDUSQUE certas MUNDUS evolvet vices,' Seneca

κρεμῶω: Hence some derive *crumēna*, a purse, as being suspended. Fac. defines *crumena* 'sacculus e brachio aut collo DEPENDENS'

Κρητικός ποῦς: a *Cretic* foot, of this nature: Crētīcis. Not, Crētīcūs, which is a dactyl

Κρίνω: Hence *crinis*, properly the hair SEPARATED into locks or tresses. *Cerno*, I sift, is fr. κρίνω for κρίνω

Κρόνος: 'Kρόνος auctor est TEMPORUM,' Voss.

Κρύπτω: 'Crypt is a subterranean cell or cave; more especially under a church for the interment of particular persons,' T. Hence also *crypto-gamous* plants. Κρύπτω seems allied to κλύπτω (for καλύπτω) as γράφω to γλάφω

κτεῖς, g. κτενός, a comb, is fr. κτενῶ fut. of κτείνω, I kill, and seems to be called from its mangling and dividing the hair, in allusion to the mangling and dividing of the limbs expressed by κτείνω

κυδοιδόπῳ, I confound, and κυδοιμός, confusion, are allied, and seem to come from a verb κυδοίω. See the

note on κυδοιμός

κυρβασία is fr. κύρ, a top, and βέβαιαι pp. of βάω: That which GOES to a TOP. Comp. ὀκρίβας in the Additions

κύρβις: 'Fr. κύρω, sancio, I ordain or ratify laws, (See κύριος) is κύρις, κύρβις,' Heyne. So μόρος, 'morbus'

κωτίλλω: 'I know not whether it is fr. κῶς, (gen. κωτός) from the idea of lying in an easy manner on one SKIN and so chatting pleasantly,' L.

Λάγηνος: 'After all these citations from the Welsh to the Spanish by Johnson, we must rather derive *flagon* fr. *lagenā*, λάγηνος, by prefixing f,' T.

λαμυρός: as humorous, facetious, fr. λέλαμαι pp. of λάω, I speak, may be compared with 'facundus' fr. 'for,' as 'iracundus' fr. 'iror' wh. 'irascor.' In the sense of impudent, it seems to be properly, a TALKER, one who TALKS freely

λάξ: with the heel, EXTREMO pede. Whence Voss. derives it fr. λάξω Dor. for λήξω fut. of λήγω. The foot ENDS with the heel. From λάξ, i. e. *lacs*, by transp. *calx*, is probably Lat. *calx*, a heel, as AjaX fr. Αἴας

Λαός, λεώς: From Dor. λεός is probably Lat. *laus*, as declared before an assembly of the PEOPLE, or as POPULAR applause

λαο-τρόφος is he who feeds the people: λαότροφος | hē whō ys | fēd bȝ thē | pēoplē |

Λεία; ληΐς, ἴδος: From Dor. λαΐδος is perhaps Lat. *lædo*, as fr. μουσΑΙ is 'musÆ'

Λείχω: Hence (for *lichō*, *ligo*), *lingo*, wh. *lingua* and *language*

Λέπος, λεπῖς, ἴδος: 'Lepidus is derived by Donatus fr. λεπῖδος: 'quia lepidus homo quasi lamina politus est.' Rather, *Lepos*, ὄρις, is fr. λέπος, and fr. *lepos* is *lepidus*. So 'madidus' fr. 'madeo,' &c.

Λήγω: Fr. Dor. λᾶγω is *languo*, (as 'pago, paŋgo') *languoeo*

Λήμη: If from λάω, I see, λῆμα was the sight, λήμη is that which affects the sight

Λίπος: oil. From Æol. λίκος, λί-

cor is Lat. *liquor*, *liquidus*. So fr. *λείπω*, Æol. *λείκω*, is 'liqui' p. of 'linquo'; or 'linquo' is fr. *λίμπω*, Æol. *λίμκω*, 'limquo'

Λίσπος: Fr. *ὑπό-λίσπος*, *sub-lispus*, *sub-listus*, (as STudium for SPudium) Scaliger and Vossius deduce Lat. *sub-lestus*, thin, weak, infirm: 'Gravior paupertas fit, fides sublestior,' Plaut.

Λοιδόρος: a reviler. Bl. derives this fr. *λοῖω*, I hurt, (wh. *λοιγός*) for we hurt by word as well as by deed. Hence some derive Lat. *lædo*: But it should thus be rather written *lœdo*. See *λεία* above

λοιμός is fr. *λέλοιμαι* pp. of *λοῖω*. See above

λοισθός is fr. *ἐλοίσθην* a. 1. p. of *λοῖω*; and acquired its meaning of last from one who lags behind HURT and disabled. 'Jamque fere spatio extremo fessique sub ipsam Finem adventabant; levi cum SANGUINE NISUS LABITUR INFELIX,' &c., Virg.

λύγη: Hence may have come *lucus* for *lūgus*, as 'saCer' for 'saGer' fr. *ἄγος*. *Lucus* is usually referred to 'lux, lucis'

λύθρον is fr. *ἐλύθην* a. 1. p. of *λύω*; as that which is to be WASHED away. As *λῦμα* fr. *λέλυμαι* pp.

λυσι-φθός: qui sub virili personâ muliebrem fabulam agit. 'A *Lyside*, obscenorum carminum auctore, qui τὸ κιναιδο-λογεῖν primus dicitur in lyricam invexisse poësin,' Jacob

Μαλακός: wh. *μαλκός*, and *malceo*, *mulceo*, as *κάλαμος*, cUlmus

Μανής: Diogenes had an only servant, who was called by this name. On his running away from him, Diogenes resolved not to send for him back, saying that, as *Manes* was able to live without him, it would be base if he could not live without *Manes*

μαρανγέω is fr. *μαράω*=*μαραίνω*, and *ἀνγή*: and is thus applied to the SPLENDOR of the eye FADING

Μάστιξ is fr. *μέμασται* pp. of *μάω*: That by which I move another hastily, or stimulate him

Μαστός is fr. *μέμασται* pp. of *μάω*, I seek for with eagerness: 'That which infants seek for instinctively,' Vkl.

μάψ is fr. *μέμαιψαι* pp. of a verb

μάπτω formed fr. *μάω*, (as *δάπτω* fr. *δάω*, *δύπτω* fr. *δύω*) and is used like *μάτην* which is fr. *μάω*

μει-αγωγέω: Two accounts are given of the word *μείον*, both which may be false. That the laws forbade the offering to be greater than a certain weight, to avoid competition. And that the laws forbade it to be less than a certain weight. In the first case the cry of *μείον* meant that it must be LESS; in the second it was a cry of taunt, and implied that it was LESS than what was required

μεταμώλιος is perhaps fr. *μετὰ* and *μῶλος*, one who assists AFTER the BATTLE is fought. So Plato: *πολέμου καὶ μάχης μετα-λαγχάνειν*

μίλαξ: bindweed, resembling the ivy in leaf. 'Ἐπὶ δ' ἔθεντο κισσίνους Στεφάνους δρυσὶ τε μίλακος τ' ἀνθεσφόρου,' Eurip.: And they put on themselves crowns of ivy and oak and flower-bearing bindweed

Μόλιβδος: Hence Mt. derives Lat. *plumbus*, wh. *plummer*. By transposition we have *βλόμιδος*, *βλόμδος*, for euphony *βλόμβος*, *blumbus*, *plumbus*. 'Μόλιβος, λόμιβος, λόμβος, βλόμβος, (as *ράκος*, *βράκος*) *blumbus*, *plumbus*,' Voss.

μορύνσω is compared by Dm. through *μορύνω* with *μολύνω*

μόχθος is fr. *ἐμόχθην* a. 1. p. of *μόγω*, wh. *μόγος*

μύκης τοῦ κολλέου τοῦ ξίφους: Pt. translates it, the POMMEL of the sword; and observes that *μύκης* is called from a kind of resemblance to (*μύκης*) a mushroom, as POMMEL from its resemblance to (POMUM) an apple

μυκτηρίζω: 'To WIPE: to cheat, defraud, Lat. EMUNGO. 'The next bordering lords commonly encroach one upon another, as one is stronger, or lie still in wait to WIPE them out of their lands,' Spenser on Ireland,' T.

Μύρμηξ: Comp. fascino fr. *βασκαίνω*

μύσσω: Lat. *mungo*, *emungo*, (for *mugo*, as 'pago, paŃgo') are fr. fut. 2. *μνγῶ*

Νάω: I flow. Fr. pp. *νένασαι* is *νᾶσις*, fluxus, a flowing; wh. Voss. derives *nasus*

νεβρός: 'Orgia ludentes et nebride

pectora cincti Deduxere choros,' A-
vienus

Νεῖον: So 'nuper' for noviper fr.
novus

Νεῦρον: Rather thus: νεῦρον,
neVron, nervon, nervus

νόσος: Hence noso-logy, a treatise
on diseases. 'We have mentioned
some of the most accurate nosologi-
cal arrangements,' EB.

νοστήω: fr. νόστος, return; which
is fr. νέοσται pp. of νόω=νέω wh.
νέομαι. Νόω is formed fr. νέοα pm.
of νέω

νωχέλης: If S. is right in deriving
this fr. νή, not, and ὀχέω, I carry, it
seems to have been primarily applied
to mules and other animals which
were slow in carrying

Ξερός: Hence seresco for xeresco:
'Suspensæ in littore vestes Uves-
cunt; cædem dispensæ in sole se-
rescunt,' Lucret. Hence too perhaps
serenus, fair and dry

Ξέω: i. e. cseo, wh. seco

Ξύλον: Hence Isidorus derives syl-
va for xylva, xyliva. But sylva is
better referred to ὕλη

οἶαξ is fr. οἶω: That which BEARS
a ship on. Or οἶω can mean, I lead,
as ἄγω combines the senses of lead-
ing and bearing: That which LEADS,
directs, guides a ship. The Latins
say 'gubernaculum' fr. gubernō, I
govern, direct. Fr. οἶω is also οἰῶω
in the same sense

Οἶκος: Hence Lat. vicus, (as οἶνος,
'vinum') wh. vicinus. Fr. vicus is
wick, as in Berwick

Οἶω: I carry, bear. Hence οἶα,
a street: that which carries me. As
we say, Where will this road carry
me? Fr. οἶα is probably Lat. via (as
οἶνος, 'vinum'; οἶκος, 'vicus'), re-
ferred by some to ἴω, I go

ὀκρί-βας is that which GOES to a
SUMMIT or height. Fr. ὀκρος=
ἄκρος, and βας part. of βῆμι. Hence
it is applied to a high scaffold or pul-
pit; and to a buskin, a high shoe
worn by the ancient actors of tra-
gedy, to raise their stature

Ὀλος: Hence solus, solidus, as
'vivus,' 'vividus'

Ὀμαλός: h. somalis, somilis, (as
μηχάνη, machina) similis (as ὀμβρος,
imbris; οὖν, cinis)

ὀμαράζω is, I rub (ὀμαρή) toge-

ther; as ἀμάω is, I rub (ἄμα) toge-
ther

Ὀμπος is perhaps fr. ὁμοῦ, as being
the means by which contending par-
ties are brought TOGETHER and re-
conciled

ὀμπιος: Ὀμπαι is explained by
Hes. sacrifices of corn and honey;
and ὀμπια, all kinds of eatables. Fr.
ὀμπα, ὀππα Voss. derives offa, the
Virgilian description of which agrees
with the above: 'Melle soporatam
et medicatis frugibus offam Objicit'

Ὀμω, I swear: I know not whe-
ther this is connected with ὁμοῦ, to-
gether: as properly referring to so-
lemn compacts, engagements, or
agreements together of parties

Ὀνθος: Hence Is. Voss. deduces
sentina, (a sink) for senthina. So
ὀκνος, 'secnis,' 'segnis'

Ὀντως: From gen. ὄντος is Lat.
ens, entis soft for ons, ontis

Ὀπις: 'Ob in its most general sig-
nification expresses the reason or
cause of anything,' Butler

Ὀππα, ατος: Æol. for ὀμπα

Ὀργάζω, I beat, soften, is, perhaps
fr. ὄργα pm. of ἔργω. I. e., I WORK
anything with the hands, soften by
WORKING it

Ὀρίζω: I ordain, &c. Compare
to 'determine' fr. 'terminus'

ὀρός, whey: Hence Lat. sorum, (as
ἔρω, Sero) serum, (as γόνυ, genu)

Ὀσος: ὁσ-ημέραι, every day. Com-
pare Quotidie, Quotannis

Ὀτρύνω, for τρύνω fr. τρύνω, seems
to derive its meaning from vexing,
harassing, provoking; and so excit-
ing and stimulating

ὀχλίζω: 'I move with a kind of
(ὀχλος) trouble,' Dm. So Latin Amo-
lior is defined by Fac., 'I remove or
put out of my way with an effort or
difficulty.' From Moles

Ὀψέ: hence ὀψηρός, late; wh.
probably Lat. serus soft for pserus;
o being omitted, as in 'dentes' fr.
ὀδόντες

παλαιός: Hence paleo-graphy, the
art of explaining ANCIENT writings

Πέλας: Hence some derive the
erysi-pelas disease, fr. ἔρυσις, a draw-
ing, and πέλας, near; from its at-
tracting the adjacent parts. 'It
spreads,' says Wiseman, 'from one
part to another'

Πέμπελος: Or πέμπω is here, I convey: One who is just ready to be conveyed by Charon

Πετάω: From πεπέτασμαι pp. of πετάζω is παρα-πέτασμα, that which is stretched out by the side of anything. Hence N. derives *parapet*

πηκτός is fr. πέπηκται pp. of πήγω, as being well joined or put together, having its parts well united. 'In one hand Pan has a pipe of seven reeds, compact with wax together,' Peacham. Compare *compages*, &c.

Πίνω: *Poculum* is rather for *Potaculum*, as *Pabulum* for *Pascibulum*

Πορίζω: I furnish, prepare. From πορίζω or πόρω is Lat. *paro*

Πορφύρω, said of the sea agitated. Perhaps from its purple color. For πορφύρει, when it is agitated. Water, says Voss., is called black or blackish, not because it is such, but because it appears so on account of its AGITATION or of its depth

προσ-πτύσσομαι: I speak to, address.—Properly, I fold myself about another, embrace, salute. See πτύσσω

Πύκα: From πύξω fut. of an obsolete verb πύκω, I make close or solid, is πύξος, wh. *burus*, the box tree. The wood of it, says Miller, is so hard, close, and ponderous as to sink in water

Πυρήν: Hence ἀ-πύρινος, having no kernel, or scarcely any. Hence pomegranates are called *apyrina*. Seneca: "Sic," inquit, "sapient imperturbatus dicitur, quomodo *apyrina* dicuntur, non quibus nulla inest duritia granorum, sed quibus minor:" falsum est; non enim diminutionem malorum in bono viro intelligo, sed vacationem: nulla debent esse, non parva; nam, si ulla sint, crescent et impediunt

ρόπαλον: Fr. ῥόπα pm. of ῥέπω. Perhaps from its verging or tendency to fall on one side. Or from its gravity generally

Σπῶω: *Spasm* is defined also, a CONTRACTION of the sinews

Στίλη is also a drop; hence some derive *stillā* from it

Στοά: From στόω=στάω, στῶ. As persons STOOD there while it rained στόρθυγξ is perhaps fr. ἐστορέθην,

ἐστορέθην, a. 1. p. of στορέω, I lay prostrate. That with which I lay prostrate

στρεύομαι is possibly short for στραγγεύομαι, fr. στραγγξ, γγξ: I wear away by DROPS

Στρωτήρ: 'Στρωτήρες dicuntur quod trabibus INSTERNANTUR,' Voss. Planks strewed or laid on beams. Fr. ἔστρωται pp. of στρώω

Σύρω: 'Latē TRAHIT æquora *Syrtis*,' Avienus

Σφίγγω: Voss. thus explains the name of the *Sphinx*: Quia ita ænigmati et vocum ambagibus STRINGERET homines ut se expedire non possent

Τέναγος is fr. τενῶ fut. of τείνω, from the notion of stretching out wide. 'Where wild Oswego SPREADS her swamps around,' Goldsmith. Some suppose it lengthened from τέγγος fr. τέγγω, I moisten

Τέρην: *Tener* is rather formed fr. *tenerus*, and this fr. gen. *τέρενος*

Τηρέω: Hence some derive ἀρτηρία, an artery. 'In the old system of physic,' says Warburton, 'they gave the same office to the arteries as is now given to the nerves; as appears from the name, which is derived from αέρα τηρεῖν.' See the note on ἀρτηρία

Τίλος, dung, is perhaps fr. τιλῶ fut. of τίλλω; and means rishaff flying from PLUCKED rags; and hence anything cast away, and hence excrement, dung. See τίλαι

Τίνω: I pay a penalty.—Fr. τίω. 'Ἀντὶ δὲ πληγῆς φονίας φονίαν Πληγὴν τινέτω, Æsch.: For a murderous stroke let him pay back a murderous stroke

τύλος: S. compares Lat. *tulo*, wh. *tūli*, *sustuli*. As τύλος is said of anything raising itself or protuberant. Τύλω might be allied to τόλω, *tollo*. See ταλάω

Χαράσσομαι: Compare To be exasperated, from Latin *Asper*

χοῦς, dust, is fr. χέω, I pour, shed, sprinkle. Leviticus: They shall POUR out the DUST which they scrape off without the city into an unclean place. And Job: They SPRINKLED DUST on their heads. Or χέω is here, I heap up. Job: Though he HEAP up silver as the DUST

Since the Preface has been printed, it has occurred to the writer that something, notwithstanding what is there stated, should be done, in conformity with the plan of the Work, towards fixing on the mind of the student the Greek names of plants and animals which have been left without any association. The reader accordingly is here presented with a fanciful method to that effect. Doubtless, it is objectionable as a general mode of learning the Greek or any other language; yet, in so dry and uninteresting a study as that of the foreign names of plants and animals, it may perhaps atone by its usefulness for any want of dignity which the fastidious scholar may find in it.

ἀβρόTONON—ἀβρόNOTON—NOTON, the *South*. *Southernwood*
 ἄγχουσα — ἄγχων, ἄγχουσα — ἈΛΚείδης ἄγχων τὸν λέοντα, Alcides
 strangling the lion. The herb ALKanet

ἈΝΔΡάχνη—ἈΝΔΡες Πέρσαι, οὐτω ὑμῖν ἔχει, Persians, thus it is
 with you: Herodotus I. 126. The herb Purslain

ἈΝΘΕριξ—Pindar has λείριον ἈΝΘΕμον, a flower as sweet as the
 lily — ‘Strew me the ground with daffadownillies And cowslips and
 Kingcups and lov’d lilies,’ Spenser. The stalk of the daffodil or daffa-
 downdilly

ἈΡΚΕΥθος—ἈΡΧΕΥ πάντων, ὦ Ζεῦ: Thou beginnest all things, o
 Jupiter. The juniper tree

ἈΡΟΝ—the a. 1. imperative of αἶρω; I take away—rob. The herb
 wake-robín. The Latin ‘arum,’ formed from ἄρον, seems now however to
 be the more generally-known botanical term

ἈΣΚάλαβος—ASKer, a water-newt. Written and pronounced also
 ASK in our northern countries,’ T. A kind of newt, evet, or lizard

ἄχερδος, a wild pear. Transposed, ἄχερδος. Comp. ἀχράδος gen. of
 ἀχράς

ἀχράς — ἄκρας, pl. fem. acc. of ἈΚΡΟΣ — The ACROCeraunian
 Mountains in Epirus—pirus. A wild pear. Columella has: ‘Arbutus,
 prunus, atque achrades piri’

ΒΑΗχῶ — ΒΑΗτο πόδας, He was wounded in his feet. The herb
 pudding-grass

ΓΑΛΕώτης—GALEa, a helmet—‘The helmets and the swords of the
 cavalry glittered in the sun.’ The sword-fish

ΓΑΛεώτης—‘The GALaxy powder’d with stars,’ Milton. A starry lizard

ΓΕΛΓις—GALGacus in the Agricola of Tacitus is supposed to be a
 Latin version of the SCOTCH name Wallace—The SCOTCH language is
 the Gaëlic. A clove of garlic

ἘΛΥμος—ἘΛΥθην ἄχeos, I was released from pain. The herb panic
 or pannic

ἐρέβινθος—ἐρόβινθος—ἐροβος

ἘΡΕΙΚη—ἘΡΕΙΚε, break. The plant broom

ἘΡΙΝός or ἘΡΙΝεός—ἘΡΙΝ accus. of ἐρις, strife, contention, fight.
 The wild fig

Θριδαξ: a lettuce. A friend suggests a jocosé derivation from θερί-δαξ,
 from θέρος and δάξω fut. of δάκνω. As that which is EATEN in the
 SUMMER-TIME

ΘΡΙσσα—ΘΡΙΞ, gen. τριχός, acc. τρίχα, tricha. The *chad* fish
 ΚΕΓχος, CENCHROS—CENTUM—mille. The *millet* plant
 ΚΙΔαλον, CIDALON—CYDONIA, a town in Crete. An *onion*
 ΚΛΗΘρη—ΚΛΗΘεις, call'd. The *alder* tree
 ΚΝΥΖα—ΝΥΖα—'The last NEWS from the army was that the enemy
 were *fleeing* in every direction.' The herb *flee-bane*

ΚΟΜΑρος—COMA non tantum est Capitis, sed etiam Arboris: COMA
 is said not only of the hair but of a tree also. 'Arboreas mulceat aura
 COMAs,' Ovid. The *Arbutus* or *Strawberry-tree*

ΚΟΡΙς — 'CORPOSANT or CORPUSANSE, corrupted from the Spanish
 cuerpo santo, corpus sanctum, holy body. A word used by mariners to
 denote luminous bodies about the masts and yards of ships; an ignis
 fatuus,' T. *Saint—Saint-John—Saint-John's-wort*

ΚΟΡΩNews—'Finis CORONat opus.' The wild *fig*
 κόσσυφος: a blackbird. Perhaps fr. κόσσω=κόττω=κόπτω, fut. κόψω wh.
 κόφυχος, which see

ΚΡΑΔη—thus fancifully derived by Damm fr. ΚΡΑΔία, heart: 'Cordis
 ferè figuram habens.' A *fig* leaf

ΚΡΑΝεία—ΚΑΡΝεία. The CORNEL tree; which some derive fr. κρανεία
 ΚΡΗθμός, CRETHMUS—'The CRETans were remarkable for the use of
 the arrow, as the Balears were for that of the sling,' Fac.—Arrow—
 διστός, οιστός. An *oyster*

ΚΥΚΛάμινον—ΚΥΚΛος, a CYCLE of the sun and moon—σελήνη—βεκ-
 κεσέληνος, from βέκκος, bread. The herb *sowbread*

ΚΥΠειρος—CUP—basin—a cup or basin of milk—γάλα. The herb
galingal

ΚΥΠΡΟΣ—CYPRUS—'Diva potens Cypri,' Horace. The herb *privet*
 ΚΥΤινος—To CUT across or against the *grain—granum*. A bud or
 flower of the *pomegranate*

ΚΩλώρης—ΚΩΛον, a limb. A starry *lizard*
 ΜΑΡαθρον—MARISH, the old word for MARsh, and used by Milton—
fennel

ΜΕΛΙνη—ΜΕΛΙ, honey—'Sweet as honey the cup of pleasure tastes:
 but it often turns to the cup of *pain*, and becomes as bitter as gall.' The
 herb *panic* or *pannic*

ΜΕΣπιλον—MESS—medley. A *medlar*
 μιλαξ and ΣΜΙΑαξ—'SMILE you, my Lords, on this man's villainy?'
 The *yew* tree

ῥον—ῥις, a sheep—'The sheep is of *service* to man in various ways.'
 The *service* tree

ΠΑΡθένιον: The herb *PARietary* or *pellitory*
 ΠΕΡΙΣΤΕΡών—ΠΕΡΙΣΤΕΡα, a dove. The herb *vervain*
 ΠΕρσιΚΟΣ: a PEaCOCK. The 'Persian' bird
 'ΡΑφανος: a RADish

σεύτλον, ΤΕΥΤλον—'To TEW: to beat so as to soften. It is a naval
 expression applied to hemp: To tew hemp. Hence is, to TEWTaw: 'The
 method of tewtawing hemp and flax,' Mortimer," T. The herb *beet* or
beetroot

ΣΚΑΝΔιξ—'Not SCANDalous or offensive unto any one, especially not
 unto the Church,' Hooker. The plant *Chervil*

ΣΠΙΖα—to deSPISE—Anything worthless or despised is represented by
chaff. The *chaff* inch

ΣΥΡΜΑία—'ἀπόΣΥΡΜΑ, id quod detractum sive ABRASUM est,'
 Scap.—ABRASUM is fr. rado. A kind of *radish*

ΣΦΑΚος—εΣΦΑΧα p. of σφάζω, I KILL—The Arabs call a *sage* or ex-
 perient man 'a KILLER of things.' The herb *sage*

ΣΧΙνος: a SQUILL (SKILL)

ΣΧΙΝος—SKIN—‘*Lentigo*, a freckly or scurfy eruption on the SKIN,’
T. Derived fr. *lens*, *lentis*, a *lentil*. For this disease blotches the SKIN
with black or reddish spots in the manner of a *lentil*. The *lentisck* tree

ΤΡΙΓλη—‘TRIGamus, qui tres conjuges vel simul vel successivè duxit,’
Fac.: TRIGamus is said of one who has married three wives either *simul-*
taneously or *successively*. The *mullet* fish

τροχιλος: Doubtless fr. τέροχα pm. of τρέχω, I run. A *wren*

ἡος-κύαμος: properly, HogBEAN. The plant HenBANE

ΦΑΥΛΙΑ—FOLIA (leaves)—OLEA, an olive-tree. The white olive

ΦΛΟΜος—FLAME. The herb high-taper

φΩΤΙΓΞ—ΛΩΤΙΓΞ—*lotus*. A flute from the *lotus* plant

ψῆσσα=ψῆττα=ψίττα

ψίττα: the *sole* fish. It seems also to have been a sound made to cattle,
like *σίττα* and ΨΥττα—ΨΥχὸν, the *soul*

ᾠΤΙΣ—dOTIS, gen. of ‘dos’—abl. pl. dOTIbus. A *bustard*.

FINIS.

CORRECTIONS.

- P. 8. c. 2. l. 23. read ἀγείρω for ἐγείρω
 30. 2. 41, 42. δεδίπλωμαι
 39. 2. 11. Festus
 59. 1. antepen. For 'iron' read 'brazen'
 89. 2. 17. See ξνατος
 109. 1. 11. for τίθεσαι read τέθεσαι
 136. 1. 16. read ἴδρωσ for ὕδωρ
 138. 2. 18. erase the rest of the paragraph after κίρρος
 146. 2. 50. Augusta
 150. 1. 44. the horse's-fountain
 152. 1. 10. read p. for pp.
 193. 2. 35. explain
 232. 2. 20. read μανία
 292. 1. 13. take away "τέλλω, I rise"
 325. 2. 28. read φύραμα
 333. 2. 19. read Χλευάζω
 337. 1. 29. Χραίσμη is here supposed to be the subjunc-
 tive of the verb χραίσμω

Add to βύρσα : Hence To reimburse

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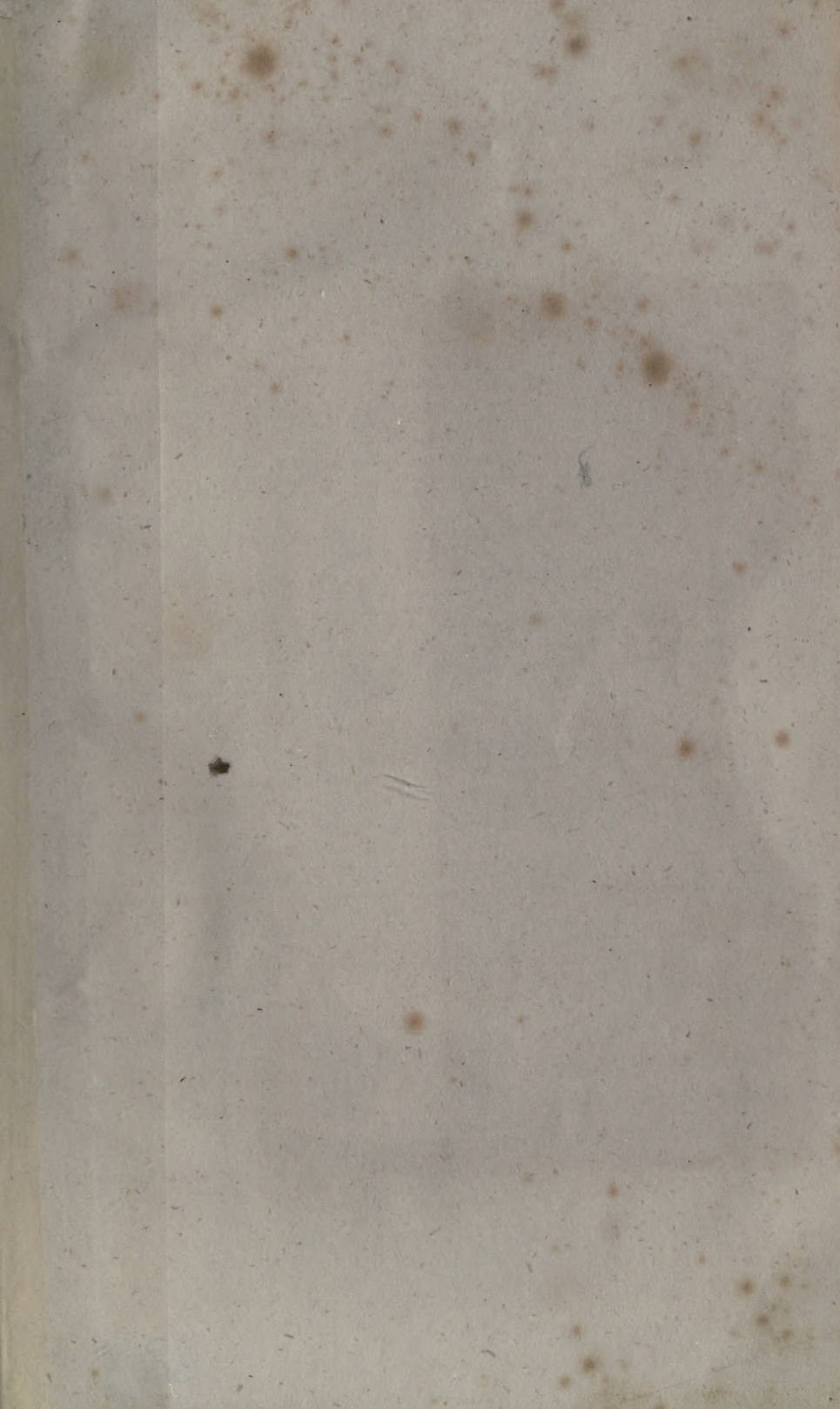
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